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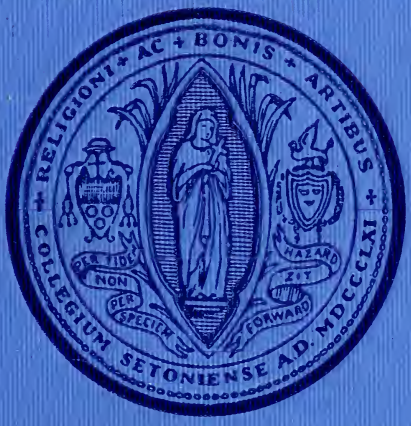

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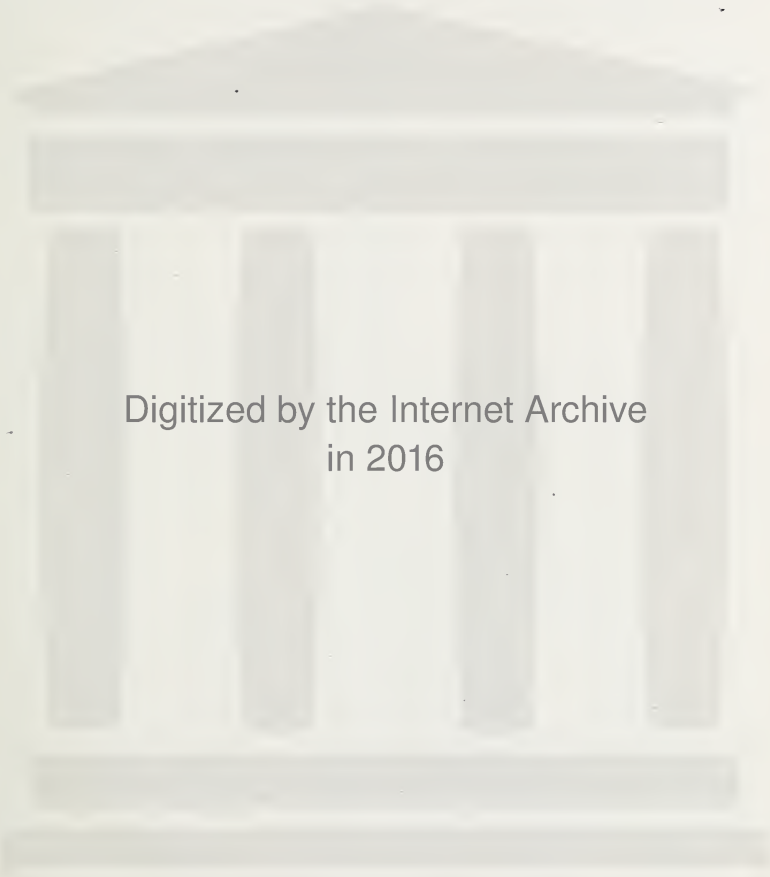
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CATHEDRAL OF THE SACRED HEART, NEWARK.

The Catholic Church in New Jersey

JOSEPH M. FLYNN, M. R., V. F.

Rector of the Church of the Assumption of the B. V. M., Morristown, N. J.

MORRISTOWN, NEW JERSEY

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To

OUR FOREFATHERS IN THE FAITH—

"The Dumbly Brave who did their Deed, and Scorned to Blot it with a Name"

—Bishops, Priests, and Laity;

AND TO THEIR

Successors, in Garnering the Harvest and Reaping where they have Sown; and to their Children reflecting all the Virtues of their Forefathers—Guarding well the Sacred Deposit of Faith—Illustrious by Righteousness and Good Works,

this volume is

MOST LOVINGLY DEDICATED BY THE AUTHOR.

PREFACE.

In presenting to the Catholics this chronicle of the planting and developing of the seed of Catholic faith in the State of New Jersey by their forefathers, most of whom have long since slept in the Lord and passed to the reward of their sacrifices and their constancy, I would apologize for the imperfections of this volume, which, owing to the short time allotted for its completion, were inevitable. It is lamentable that this work was not undertaken at an earlier date, when the facts might have been gathered from the lips of the actors and witnesses of this mighty and heroic struggle, and entrusted to an abler pen than mine. But the project was a flash which the approaching Golden Jubilee created, and the hope was cherished that this volume might appear on the anniversary of the instalment of our first bishop. There is a limit, however, to human efforts, and to gather all the facts connected with the progress of religion in our State from the close of the seventeenth century to the present, to cull the authentic from the fabulous, to verify apparently conflicting statements, and embody the whole into the present work, has required the constant, unremitting efforts and labor of the author for the last three months. *Proprio motu* he would have shrunk from the task, as he did when asked by the late Archbishop Corrigan to write the history of the Diocese of Newark. Yielding at length to the solicitation of esteemed brethren in the priesthood, and unaware of the magnitude of the work, which grew on his hands day by day, at last he is able to present it to a kind and, he hopes, an indulgent public, who, in the full light of the above facts, will overlook any remissness or shortcoming in its pages. Not the last in his encouragement to take up this work, nor the least in his efforts to assist by every means in his power to make a complete and finished record,

was our worthy bishop, the Rt. Rev. John J. O'Connor, D.D., who was kind enough to write the following letter:

BISHOP'S HOUSE,
552 SOUTH ORANGE AVENUE,
SOUTH ORANGE, N. J.
September 12th, 1903.

VERY REV. DEAR DEAN FLYNN:

I most cordially approve of your undertaking to write a history of Catholicity in the State of New Jersey for the Golden Jubilee of the Diocese of Newark which we are preparing to celebrate, and I beg the rectors of the various churches and the superiors of the different religious communities to supply you with all the information which you may desire from them, in order that this history may be as complete as possible.

Believe me
Very sincerely yours in Christ,
✠ JOHN J. O'CONNOR.

To this an almost general and immediate response was made, not only by the priests of the diocese of Newark, but by a great number of the priests of the diocese of Trenton. It was deemed only fair to incorporate the history sent by them, as nearly as possible, *verbatim*, both as a recognition of the labor involved, and at the same time shifting upon them the responsibility of the details. Furthermore, the varied style adds an additional charm to the narrative. But to none are we more obligated than to the venerable Bishop of Rochester, nor will the pleasant memory soon pass away of the delightful evenings spent in his rural home, amid his vines, with the forest at our feet, dipping down to the placid crystal waters of Hemlock Lake, and the melody of his voice ringing in our ears, as his marvellous memory recalled events and faces and facts of fifty years agone. Most of the early history is his narrative, and for many of the facts of the last score of years does he stand sponsor. To Mr. Stephen H. Horgan are we indebted for the admirable illustrations, many of which would have been unattainable without him. With reluctance, where all have been so kind and so painstaking, do I single out as specially deserving of my grateful recognition the Rev. Charles J. Kelly, D.D., who

not only supplied me with valuable sources of information, but assisted me greatly in the onerous and responsible work of proof-reading, and the composition of the index; to the Rev. George W. Corrigan, M.R., who placed at my disposal his collection of *memorabilia;* also to the Rev. Joseph C. Dunn, and the Rev. Patrick J. Hayes, the Secretary of the Archdiocese of New York, and the Very Rev. Dean Mulligan, M.R., for important documents and generous aid.

The cover, perhaps, requires some explanation: the seal in the upper left-hand corner is that of Archbishop Bayley; and that on the opposite right-hand corner, of Archbishop Corrigan; the one in the lower left-hand corner is that of Bishop Wigger; and, in the lower right-hand corner, of Bishop O'Connor; all grouped around the seal of Seton Hall, which has been the one institution upon which all have lavished their tenderest care and solicitude. The seal on the reverse cover is that of the State of New Jersey. The cover, as well as the history, has been copyrighted.

Great pains have been taken with the clergy list, which, nevertheless, is incomplete; but it is hoped in a second edition to fill the lacunæ and correct whatever errors have crept in. The Catholics of our State have just reason to be proud of their history; and, while they are thrilled with the tale of the sufferings, privations, and generosity of those who have gone before them, they may take the assurance that they, too, are deserving of a large measure of praise, for the sacrifices they have made and are making, and for the splendid example they are giving to the world of virtue, and loyalty to Church and country, helping, on their part, to make the diocese of Newark peerless among all the dioceses of the country. May this volume give to all the same pleasure in reading it as the author found in writing it.

Morristown, N. J., January 7, 1904.

HEMLOCK LAKE, N. Y.

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The following have been consulted and have proved valuable sources of information:

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And newspaper files of The Truthteller, Metropolitan Magazine, London Tablet, New York Freeman's Journal, Catholic World, Catholic Miscellany, United States Catholic Magazine, Boston Pilot, Catholic Expositor, Sussex Register, Newark Advertiser, Newark Evening News, Jersey City Journal, Daily Times, New Brunswick; Catholic Messenger, Elizabeth; Irish Ecclesiastical Record, and Catholic Directory (40 vols.), and various documents in the Newark Library and that of the New Jersey Historical Society, Newark.

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THE CATHOLIC CHURCH IN NEW JERSEY

Colonial Period.

THE Cross erected by Columbus on one of the Bahamas, in the year of our Lord 1492, was, under the Providence of God, to be the harbinger of blessings to countless generations, driven by the mighty forces—even at that time shaking Continental Europe to its very centre—to seek a refuge and a home, free from turmoil and conflict, in a virgin land. The fifteenth century witnessed kingdoms and the church of the living God tottering to destruction. The spirit of revolt, emboldened in its successful attack by Luther and his colleagues on the sacred deposit of dogma, was soon to assail in its citadel one of the most cherished of Christian traditions—the divine rights of royalty—and the head of a Charles I was to fall under the executioner's axe by the order of the Protector of the Commonwealth. In France, a sect was to feel the mailed hand of power, and after paying with torrents of blood, the best testimony of their good faith, was driven forth to seek in foreign lands that freedom denied them in their own. Fire and sword had swept over fair Ierne, and the discovery of a new world saw a nation prostrate and a people in chains.

Let us turn again to Columbus and his crew, clustered around the Cross—the wondering natives standing afar—with what fervor from a heart overflowing with gratitude went up to heaven the prayer of the saintly captain, which has come down to us: "O Lord, Eternal and Almighty God, who by Thy sacred word hast created the heavens, the earth, and the seas! May Thy name be blessed and glorified everywhere! May Thy majesty be exalted, who hast deigned to permit that by Thy humble servant Thy sacred name should be known and preached in this other part of the world!"

And forth from their hearts burst the great Ambrose's hymn —"Te Deum Laudamus," *i.e.*, We praise Thee, O God—forget-

ful of their past dangers and perils on the broad and trackless waters of the Atlantic—whose echoes were again to be taken up, like a theme in music—to be borne along the ages in full and fervent harmony by the sons of the Cavalier and Roundhead, by the impulsive Celt and sturdy Saxon, by the children of mighty Rome, and by the sons of the fierce Goth, who had spoiled of all its glory the city of the Cæsars.

Was it chance or was it providential that among the crews of Columbus were to be found both a Saxon and a Celt, representatives of two races through whose activities the new world by its progress, ingenuity, political complexion, and industrial initiative were later on to startle and amaze the older world? Winsor, *Narrative and Critical History of America*, says: The list of the companions of Columbus in his first voyage to the new world in 1492 shows among them an Irishman, "Gulliermo Ires, natural de Galwey, en Irlanda"—that is, William Herries, a native of Galway, Ireland (ii., p. 11).

The story of the acquisitions of the different sections of the newly discovered land by exploration or by conquest has been so often told that it does not come within the scope of the present work. Although the voyage of Cabot, in 1497, had established the English claim, yet it was not until Sir Humphrey Gilbert, in 1759, and Sir Walter Raleigh, in 1584, had landed the one as far north as the mouth of the Kennebec, and the other in Virginia, that any serious attempt was made by Raleigh to establish a colony in the new possessions.

Notwithstanding the patent Queen Elizabeth had given Raleigh and his heirs, to discover and possess forever, all such countries as were not then possessed by any Christian prince, King James, in 1606, granted a new patent of Virginia, in which was included what is now known as the New England States—New York, New Jersey, Pennsylvania, and Maryland—to Sir Thomas Gates, Sir George Somers, Richard Hakluyt, Clerk, Edward Maria Wingfield, Thomas Hanham, Richard Gilbert, Esqs., William Parker, George Popham, Lord Chief Justice of England, and others. The land extended from the thirty-fourth to the forty-fifth degrees of north latitude, with all the islands within one hundred miles of the coast. This patent was divided into two districts, called North and South Virginia, the latter vested in the Company of the London Adventurers; and the former, granted to Thomas Hanham and his associates, was called the Plymouth Colony.

But the Dutch, although proverbially slow, in that day swept with their fleet the waters of the globe, and one of their vessels, the *Half Moon*, manned by an English captain and fitted out by the East India Company, entered Delaware Bay, August 28th, 1609. On account of the shoals navigation was difficult, and Hudson set sail again, hugging the eastern shore of our State, and anchored September 3d, 1609, within Sandy Hook. He sent a boat ashore for the purpose of exploration and of taking soundings. His men penetrated some distance inland, in the woods of Monmouth, where the Indians they met received them kindly and offered them green tobacco and dried currants.

Heaving anchor, Hudson continued his voyage up the noble river, buttressed by the Palisades, to which was given his name. Claiming to have purchased the chart Hudson had made of the American coast, and having obtained a patent from the States, in 1614, to trade in New England, the Dutch founded a settlement on the island of Manhattan, which they called New Amsterdam. They built many forts in their new possessions, among them one near Gloucester, N. J., which they called Fort Nassau; and made a settlement in Bergen in 1617.

King Charles I, however, regarded this occupation as an invasion of his territory and an intrusion on the part of these early Knickerbockers, and determined to dispossess them.

Charles I, in 1632, granted to Sir Edmund Plowden a grant of land embracing New Jersey, Pennsylvania, Delaware, and Maryland, and this despite the grant of Maryland to Lord Baltimore two years previously. Under this charter, in 1634, Plowden granted 10,000 acres to Sir Thomas Danby on condition that he would settle one hundred planters on it, but not to suffer "any to live there not believing or professing the three Christian creeds, commonly called the Apostolical, Athanasian, and Nicene."

The Earl Palatinate visited his vast domain personally in 1642, sailing up the Delaware River—which two other adventurers had named the Charles—and found at Salem City, N. J., a settlement of seventy persons who had come hither from New Haven to continue their avocation as whalers. Their officers did not hesitate to swear allegiance to him as governor.

Owing to his retirement to Virginia, the execution of Charles I, and the advent of Cromwell with his Commonwealth, he lost grip of his possessions which fell into other hands, and although his grandsons, Thomas and George Plowden, came to America to assert their claims to New Albion in 1684, little seems to have

come of it. One Charles Varlo purchased one-third of the charter, and in 1784 came with his family, as he says, "invested with the proper power as governor to the Province," going even so far as to enter suit in chancery, but defeat sent him back to England, and the claim of the Plowdens, and the name New Albion, passed into oblivion.

The region between the Hudson and the Delaware rivers, of which little was known beyond the few hamlets near Manhattan, was called "Albania." It offered the greatest attraction to emigrants, because it was "the most improveable part of the province, in respect not only to the land, but to the sea-coast and the Delaware River, the fertility of the soil, the neighborhood of Hudson's river, and, lastly, the fair hopes of rich mines."

Charles II issued a patent to his brother, the Duke of York, in which were included among other lands the provinces of New York and New Jersey. The Dutch, totally unsuspicious and unprepared for war, capitulated to Sir Robert Carre, after articles of agreement had been mutually accepted which secured them in the possession of their property and in the practice of their religion. The Duke of York on his part, thus having secured possession of this vast territory, in consideration of a competent sum of money, granted and conveyed unto Lord Berkeley, baron of Stratton, and Sir George Carteret, of Saltrum, "all that tract of land to the west of Manhattan Island and Long Island, and bounded on the east part by the main sea, and part by Hudson's river, and hath upon the west Delaware bay or river, and extendeth southward to the main ocean as far as Cape May, and to the northward as far as the northermost branch of the said bay or river of Delaware, and crosseth over thence in a straight line to Hudson's river, which said tract of land is hereafter to be called Nova Cæsarea, or New Jersey."

This document bears the date of June 23d and 24th, 1664. Berkeley and Carteret, being now sole proprietors of New Jersey, agreed upon a constitution, which by its broad liberality, especially in the matter of religion, was calculated to attract settlers. Article seventh declares: No person qualified, as aforesaid, shall at any time be molested, punished, disquieted, or called in question, for any difference in opinion or practice in matters of religious concernment; but that all and every such person and persons may, from time to time, and at all times, freely and fully have and enjoy his and their judgments and consciences, in matters of religion, throughout the said province, etc., etc.

While the Dutch were in power in New York, no laws adverse to Catholics were enacted, the bigotry afterward dominant being of English origin.

The laws promulgated by the Duke of York in 1664 required the establishment of a church in each parish. This was interpreted by Governor Andros and his council as requiring all persons to contribute, whether belonging to the congregation or not, and he asserted that this was not an infringement of the liberty of conscience, "as some pretend." This last was aimed at the Dutch, in the minority in some parishes, who complained that the articles of capitulation, August 7th, 1664, guaranteeing to the Dutch "liberty of their consciences in divine worship and church discipline," were thereby violated.

Colonel Dongan, a Catholic, afterward Earl of Limerick, succeeded Andros in 1683. One of his first acts was to summon a provincial assembly, thus giving to the people of the colony what they had not hitherto enjoyed, a voice in the framing of the laws and the administration of the government. This was the concession of a Catholic proprietor, and was carried into effect by a Catholic governor, at the very time when the colonists of New England were deprived of their charter. The first act of the first assembly of New York was the "charter of libertys," passed October 30th, 1683, and reads as follows: That no person or persons which professe ffaith in God by Jesus Christ shall, at any time, be any wayes molested, punished, disquieted, or called in question for any difference of opinion, or matter of religious concernment, who do nott actually disturbe the civil peace of the province, butt thatt all and every such person or p'sons may, from time to time, and at all times, freely have and fully enjoy, his or their judgements or consciences in matters of religions throughout all the province, they behaving themselves peacefully and quietly, and nott using this liberty to licentiousness, nor to the civil injury or outward disturbance of others." Another provision was, that whereas all the Christian churches then in the province seemed to be privileged churches, they were thereby secured in their property and discipline, and the like privileges were guaranteed to other Christian churches coming into the province, in regard to divine worship and church discipline.

Some years anterior to these events are discerned the first traces of Catholicity in New York. In 1622 there were two Catholic soldiers in Fort Orange, now Albany; and, when Father Jogues, the saintly apostle of the Indians, escaped from the Iro-

quois, in 1642, he found "a Portuguese woman and a young Irishman on the Island of Manhattan, whose confession he heard (*Bayley, C. C., on Island of N. Y., 17*)." The young Irishman is said to have come from Virginia.

When Dongan arrived in New York, he was accompanied by an English Jesuit, Father Thomas Harvey, who remained there seven years. He was joined by Father Henry Harrison, S. J., Father Charles Gage, S. J., in 1685–86, and two lay brothers. There was a Catholic chapel in Fort James, just south of Bowling Green; and an attempt was made to open a classical school on the King's Farm, near or on the site of Trinity Church.

We are informed "that Papists began to settle in the colony under the smiles of the Governor." Even at that day Woodbridge, N. J., was known for the fine quality of clay found there —"the finest in the world." This attracted many settlers, and among them some Catholics, since we find Fathers Harvey and Gage visiting both Woodbridge and Elizabethtown, the capital of East Jersey, settled by Carteret, and named for his own wife. The old records show Hugh Dunn, John and James Kelly, to be in Woodbridge in 1672, and Robert Vanquellen, or La Prarire, a native of Caen, France, in 1668, and Surveyor-General of that section of New Jersey, 1669-70. The documents connected with Leisler's usurpation give us another glimpse of the presence of Catholics, for "they allege that the Papists on Staten Island did threaten to cut the inhabitants' throats and to come and burn the city; that eighty or a hundred men were coming from Boston . . . several of them Irish and Paptists; that a good part of the soldiers in the fort already were Papists; that M. de la Prearie (the same Vanquellen, whose name was pronounced and spelled out of all semblance) had arms in his house." One of the most prominent Catholics in New York in that day was Major Anthony Brockholes.

After the reconquest of the province, King Charles appointed Andros governor, specifying, at the same time, that in case of the death of Andros Lieut. Anthony Brockholes was to succeed him in his office. Brockholes, of an old Catholic family of Lancashire, England, was known to be a Papist, and would have been excluded from holding office, were it not that the "Test Act" of March 23d, 1673, did not apply to the British American Plantations. Brockholes was an efficient officer and served the colony well, until the Leisler usurpation, when a price was set upon his head, and he and Arent Schuyler sought in New Jersey refuge from the

storm. In 1696 they together bought five thousand five hundred acres of land, and large tracts in other parts of the State, extending in part from Paterson to Pompton, where Brockholes passed to the end of his days a very retired life. He entered a matrimonial union, so often fatal to the heritage of faith, espousing Susanna Maria, daughter of Paulus Schrick, a member of the Dutch Reformed Church, in which their children were all baptized. They were, of course, brought up Protestants, and his son Henry made a gift to the Dutch Reformed Church of Paterson "for one acre of land I give to the good will I owe, and the regard I have, for the low duch (*sic!*) Reformed Church of Holland." Pew No. 1 of that church belongs to his heirs forever. Henry Brockholes, or Brockholst, as the family later pleased to spell the name, was a member of the New Jersey Legislature in 1717. Thus, the faith that resisted unto blood the persecution of Edward and Elizabeth, collapsed utterly through an unfortunate union with one of alien faith.

In the ship *Philip*, which brought Carteret to this country, there were thirty emigrants, several of whom were Frenchmen, skilled in making salt, which was evidently intended to be the staple of New Jersey. They were, doubtless, Alsatians, since in that province extensive works of that kind were found; and this conjecture is supported by the fact that they were Catholics whom Fathers Gage and Harrison visited at the close of the seventeenth century, and other priests at a later period.

The peace of Westminster, which concluded the war between the Dutch and the British, unsettled the position of the proprietors in the colonies. In the opinion of many jurists, who were consulted, the old patents were void, and on the strength of this opinion Charles again granted to his brother James, Duke of York, all that he had previously conveyed. James did not regret this decision, as he was anxious to recover the territories he had squandered on Berkeley and Carteret. But these wily courtiers had learned well their lesson, and were able to parry the blow. Berkeley, on his return from the lieutenancy in Ireland, was made ambassador to France.

Shortly after the treaty, in consideration of £1,000, Berkeley sold to John Fenwick, an old Cromwellian soldier, in trust for Edward Byllinge, a broken-down London brewer, his undivided half of New Jersey, together with such "franchises, liberties, governments, and powers as had been granted to him in 1664." This deal was concluded before Charles made his second grant to

James. As for Carteret, he finally succeeded in wheedling James into confirming his grant in *severalty* of that portion of New Jersey extending south as far as Barnegat, and west as far as Rankokus Kill, or Delaware River.

Dongan was removed from office in 1691, and the Assembly of New York passed a resolution that all laws made by the late Assembly were null and void; and thus the first anti-Catholic legislation was enacted, to be the more fully exploited by the law-makers of July 31st, 1700.

This is the preamble: "*Whereas*, divers Jesuits, priests, and papist missionaries have of late come, and for some time have had their residence in the remote parts of this province, and other of his Majesty's adjacent colonies, who, by their wicked and subtle insinuations industriously labored to debauch, seduce, and withdraw the Indians from their due obedience unto his most sacred Majesty, and to excite and stir them up to sedition, rebellion, and open hostility against his Majesty's Government." It then enacted that every priest, etc., remaining in or coming into the province after November 1st, 1700, should be "deemed and accounted an incendiary, and disturber of the public peace and safety, and an enemy to the true Christian religion, and shall be adjudged to suffer *perpetual imprisonment*." In case of escape and capture to suffer *death*. Harborers of priests to pay £200 and stand three days in the pillory. (*Laws of N. Y.*, p. 38.)

On September 16th, 1701, a law was enacted by which "papists and popish recusants are prohibited from voting for members of Assembly or any office whatever, from thenceforth and forever." (*Col. of Laws*, i., p. 42.)

How truly does Lecky remark "that among the Irish Catholics, at least, religious intolerance has never been a prevailing vice, and those who have studied closely the history and character of the Irish people can hardly fail to be struck with the deep respect for sincere religion in every form which they have commonly evinced" (*England in the Eighteenth Century*, ii., 423). It is a memorable fact that not a single Protestant suffered for his religion in Ireland during all the period of the Marian persecution in England (*ibid.*).

Leisler was a religious fanatic, a worthy predecessor of the new governor, the Earl of Bellomont, whose father, Colonel Coote, had been one of the bloodiest butchers of Irish Catholics in Cromwell's time. The son inherited all the sanguinary and fiendish ferocity against the Catholic religion of his father, coupled with the shrewder statecraft of the unprincipled politician.

In the first general assembly, held at Elizabethtown, May 26th, 1668, William Douglass, the member from Bergen, was excluded

because he was a Catholic; and two years later he was arrested as "a troublesome person," sent to New York, whence he was banished to New England and warned not to come again into the Duke's territories.

A little incident, in 1679, gives us another glimpse of the sad condition of the little band of Catholics in Elizabeth and near by.

Joseph Dankers and Peter Sluyter, followers of Labadie, an apostate Jesuit, came to America in search of land for a settlement. In one of their letters, under date October 1st, 1679, they say:

"At Mill Creek, a good half-hour's distance from Elizabethtown, N. J., there was a tavern on it kept by a French papist, who at once took us to be priests, and so conducted themselves toward us in every respect accordingly, although we told them and protested otherwise. As there was nothing to be said further, we remained so to their imagination to the last, the more certainly because we spoke French, and they were French people. We slept there that night, and at three o'clock in the morning we set sail."

On November 14th they again "reached the point of Elizabeth's Kil, where we were compelled to anchor. We all went ashore and lodged for the night in the home of the French people, who were not yet rid of the suspicion they had conceived, notwithstanding the declaration we had made accordingly."

Under date of January 1st, 1680, they were on Woodbridge Creek: "We landed here on Staten Island to drink at the house of the Frenchman, Le Chaudronnier, where we formerly passed a night in making the tour of Staten Island. He related to us what strange opinions, every one as well as himself, entertained of us."

Martin I. J. Griffin claims that Elizabeth Brittin, daughter of Lionel Brittin, the first to arrive in the Delaware (1680), father of the first white child born in these parts, on the first panel of jurors, and the first convert to the Catholic faith in Pennsylvania, was married to Michael Kearney, a prominent man in East Jersey. Now the most distinguished man of that name in this part of the colony lived about one half mile from Whippany, where he had an estate of nine hundred and ninety-nine acres, called the *Irish Lott*. Here he entertained in lordly style, and his hospitality won for him hosts of friends. His tomb may still be seen on a charming knoll, with pleasant views of hill and woodland on every

side. When last seen by the writer, it was in a dilapidated condition.

The inscription on the huge stone is:

†

SACRED
TO THE MEMORY OF
CAPTAIN MICHALE KEARNEY
OF HIS
BRITTANIC MAJESTY'S NAVY.
HE DEPARTED THIS LIFE AT
THE IRISH LOTT
THE SEAT OF HIS RESIDENCE IN HANOVER
ON THE 5 DAY OF APRIL A.D. 1797
AGED 78 YEARS, 6 MONTHS AND 28 DAYS

IN THE NAVAL SERVICE HE WAS A BRAVE AND INTREPID
OFFICER WHICH SECURED TO HIM SEVERAL
MARKS OF DISTINGUISHED
RESPECT AND CONFIDENCE.
IN PRIVATE LIFE HE EXERCISED THE VIRTUES OF
BENEVOLENCE, HOSPITAI(*sic*)ETY AND
GENTEEL URBANITY.

In May, 1682, an attempt was made by the Legislature to secure for West Jersey a separate coinage. The necessity for small coinage was pressing, and Mark Newbie, a Quaker, one of the earliest settlers of Gloucester, was empowered to supply the demand. The act provides: That Mark Newbie's half-pence, called Patrick's half-pence, shall from and after the said eighteenth instant pass for half-pence current pay of this province, provided

A PATRICK PENCE.

he, the said Mark, give sufficient security to the speaker of this House for the use of the General Assembly from time to time being, that he, the said Mark, his executors and administrators, shall and will change the said half-pence for pay equivalent upon demand; and provided also that no Person or Persons be hereby obliged to take more than five shillings in one payment.

There is considerable obscurity as to the manner in which these coins came into the possession of Newbie, and likewise as to their origin. By some it is thought that they were struck abroad in the reign of Charles I, or that they were minted on the Continent and authorized by the Kilkenny Assembly, and circulated by the confederates when other money was scarce in Ireland. There were several varieties, but the most common shows a king kneeling, playing a harp, with the motto "Floreat Rex"; and on the obverse side is a figure of St. Patrick, with one hand outstretched, while the left clasps the archiepiscopal cross, and on the extreme right a church, with the motto "Quiescat Plebs."

There is no doubt that Mark Newbie secured these coins in Ireland, as he embarked from one of its ports on the 19th of September, 1681, in a narrow-stemmed pink called "Ye Owner's Adventure," under the command of Mate Daggett. After a voyage of two months he arrived "by the grace of God, within ye Capes of De La Ware," and after spending the winter in Salem, finally took up a twentieth share of land, nearly midway between Cooper's Creek and Newton Creek in what was known as the Irish Tenth.

When Sir Edmund Andros was commissioned captain-general, and governor-in-chief, in 1686, by James II, over his "Territory and Dominion of New England in America," *i.e.*, Massachusetts Bay, New Plymouth, New Hampshire, Maine and the Narragansett country, to secure him in his government, two companies of regular soldiers, chiefly Irish papists, were raised in London, and placed under his orders (Brodhead, *History of New York*, ii., 451).

In 1687 our attention is called to the woes of another Catholic who, despite his ability and the conscientious discharge of a delicate office, was dismissed in disgrace because of his religion.

Mathew Plowman, a Catholic, was appointed by King James II "Our Collector and Receiver of our Revenue in our Province of New York and the Territories depending thereon in America," so that the sphere of his jurisdiction extended from Maine to Delaware, Rhode Island and Connecticut excepted. He, together with Captain Baxter and Ensign Russell of the fort of New York, were known to be Catholics, and for this the lieutenant-governor, on the accession of William and Mary, "to avoid jealousies, sent them out of the Province."

While Catholics in America were thus dismissed from office because of their religion, Lecky writes:

"The terror that was excited by the ambition of France en-

listed a great part of the Catholic Europeans on the side of William. The King of Spain was decidedly in his favor, and the Spanish ambassador at The Hague is said to have ordered Mass in his chapel for the success of the expedition. The Emperor employed all his influence at Rome on the same side, and, by singular good fortune, the Pope himself looked with favor on the Revolution" (*England in the Eighteenth Century*," i., p. 22).

"It was asserted, though probably with some exaggeration, that there were no less than 4,000 Catholics in the army with which William came over to defend the Protestantism of England" (*ibid.*, p. 294).

"The penal laws against Roman Catholics, both in England and Ireland, were the immediate consequence of the Revolution" (p. 294).

In other parts of King James's domain Catholics paid the penalty of loyalty to their faith.

The first execution for witchcraft, in 1688, at Charlestown, Mass., was "an Irish woman of a strange tongue" named Glover. Her daughter was accused by a child of her "master" with having stolen family linen. The "scandalous old hag" Glover was "a Roman Catholic; she had never learned the Lord's Prayer in English." She was "condemned as a witch and executed" (Bancroft, iii., 76, ed. 1842).

The first victim of the Salem witchcraft of 1691 was "Bridget Bishop, a poor and friendless old woman." She was hanged June 10th, 1692.

The drastic laws enacted in New York, on the accession of William and Mary at the close of the seventeenth century, found an echo in New Jersey.

The law of 1698, declaring what are the rights and privileges of his Majesty's subjects in East New Jersey, directed "that no person or persons that profess faith in God by Jesus Christ, His only Son, shall at any time be molested, punished, disturbed, or be called in question for difference in religious opinion, &c., &c., provided this shall not extend to any of the Romish religion the right to exercise their manner of worship contrary to the laws and statutes of England."

When Lord Cornbury assumed the government of New Jersey in 1701, his instructions directed him to permit liberty of conscience to all persons except papists. Matters remained thus with the Catholic Church in New Jersey until the end of the British rule.

In her "Instructions" to Lord Cornbury, November 16th, 1702, Queen Anne, among others, directed him to have oversight that no man's life, member, freehold, or goods be taken away, or harmed, otherwise than by due process of the law; that liberty of conscience be allowed to every one "except papists," and the "test" oath be administered "for preventing dangers which may happen from papish recusants."

Early in the eighteenth century almost every church in our State had a school attached to it. "By the side of the log church the primitive school-house was erected; and schools, supervised and supported by the church authorities, were established in all the larger settlements of East Jersey. The pioneers in West Jersey were Quakers. To them school-houses were scarcely second in importance, and were usually placed under the same roof with their place of worship" (Raum, *History of New Jersey*, ii., 284). Private schools were also established, sometimes in a private house, sometimes in a rude building, and here the children were taught by an itinerant school-master, occasionally a college-bred man, and, not unfrequently, a Scotch or Irish *redemptioner*. This leads us to some of the saddest pages of the history of the Irish race.

The war ended in Ireland in 1652. According to the calculation of Sir W. Petty, out of a population of 1,446,000, 616,000 had in eleven years perished by the sword, by plague, or by famine artificially produced; 504,000, according to this estimate, were Irish, 112,000 of English extraction. A third part of the population had been blotted out, and Petty tells us that according to some calculations the number of the victims was much greater. . . Famine and sword had so done their work that in some districts the traveller rode twenty or thirty miles without seeing one trace of human life, and fierce wolves—rendered doubly savage by feeding on human flesh—multiplied with startling rapidity through the deserted land, and might be seen prowling in numbers within a few miles of Dublin. Liberty was given to able-bodied men to abandon the country and enlist in foreign service, and from 30,000 to 40,000 availed themselves of the permission. Slave-dealers were let loose upon the land, and many hundreds of boys and marriageable girls, guilty of no offence whatever, were torn away from their country, shipped to the Barbadoes and sold as slaves to planters (Lecky, *England in the Eighteenth Century*, ii., 188).

The archives of the Ministry of War of France show that

700,000 Irish soldiers gave their hearts' blood on a hundred battlefields under the *fleur-de-lis* and the tricolor of the French monarchy and republic (*Life of Montalembert*, Lecanuet, i., 107).

In twenty years there were at least four of absolute famine, and that of 1740–1741, although it has hardly left a trace in history, was one of the most fearful on record. One writer states that 400,000 perished this year through famine or its attendant diseases (Lecky, ii., 238). The details of the sufferings and deaths are sickening and revolting. Whole parishes were desolate, and whole thousands perished in a barony.

Newnham, on "Irish Emigration," remarks: "If we said that during fifty years of the eighteenth century the average annual emigrations to America and the West Indies amounted to about 4,000, and consequently that in that space of time about 200,000 had emigrated to the English plantations, I am disposed to think we should rather fall short of the real truth" (Lecky, ii., 284).

The Abbe MacGeoghegan says: By calculation and by researches made in the war office it is found that from the year 1691 to the battle of Fontenoy, in 1745, more than 450,000 Irish soldiers died in the service of France.

Sir William Petty, writing in 1672, states that six thousand boys and women were sold as slaves from Ireland to the undertakers of the American islands. Bruodin estimates the total number of the exiles from Ireland at 100,000. A letter, written in 1656, cited by Dr. Lingard, reckons the number of Catholics thus sent to slavery at 60,000. "The Catholics are sent off in shipfuls to the Barbadoes and other American islands. I believe 60,000 have already gone; for the husbands being first sent to Belgium and Spain already, their wives and children are now destined for the Americas" (*Persecutions of Irish Catholics*, Moran, 323).

In the course of years many of these Irish exiles became proprietors of the estates on which they labored, attained great wealth, had their black slaves, who assumed their names, and today one may meet them, black as ebony, bearing such names as T. Kelly Smith, S. M. Burke, Rachel Dunn, J. Harris Carr, and speaking English with a rich brogue.

As late as 1785 the trade of "soul driver" was plied, and human cargoes of fifty or more were purchased from the inhuman captains of the ships which brought them over, by dealers, who drove them through the country and disposed of them to the farmers. Thus were the shipmasters compensated and enriched

for the expenses of the immigrants' passage over-sea. "All strata of society," says B. F. Lee, "were represented among the redemptioners, most of whom, in New Jersey, were Palatinate Germans, Scotch, English, Irish, and Scotch-Irish, sons of good families, street waifs, soldiers of fortune, young girls fresh from farms, dissolute women from the purlieus of London and the great cities. Some in search of a new home, some desiring to reform wayward lives, some seeking adventure, were huddled upon ships and brought to Philadelphia, New York, Salem, Burlington, and Amboy. Once landed, they were offered to the highest bidder, placed on show like cattle, and hurried off to near-by farms, to become assimilated in a population which was as yet shifting and heterogeneous. The advertisements of these sales crowd the columns of the newspapers of the day. The boys were 'likely' and 'willing,' the girls 'hearty' and 'used to country work.' Here and there was one who could serve as a school-master, as a 'taylor,' or as a shoemaker. Others there were who had trades, and many were 'pock-fretten.'"

Once in the hands of a new master, the life of the redemptioner was more distasteful than that of a slave. Some owners recognized that their tenure over the life and liberty of the redemptioner was brief and uncertain, and, moved by selfish impulses, cruelly overworked their bondsmen. As a result, the redemptioner often performed more degrading work than a slave, and was treated with greater severity. Under such circumstances escapes were frequent, the advertisements in the newspapers described with great particularity the personal appearance and dress of the fugitive. Rewards, usually proportioned to the length of years the redemptioner had to serve, were offered, and from time to time notices appeared in the public prints advising those interested that redemptioners had been taken up and were held in the common jails awaiting proper proofs of ownership.

In the mutations of fortune the position of master and redemptioner was occasionally reversed. Upon completing his time a redemptioner would obtain possession of land, and, by successful ventures, become a proprietor. His sons would marry the daughters of his former master, and families in the State trace their genealogies to such alliances. Nor was it uncommon for the redemptioner to secure a position in after-life as one of his Majesty's justices, although he seldom aspired to a seat in the House of Assembly, or hoped for a place in council.

These redemptioners were made up of the Irish, the Scotch,

and some from the German Palatinate, who were offered for sale at the docks of Philadelphia, Egg Harbor City, and elsewhere at from sixty to eighty dollars each, as late as in 1831. This trade introduced a new word into our language—"kidnapper." Of it Bailey, in his dictionary, has this to say: "Kid, formerly one trepanned" (*i.e.*, *entrapped*) "by kidnappers; now, one who is bound apprentice here (*England*) in order to be transported to the English colonies in *America*." Kidnapper, a person who makes it his business to decoy either children or young persons, to send them to the *English* plantations in America (*Historical Magazine*, N. Y., June 1871, 399).

The lowest and most degraded engaged in this infamous traffic, and one of them, Capt. William Cunningham, before suffering the death penalty he so richly deserved for his many and fiendish crimes, made a confession, a part of which is:

"In the year 1792 we removed to Newry, where I commenced the profession of scowbanker, which is that of enticing the mechanics and country people to ship themselves for America, on promise of great advantage, and then artfully getting an indenture upon them in consequence of which, on their arrival in America, they are sold or obliged to serve a term of years for their passage" (*Principles and Acts of the Revolution*, H. Niles, Baltimore, 1822, p. 274).

"When the Irish emigrants landed on the shores of Virginia, the laws against Catholics obliged them to embark again and set sail for Montserrat, in the West Indies, long known as an Irish colony. Sir George Calvert, also, was excluded from the native State of Washington because he was a Catholic, and for that reason founded his colony of Maryland. But amid their persecutions some Jesuit Fathers sought to extend around the succours of religion, for some Catholics were even then to be found in Virginia, chiefly as slaves or indentured apprentices—Irish men and women, torn from their native land and sold into foreign bondage. After the struggle of 1541, and the Protestant triumph which ensued, the Irish Catholics were relentlessly banished, and the State documents of Cromwell's time enable us to reckon from fifty to one hundred thousand forcibly transported to America. The majority were given to the Barbadoes and Jamaica, but a great number of women and children were also sold in Virginia, the men having been pressed into the *Protector's* navy. In 1652 the commissaries of the Commonwealth ordered 'Irish women to be sold to merchants and shipped to Virginia,' and these unfortunate fe-

males, reduced to the condition of slavery as African negroes, sunk in great numbers under the labors imposed upon them by their masters" (De Courcey-Shea's *History*, p. 158).

The hatred of the Virginia colonists toward Catholics was intense, and laws were passed by which no Catholic could hold office, or vote, or keep arms, or own a horse, or even be a witness in any cause, civil or criminal. Papists were driven out of the colony, or out of the fold; and when the Irish emigrants landed on its shores their reception was so hostile that they re-embarked for Montserrat, in the West Indies.

The laws enacted by the first proprietors held out such inducements that it was to the interests of shipmasters to bring over as many, and of the colonists to buy as many redemptioners as their means would permit, as it meant for them larger concessions of territory. "We do hereby grant unto all persons who have already adventured to the said Province of Nova Caesarea, or shall transport themselves, 150 acres of land, English measure; and for every able servant he shall carry with him 150 acres; and for every weaker servant or slave, male or female, exceeding the age of fourteen years, seventy-five acres of land; and for every Christian servant, exceeding the age aforesaid, after the expiration of their time of service, seventy-five acres of land for their own use (The Concessions and Agreements of the Lord Proprietors of the Province of Nova Caesarea)."

In the press of the middle of the eighteenth century may be found curious advertisements for such redemptioners who would from time to time take French leave.

Forty Sillings Reward
Little Britain Township,
Lancaster County, June, 1769.
Between the Sixth and Seventh day,
Mary Nowland ran away;
Her age I know not but appears
To be at least full twenty years;
The same religion with the Pope.
Penn. Gazette, June 29, 1769.

Sept. 4, 1769.
The Morning of this very day,
My servant, John Stoge ran away,
He came from Limerick the last fall,
He's five feet seven inches tall.

He reads very well and writes a good hand,
And arithmetic does well understand,
As he can well use the scrivener's tool,
He will incline to teach a school.

Penn. Gazette, Sept. 28, 1769.

About three thousand Alsatians came to Pennsylvania by invitation of the proprietors in 1682, who, says their historian, "while they were building their homes dwelt in caves and rude huts."

Many of them settled at Haycock on the banks of the Delaware, and kept the faith alive across the river in West Jersey. Their descendants found their way as far north as New Brunswick, and, unlike many offshoots of sturdy Catholic stock, are still loyal to the religion of their forefathers, and among them to-day are the Witts, Hunridges, and others.

A great deal of stress and an exaggerated importance has been laid by non-Catholic writers on the numbers of Huguenots who came to this country after the revocation of the edict of Nantes, 1685, and some claim that as many as half a million were driven from France, and most of them found shelter, refuge, and a welcome in the colonies from Nova Scotia to Florida.

"Weiss," says Gilmary Shea, "exaggerates beyond all limits the importance of that immigration, and draws an imaginary sketch of the influence exercised on America, by the French Huguenots, in agriculture, literature, politics, arts, sciences, civilization, and so forth. We shall be much more in truth's domain when we affirm that the French Catholic families, driven from the West Indies by the frightful consequences of the revolution, and who came to seek peace and liberty in the United States, far exceeded in number the Protestant immigration of the previous century. Nay, more: Misfortune having purified their faith, these Creoles were distinguished for their attachment to religion, and often became models of American congregations. Without counting Martinique and Guadeloupe, the French part of San Domingo contained, in 1793, forty thousand whites. All emigrated to escape being massacred by the blacks. Many mulattoes followed them, and of this mass of emigrants a great part settled in the United States" (De Courcey-Shea's *History of Catholics in United States*, p. 74). Now and then in some martial achievement, or by the betrayal of some racial weakness, or an outburst of genius and learning—for which the Celt has ever thirsted, and, possessing, has ever been eager to impart to others—there flashes

forth from the gloom a name, unmistakably indicative of the nationality and religion of its bearer. Perchance it is a pursuit, or an exploit, mayhap, the result of a perverted morality, but always a pointer, fixing our attention on the many-sided character of the sons of Erin, whether in commercial enterprises or in the arrested development of the better part of his nature, when deprived of the help and aid of religion.

Shortly before the outbreak of the Revolution, Brant and his savages were devastating the settlements in what are now the counties of Warren and Sussex with fire and tomahawk. The hardy pioneers rallied together in common defence, and, armed with their muskets, marched forth to meet the cruel foe; and, near the water of the Minisink, the fierce conflict raged long and doubtful, till at last the Indians fled, leaving on the field many of their dead and wounded. The settlers, too, suffered severely, and among the slain was one *Thomas Dunn.*

We read again that Christopher Beekman, son of Col. Gerardus Beekman, one of Leisler's council—all of whom were pronounced guilty of treason, their estates forfeited, and themselves sentenced to be hung—a large land-owner in Somerset County, was united by marriage to Maria Delaney, in New York, January 28th, 1704. Of their eight children four were daughters—Cornelia, Magdalene, Maria, and Katherine.

As one rides from Pluckamin toward Somerville there stands an old house near a brook, built in 1756, by Squire Laferty, and known in the old surveys as the "Laferty House." Laferty was an Irish emigrant who lived there with his wife and their daughter Ruth, a handsome girl, but of questionable morals. A fellow-countryman and former friend of the squire once called on him, and was guilty of the heinous offence of wearing his hat in presence of the august upholder of the law. The squire commanded him to remove it. "You gray lampreen," retorted the incensed visitor, "to command me thus! You roasted praties many a time by my fireside when you had no hearth of your own."

Ruth, his daughter, brought sorrow to the family, when the wild, dissolute offspring of an illicit union—handsome and wayward as his mother—was the first and, to 1873, the only white man ever executed in Somerset County.

The jail, a rickety affair, was in charge of one O'Brien, over six feet tall, a strapping, bold, and fearless man from Virginia.

In this neighborhood lived also at that time John McBride, who came from Ireland late in the eighteenth century, and settled

in Lamington; and an "old" Mr. Boylen kept a store in Pluckamin. Others there were connected with tragedies to which, perhaps, they had been driven by their cruel taskmasters.

In 1750 Daniel O'Brien, "who," according to the *N. Y. Gazette Review in the Weekly Post Boy*, "put up at Mr. John Thompson's at the Thistle and Crown, known by the name of 'Scotch Johnney's,' gives notice to 'Gentlemen and Ladies' that he conducts a Stage boat . . . if Wind and Weather permit" from New York to Amboy and thence by stage to Bordentown, where another stage boat runs to Philadelphia. The rates are the same as between New Brunswick and Trenton and "the roads generally drier" (Lee, i., 233).

The broad liberality of the Friends tolerated the presence of Roman Catholics in West Jersey. Among the French servants of Dr. Daniel Coxe, at Cape May, earlier than 1700, there were probably many Catholics.

"It has not been clearly demonstrated that John Tatham, about whose title to the governorship of West Jersey there was dispute, was not a Catholic. Certain it is that his library, which overlooked his famous garden in Burlington, contained books of Catholic theology, a rare circumstance, indeed, considering that two centuries had elapsed since any library of a theological partisan was filled with volumes dealing only with one side of the question" (Lee, iii., 319). Tatham, whose name, it appears, was an *alias* for John Gray, was not only Dr. Coxe's agent, but the owner of lands in Neshanning, Pa. Griffin, in his *Researches*, says: "We are now satisfied that 'John Gray ye R. C.' was John Tatham whose career was so fully told in October, 1888 (July, 1890, p. 109)."

Of his title to be considered one of the governors of New Jersey, an excellent authority says: "So averse were the opponents of the proprietors to the re-establishment of their authority, that for a time the public sentiment was in favor of a continuance of this state of comparatively imperfect organization as a government. For, on the arrival of Hamilton in England and the death of Governor Barclay, October 3d, 1690, the proprietors appointed John Tatham to be their governor, and subsequently, in 1691, Col. Joseph Dudley, but both nominees the people scrupled to obey, on what ground is not stated (W. A. Whitehead, *Coll. N. J. Hist. Soc.*, i., 2d rev. ed., p. 185).

To Tatham belongs the credit of initiating the pottery industry, as he built the first pottery on this side of the Atlantic.

The inventory of his effects includes, among other things: "Church Plate," 1 handle cup, 1 small plate, 1 box £10. 12; 1 small case, £1. 2. 6; 1 universal dial; 1 round armed silver crucifix; 1 plate of St. Dominique, 1 small silver box with reliques, 1 wooden cross with image of Christ, £1. 12. In his library were: "Pontifical Rome," Sir Thomas More's works, "Liturgy of Ye Mass," "Faith Vindicated," "Theologia Naturalis," "No Cross, No Crown," "Consideration of Ye Council of Trent," "Necessity of the Church of God," "Bibli Vulgati," "A Survey of Ye New Religion," "The Following of Christ," "Theologia Moralis," "Office of Ye Blessed Virgin" in French, "A Mass of Pious Thoughts," "Ambrosia Officia," "Defence of Catholic Faith." There were four hundred and seventy-eight volumes by actual count, mostly with Latin titles, treating of church discipline, commentaries on the Scripture, law, logic, theology, controversy, history, medicine, music, astronomy, and kindred subjects.

The spirit of intolerance outlined in the Instructions of Queen Anne was not soon allayed; and the so-called Negro Plot of 1741 gave the fanatics an opportunity to show their spleen against the Catholic Church, and to accentuate how criminally unjust even educated men may be when they permit themselves to be swayed by passion and bigotry. All this is evident in the trial and conviction of John Ury, about whose priestly character there has been much contention. Despite the opinion of Bishop Bayley to the contrary, it seems to be about certain that he was a Catholic priest.

John Ury, a priest, began teaching school in Burlington, N. J., June 18th, 1739, and remained there twelve months. After a while he went to New York, engaged again in teaching, and received his board gratis (Horsemanden's *Account of Negro Plot*, 1744). During his stay it appears that he celebrated Mass privately in his room, first locking the door to ensure privacy. There is also evidence that he administered infant baptism. In April, 1741, he was engaged to teach school by John Campbell, and resided with him. In Campbell's house he had a private room, in which Father Ury had erected a temporary altar, and in it he gathered a number of persons, to whom he preached, and for whom, no doubt, he offered the holy Sacrifice; but he was ever careful not to expose himself to the severe legal penalties by appearing in the garb of a priest or noisily exercising his priestly office. He lived in so much obscurity, his conduct was so blame-

less, and his deportment so humble, that he escaped censure, although he was known to not a few as a Catholic priest. The so-called Negro Plot, in 1741, enkindled the passions of the multitude and gave rise "to confusion and alarm, to folly, frenzy, and injustice, which scarcely has a parallel in this or any other country" (*American Colonial Trials*, Peleg W. Chandler, Boston, 1844). The result of this delusion was the hanging of four whites, the burning of eleven and the hanging of eighteen negroes, and the transportation to the West Indies to be sold as slaves of fifty.

The examinations and trial had gone on for three months without any attempt to connect Father Ury with the plot. On the flimsiest kind of testimony, all the accused, together with John Ury, whose principal offence was his "being a priest, made by the authority of the pretended See of Rome"—"the heinousness of this prisoner's offences, *and of the Popish religion in general*"—were condemned, and Ury was hanged.

Campbell, who wrote the *Life and Times of Archbishop Carroll*, is of the opinion that Ury was a Catholic priest, but Bishop Bayley differs from him and thinks that he was a non-juror (*Hist. C. C. on Island of N. Y.*, p. 46).

In the centennial sermon preached by Father Clarke at St. Joseph's Church, Philadelphia, the preacher stated Mass had been celebrated in the City of Brotherly Love as early as 1686, but there is no evidence that any chapel was built there prior to 1733, when its Catholic population amounted to forty persons. The summer of 1732 was very hot, and the winter of 1732–33 very severe. In the spring of 1733 Father Greaton, who had been visiting the Catholics of Philadelphia as early as 1720, was sent to build a chapel and take up his permanent residence within its limits. Although the land was bought from John Dixon and his wife Mary, there is no other name than that of "Mary" on the legal transfer from the original patent in 1701–02; and thus it happened that the first Catholic church in Philadelphia was erected on Mary's land, and placed under the patronage of St. Joseph.

A certain Jacob Duche gives the following pen description of the chapel: Mr. Harding was so obliging as to invite my friend, the merchant, and myself to spend an hour with him in his little *Carthusian* cell, as he called it. This small apartment adjoins an old Gothic chapel, and together with another opposite to it (which is occupied by an assistant German priest, viz., Father Farmer) forms a kind of porch, through which you enter the chapel (January 14th, 1772).

Father Greaton's congregation was made up of twenty-two Irish and the rest Germans. This good priest labored among his little flock, with occasional assistance from Maryland, until 1741, when the Rev. Henry Neale arrived from Maryland in the month of March, having been prevented from coming earlier by the deep snows of the winter. He found the good repute of the Catholics somewhat exaggerated, yet "the congregation a growing one"; but that one priest was as yet sufficient, an assistant being needed

OLD ST. JOSEPH'S CHURCH, PHILADELPHIA.
"Whence radiated the living streams of grace" (page 23).

for the country Catholics, some of whom lived sixty miles away. They "were very poor and most of them are servants or poor tradesmen."

St. Joseph's was the first parish house of Catholicity in Pennsylvania, New Jersey, and New York for at least fourscore years. This was the centre whence radiated the living streams of grace to wherever a faithful child of the Church was found, and by its faithful, saintly priests was fostered and nourished the little mustard seed now grown into so noble and stately a tree. The old church is a shrine worthy of our veneration, for underneath its altars are buried the earthly remains of those "who sowed in

tears, that we might reap with joy." Father Greaton remained at his lonely post until 1750. His successor, the Rev. Robert Harding, came to this country from England in 1732. When he arrived in Philadelphia, August, 1749, it was a city of two thousand homes.

Father Harding "is the first priest to have visited New Jersey, whose labors could not have been prior to 1762" (De Courcey-Shea). This is hardly accurate, for we have seen that other priests had visited and exercised their sacred ministry in Elizabethtown and Woodbridge at the close of the seventeenth century, and very likely at a much later period. Father Harding died September 2d, 1772, in the seventieth year of his age, and is buried under the altar of St. Mary's.

The priest of that venerable sanctuary most closely identified with Catholicity in New Jersey was the Rev. Ferdinand Farmer, whose family name was Steinmeyer. This truly apostolic man and devoted and indefatigable missionary was born at Swabia, Germany, October 13th, 1720. He entered the Company of Jesus at Landerperge, September 26th, 1743, and was selected for the China Mission; but the "finger of God" intervened and the young priest was sent to this country. No picture of him is extant; but we are told that he was "of slender form, having a countenance mild, gentle, and bearing an expression almost seraphic."

It appears that he arrived in Philadelphia in 1758, and from that time until he was called to his reward, August 17th, 1786, he was untiring in his labors for the salvation of souls.

Every spring and every autumn saw him starting off on his journey along the Delaware River, across country to Long Pond (now Greenwood Lake), Mount Hope, Macopin, New York City, Basking Ridge, Trenton, and Salem.

While good Father Farmer was one of the first apostles who spent himself in carrying the comforts of religion to the little communities scattered over New Jersey, he was by no means the first missionary priest, nor, after his death, were the Catholics totally abandoned. The names of these zealous, godly men are blotted out with their heroic deeds, but they are graven in the Book of Life. It is nigh impossible for us to realize the perils, discomforts, and risks they encountered in their journeyings.

The roads, at best, were only paths and Indian trails, of which one led from Philadelphia to Delaware Falls, now Trenton, northeasterly to Indian's Ferry, now New Brunswick, thence to Eliza-

FATHER FARMER.

One of "these men of God, sometimes on horseback, . . . trudging through the forests . . . welcomed as an angel sent from God" (page 26).

bethtown, where wayfarers were carried by boat to New York. From a point near Rahway another trail, starting from Navesink, on the Shrewsbury River, led to Minisink Island, in the extreme north, in the Delaware River. In West Jersey a road extended from Trenton to Crosswicks, thence to Burlington, to Trenton, to Salem, and later to Cohanzy Bridge, now Bridgeton. But between New Brunswick and Trenton lay a narrow waste of thirty miles of country, which, owing to the unpleasant relations between the two sections, remained for a long time a barrier which barred communication. Through this wilderness was an Indian trail, along or near which the Legislature of 1795 ordered a road to be constructed. Picture, then, these men of God, sometimes on horseback, sometimes afoot, with their sack strapped across their back, containing the altar-stone, vestments, chalice, and wine for the Sacrifice, trudging through the forests, over mountains, crossing streams and rivers in the rude "dugouts," picking their way through the swamps, at times wet to the skin by the tempests which overtook them, again almost prostrated by the intolerable heats, resting under the shelter of the trees or in some rude cabin, perhaps of one hostile to their faith, or in the humble home of an exiled child of the Church, who welcomed them as an angel sent from God. "I remember," said Bishop McQuaid, "one of my visits to Franklin Furnace. While driving along the wretched road I remarked a dilapidated stone house, and, hearing the noise of my buggy, a woman came to the door. I greeted her, as I always did those I met, and I suspected from her accent that she was Irish. I soon learned that she was both Irish and a Catholic and that she kept boarders. There were three rooms in the house—a kitchen, and two others which served as bedrooms. After I saw that my horse was cared for, I asked if she could accommodate me for the night. She showed me a room in which were two beds, and pointing to one she informed me that I could sleep in it, and her sister and herself would sleep in the other. For supper we had some soggy bread. Afterward I heard confessions, and then went to the bed assigned to me; but the odors were too much for me, and I returned to the kitchen, saying that I would read my office. I was a *long* time at that office, and meanwhile the tallow-dip was growing smaller. A thought flashed across my mind. I went out to my buggy, and, wrapping myself in the horse-blankets, passed the night tolerably well. Morning came, bright and early, I heard more confessions, began Mass, preached a sermon, as I always did, rubbing it into them that though iso-

lated from their priests they must remain staunch to the Church and live up to its laws, gave holy Communion, and then sat down to breakfast. But again that soggy bread, together with a very much salted mackerel, swimming in grease. It was too much for my stomach, so bidding them Godspeed I started again on my journey, and did not break my fast till evening."

But this is modern history, and the discomforts of the priests of that day, grave enough indeed, were as nothing compared with their earlier brethren in the missionary field.

Some time in the middle of the eighteenth century, three brothers, Sebastian, Ignatius, and Xavier Waas, fled from their native country, Germany, to avoid the military conscription so tyrannically exercised at that time, and, landing at Philadelphia, crossed over into West Jersey, and, taking up an Indian trail, through moor and morass, across streams, and through the forests, made their way to the north side of a beautiful stream of water, known now as Clark's or O'Neill's branch, in Waterford Township, Gloucester County, and there built a square and comfortable cabin of cedar logs. This rude dwelling they called Shane's Castle, but the Celtic aroma that lingers about the name of the adjacent stream would lead one to believe that some lone wanderer from Erin had preceded them, and seeing, perhaps, some resemblance to another dear spot far over the great ocean, gave it a name which even the Indians respected, and which clung to it after he, like so many others of his countrymen, had passed into oblivion. However, by that name was it known and enshrined by tradition.

The memory of one of the brothers, Sebastian, is hallowed with a pretty romance. Before his flight from fatherland he had plighted his troth to a plucky Gretchen who vowed to follow after him whithersoever he went. She escaped the vigilance of her parents, and before they could overtake her she was safe aboard a sailing-vessel, bound for Philadelphia.

Sebastian's vigil was a long one, but his faith in his spouse was unshaken, and, at last, after a long voyage, the ship landed her human freight safe on the Delaware's shores. But, alas! Sebastian was unable to bring her to his home and brethren, for, having no money wherewith to pay her passage, she was to be sold as a "redemptioner." This did not disconcert Sebastian, for with his trusty gun he soon secured pelts sufficent to defray all expenses, and with his loved one, now doubly cherished because of his efforts to save her from temporary serfdom, went to a priest

in Philadelphia, who blessed their union. The brothers welcomed their new sister, and another charm was added to their sylvestral home. Furthermore, they were to erect a shrine where the mysteries of their religion were to be celebrated, and thither came, not once but often, good Father Farmer, who kept alive in their and their neighbors' hearts the fire of faith. There is scarcely any doubt that holy Mass was offered for the first time in Shane's Castle, the home of the Waas. Here the little seed was cast that was destined to grow into a mighty tree. His records show that Father Farmer christened five children of this union. Two daughters survived, married, and inherited the estate; but the memory of the old castle has almost entirely faded away.

It seems that time did not soften the asperity or hostility either of the ruling powers abroad or of their subjects in these colonies toward our religion. George II in 1753 proclaimed an ordinance which was not only not less bitter, but more provocative than the instructions of William and Mary.

"To the Governor, Council, and General Assembly of our Province of New Jersey, 13th day of October, 1753.

"Oath prescribed for all civil and military officers.

"I, A. B., do swear, That I from my heart abhor, detest, and abjure, as impious and heretical, that Damnable Doctrine and Position, that Princes, excommunicated or deprived by the Pope or any authority of the See of Rome, may be deprived or murdered by their subjects or any other whatsoever.

"I, A. B., do solemnly swear and sincerely in the presence of God, Profess, Testify, and Declare, That I do solemnly believe that in the Sacrament of the Lord's Supper there is not any Transubstantiation of the Elements of Bread and Wine into the Body and Blood of Christ, at or after the Consecration thereof by any person whatsoever. And that the Invocation or Adoration of the Virgin Mary, or any other Saint, and the Sacrifice of the Mass as they are now used in the Church of Rome, are Superstitious and Idolatrous, etc., etc."

With this as a cue, we need marvel not that in his Instructions, in 1758, Gov. Francis Bernard orders, "You are to permit a Liberty of Conscience to all persons (except Papists)." Lest he should forget it, Father Farmer had this slip pasted on the fly-sheet of his register. The forbears of our present non-Catholic brethren had thus the spirit of intolerance and hostility to Catholics so rubbed into them that an occasional ebullition of this

same spirit in our day may be pardoned. Of all human weaknesses, fanaticism dies the hardest.

And withal these protagonists of pure religion were exceedingly superstitious. Ghosts, witches, phantoms, and papists haunted their imaginations and confused their thoughts. The witch scare which disturbed the Puritans of Charlestown and Salem in the seventeenth century seems to have disturbed the equanimity of the Quakers living in Burlington. A noble buttonwood tree standing on beautiful Green Bank, the former residence of William Franklin when governor of New Jersey, was known as "The Witches' Tree," and around it was woven a legend of spectral dames astride of broomsticks, soaring to the stars with the speed of forked lightning. This is one of the verses of the song they were heard to sing:

First Witch.

I saw Dame Brady sitting alone,
And I dried up the marrow within her hip bone.
When she arose she could scarcely limp.
Why did I do it? She called me foul imp!

About this same time, 1765, a tragic event occurred in Burlington by which two of our co-religionists paid the penalty of a crime which to-day would have been punished with a term of imprisonment. On Wednesday, August 28th, 1765, at Gallows Hill, Burlington, John Grimes and John Fagan, Catholics, were executed for burglary and felony, committed at the home of Joseph Burr. Grimes was twenty-two years old, Fagan twenty-eight.

The chronicles of Burlington contain a sketch of a singular and mysterious character. "Four miles from hence, a recluse person, who came a stranger, has existed alone, near twelve years, in a thick wood, through all the extremities of the seasons, under cover of a few leaves, supported by the side of an old log, and put together in the form of a small oven, not high or long enough to stand upright or lie extended; he talks Dutch, but unintelligibly, either through design or from defect in his intellects, 'tis hard to tell which; whence he came or what he is nobody about him can find out; he has no contrivance to keep fire, nor uses any; in very cold weather he lies naked, stops the hole he creeps in and out with leaves; he mostly keeps in his hut, but sometimes walks before it, lies on the ground, and cannot be persuaded to work much, nor obliged without violence to forsake this habit, which he appears to delight in, and to enjoy full health; he seems to be

upward of forty years of age; as to person rather under the middle size; calls himself Francis" (Smith, N. J., 495).

Another account is:

"With several friends in a couple of light wagons went to see the hermit in a wood this side of Mount Holly.

"He is a person thought to have travelled along from Canada or Mississippi about ten years ago. He talks no English, and will give no account of himself" (Diary of Hannah Callender, 1762, 6th mo., 5th day, *Pa. Mag.*, January, 1769, p. 456).

BURLINGTON, January 28th, 1778.

On the 19th inst. died Francis Furgler, the hermit, in the sixty-sixth year of his age, who existed alone twenty-five years, in a thick wood four miles from Burlington, through all the inclemencies of the season, without fire, in a cell, made by the side of an old log, in the form of a small oven, not high or long enough to stand upright or lie extended. It was supposed he intended this mode as a penance for some evil done in his own country. He was a German—a Catholic, and was buried in the Friends' Ground at Mount Holly (Watson's *Annals*, ii., 292).

Francis Furgler, age sixty-six, a hermit who had existed twenty-five years alone, died January 19th, 1778. "He was found dead in his cell with a crucifix and a brass fish by his side" (Moore's "*Diary of Rev.*," ii., 8).

"The earliest account that we have of Catholics in New Jersey is in 1744, when we read that Father Theodore Schneider, a distinguished German Jesuit who had professed philosophy and theology in Europe, and been rector of a university, coming to the American provinces, visited New Jersey and held church at Iron Furnaces there. This good missionary was a native of Bavaria. He founded the mission at Goshenhoppen, now in Berks County, Pa., about forty-five miles from Philadelphia, and ministered to German Catholics, their descendants and others. Having some skill in medicine, he used to cure the body as well as the soul; and travelling about on foot or on horseback under the name of Doctor Schneider (leaving to the *Smelfunguses* to discover whether he were of medicine or of divinity), he had access to places where he would not otherwise have gone without personal danger; but sometimes his real character was found out, and he was several times raced and shot at in New Jersey. He used to carry about with him on his missionary excursions into this

province a manuscript copy of the 'Roman Missal,' carefully written out in his own handwriting and bound by himself. His poverty or the difficulty of procuring printed Catholic liturgical books from Europe, or, we are inclined to think, the danger of discovery should such an one with its unmistakable marks of 'Popery' about it (which he probably dispensed with in his manuscript) fall into the hands of heretics, must have led him to this labor of patience and zeal. Father Schneider, who may be reckoned the first missionary in New Jersey, died on the eleventh of July, 1764. Another Jesuit used to visit the province occasionally after 1762, owing to the growing infirmities of Father Schneider, and there still exist records of baptisms performed by him here" (*The Catholic World* in 1875).

In his *Life and Times of Archbishop Carroll*, Campbell writes of one of the oldest, if not the oldest, Catholic settlement in New Jersey:

"It is known that Rev. Mr. Harding, who was a priest in Philadelphia in 1762, occasionally visited New Jersey, and Rev. F. Farmer for many years performed missionary duty in that State at several places. In his baptismal register the following among other places are named: Geiger's, 1759; Charlottenburgh, 1769; in the year 1776 Morris County, Long Pond, and Mount Hope; and in 1785 Sussex County, Ringwood, and Hunterdon.

"In his semi-annual visits to New York, which were continued to the year of his death in 1786, Father Farmer visited an interesting Catholic settlement known then and later as Macopin (now Echo Lake). Macopin was settled by a colony of Germans from the Rhine, near Cologne, who came to New Jersey to engage in the iron industry, which opened up about the middle of the eighteenth century."

The following notice appeared in the *Freeman's Journal*, New York:

"One of the oldest and most interesting Catholic congregations in the whole country is to be found in Macopin, this wild little place, fifteen miles distant from Paterson. The first settlement was made here by two German families some time before the American Revolution. They were a long time without seeing a priest, till at length a Mr. Langrey, from Ireland, paid them a visit. After this the Rev. Father Farmer from Philadelphia visited Mount Hope, in the vicinity of Macopin, twice a year. He continued doing so for ten years, during which time the Revolution took place. These semi-annual visits were afterward con-

tinued by Mr. Malnix, Mr. Katen, and Mr. Kresgel. The last-named priest was a German, and visited them first in 1775."

Some years ago the duties of his sacred ministry brought the writer to Mrs. Littell, then almost a nonogenarian, but intellectually bright and radiantly reminiscent. As she talked of the old times her eye would kindle and the color come to her wrinkled cheeks, and a cheery laugh would accentuate the humorous incidents which now and then would sparkle through her narrative. On my return to the rectory I jotted down, as far as I could remember, the salient points of her story, clothing it as far as possible in her own language, and gave it to the first number of the *Sacred Heart Union* for publication under the title "Grandmother's Reminiscences." Care was taken that she received a copy, and as she read it for the family—that was her self-imposed task and office—she cried out to her daughter: "Why, Mary, this is what I was telling Father Flynn the other day!"

As it gives a vivid portrayal of that ancient stronghold of Catholic faith—stronghold is used advisedly, for such it has proven to be, since the generations of that sturdy stock are all stanch Catholics to-day—it is here reproduced:

"I came from a little town in the County Cavan, adjoining Fermanagh and Monaghan, to this country in 1816. I will pass over the long and stormy voyage across the Atlantic, and begin my story with my arrival in New York. In those days two sail-boats served as a ferry to convey passengers. One went to Paulus Hook, now Jersey City, and the other to the Elysian Fields, Hoboken. We crossed over to Paulus Hook, and hiring a wagon we started out on our journey to Caldwell. There was only one street then in Jersey City, and it was called the Rope Walk. After riding all day long we arrived in the evening at Caldwell. There was not a single Catholic in the neighborhood. You may imagine how strangely we felt, and you will not be surprised that in a few months we moved to Macopin, where we heard there was quite a gathering of Catholics. A year or two before our arrival Charley O'Brien died in Newfoundland, some miles distant from Macopin. He went there as a school-teacher, saved his money, bought his land, built factories, and soon was the wealthiest man in that section. He owned as far as he could see, and was the first to build bark factories and an iron mill. Charley took sick and sent to New York for a priest. The priest came all the way on horseback, and the close-fisted man gave him five dollars for his trouble. He left him, however, fifty dollars in his

will, but his heirs never executed the wish of their father, and the priest never received his legacy. But his possessions melted away, and eventually his own son died in the poor-house.

"John Gormley arrived there four or five years before we did, but his children intermarried with Protestants, and one of his grandsons is now a Methodist minister. Oh, yes, there were the McGees of Wynockie; but they clung to the faith, and although their descendants have experienced many ups and downs in life, they are all stanch Catholics. Then there were the Littells, a family who came from Ireland. Mr. Littell was a cooper and the most influential man in the settlement. To him was deputed the duty of examining the credentials of the visiting priests so as to secure the faithful few from impostors, and to his house they always came and partook of the old-fashioned hospitality. Not only priests, but every poor exile from Erin was directed thither, and scarcely a day passed that some stranger did not accept of a generous meal and comfortable bed, under the roof-tree of the Littells. I remember one night, coming in from his shop, Mr. Littell met a poor fellow warming himself at the log fire. He began: 'Well, my man, where do you come from?' 'From County Cavan, sir.' 'Ah, and perhaps you know William Littell?' meaning his cousin. 'Troth, I do. Bad luck to him! for if it wasn't for him I wouldn't be here.'

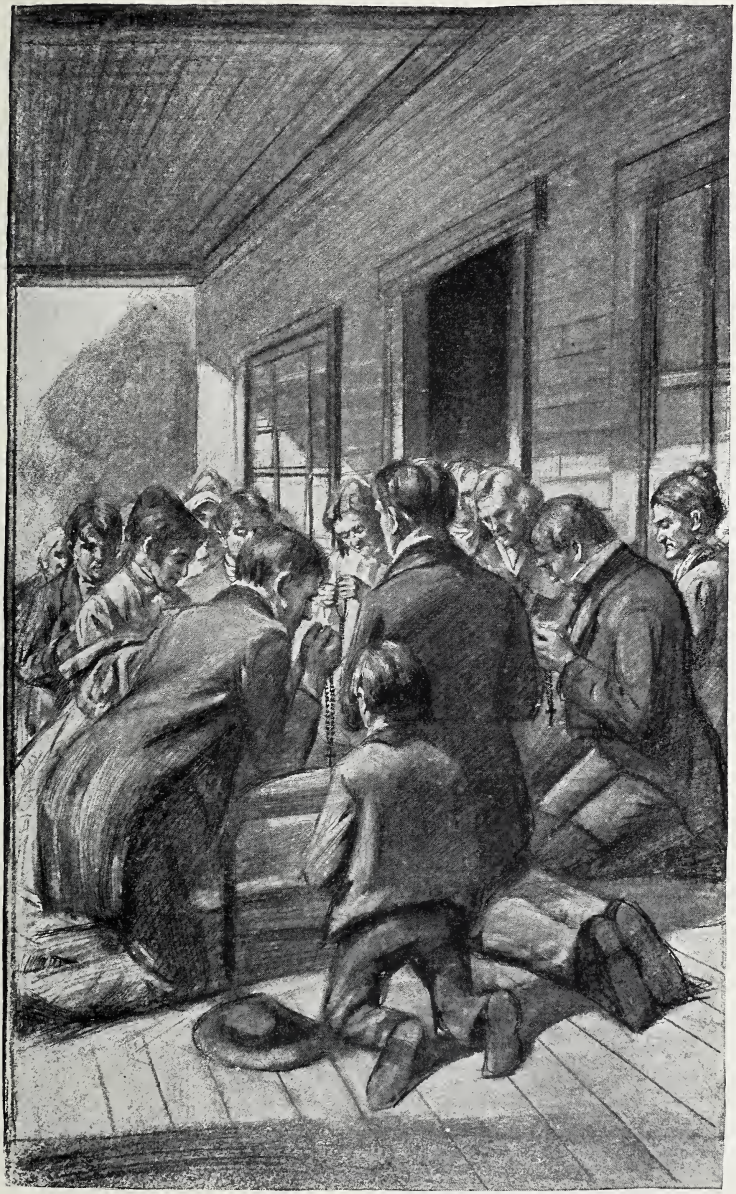
"The topic was immediately changed.

"Thirty years before we came, a Father Farmer, from Philadelphia, had visited Macopin, and not a priest had the Catholics seen since. I remember one day seeing a man coming up the road in short coat and knee-breeches; as soon as he spoke I knew he was an Irishman, and thought he was a school-teacher. He inquired for the Littells. He turned out to be a Father Langan, and he said Mass in our house two or three times. This was about 1819. I must not forget to mention the Seehulsters, the Merrions, and the Strubles. Old Mrs. Seehulster was a remarkable woman—a regular missionary; every Sunday she would gather the Catholics in Dominick Merrion's house, say the rosary, distribute holy water, and teach the children catechism. God rewarded her, for, obeying a secret impulse, Father O'Reilly, then pastor of St. John's, Paterson, came out to Macopin, saw that this valiant woman was very ill, gave her the last rites of the Church, and an hour after she was a corpse. Then there was old Anthony Merrion, who died about 1822, having reached the good old age of one hundred and five. I remember well when Mass

was said for the first time in Macopin. Many of the young Catholics who had never seen Mass celebrated, and Protestants who viewed the whole thing as witchcraft, crowded and hustled the old folks who were kneeling around the priest. The altar was a chest—we had no bureaus in those days. After Mass, when we were going home, old Anthony straightened his tall form, closing his fists and rapping them sharply together. 'Oh,' said he, 'I've seen the day I could rap their heads together.' John Reardon was another of the old settlers, who with a few others and their families numbered about one hundred Catholics all told.

"Our next priest was Father Bulger, a native of Ireland, a tall, handsome man, but with a beardless face. He was ordained by 'little Bishop Connolly,' as he was called, and came to us about 1820. Mr. Littell had been notified to expect a priest, and vainly looked among the passengers of the mail-coach for his Reverence. The driver told him that a passenger had booked for Macopin the night before, but had failed to put in his appearance.

"Later that afternoon a stranger drove up to the shop on horseback, and thus addressed Mr. Littell: 'Did you expect a visitor, sir?' 'I did, sir.' 'How did you expect him?' 'By the mail.' 'Might I ask whom you expected?' 'Well,' said Mr. Littell, somewhat nettled by this cross-examination, 'I expect a Catholic priest.' 'Well, suppose you take me for a Catholic priest.' Surveying the beardless youth from top to bottom, Mr. Littell tartly replied: 'Go back to your wooden college, sir, before you come to palm yourself off on me as a Catholic priest.' 'Perhaps,' thought Mr. Littell, 'I may after all be mistaken; he may be a priest'; and giving him another searching look, he inquired: 'Am I talking to Father Bulger?' 'You are,' said the young Father, smilingly; and his laughter drowned the apologies and put to flight the discomfiture of good Mr. Littell. Father Bulger was a regular apostle; he travelled through Hudson, Passaic, and Sussex Counties. I remember he was once invited to preach in Newton, and the Presbyterian Church was offered to him. But when the day came for the lecture the 'blue-lights' feared to admit the papist into their sanctuary. So to the dismay of the most prominent member of the congregation—an Irishman—they gave a point-blank refusal to allow him to preach in their church. Chagrined but undaunted, the Irishman went to the judge who was then presiding over the Sussex Circuit, related to him all the circumstances, and asked him to adjourn the court so that the priest might give his lecture. The court was adjourned; the



The Catholics gathered at Dominick Merrion's house, Macopin, saying the rosary (page 33).

judge and a host of legal fledglings, who have since risen to fame and honor, listened to the young priest's masterly handling of the doctrine of the Real Presence. 'I did not believe,' said an ex-United States senator—Frelinghuysen—'that the Catholics had such solid proofs for their doctrines.'

"Returning on foot one cold wintry day, with the snow inches deep on the road, from Hohokus, where he had been saying Mass, a farmer and his wife invited him into their sleigh. Of course, the farmer's curiosity made him forget the world's politeness and institute a series of leading questions. Are you a peddler? No. Perhaps you will open a store in town? No. A physician? No. A lawyer? No. Then, may I ask, what do you do for a living? Thus driven to the wall by the persistent questioner, Father Bulger was obliged to confess that he was a Roman Catholic priest. The good wife was horror-stricken, and commanded the dutiful Benedict to stop the horse and put the papist out; and out he went, and he was obliged to trudge through snow and cold all the way to Paterson. Another night an attempt was made to set fire to the house in which he was living in Paterson.

"He offered Mass for the first time in 1816, in Mr. Gillespie's house, the grandfather of Sister Genevieve, now a Sister of Charity in St. Elizabeth's Convent, Madison. There were present the Griffiths, Karrs, Burkes, Plunketts, Bradleys, Wades, Mahans, and Levasquez. Ground was afterward bought and a church built in 1822. He did not live many years, and is buried in St. Patrick's church-yard, New York. Fathers Conroy, O'Gorman, and Shanahan used to come out occasionally to say Mass. Then came Father Donohue, who determined to build a church. There was a great dispute as to whether it should be of logs or boards. The 'log' partly carried the day, and Father Donohue called on Mr. Littell for his contribution. 'What is it going to be, Father?' 'Logs,' said he. 'Then I'll give $10 to pull it down as soon as built.' So the matter was reconsidered, and finally 'planks' prevailed. In 1830 it was dedicated. The night before, a furious rain storm set in, and Father Donohue and Father Ffrench were drenched to the skin. We had a great time finding dry clothes for the poor Fathers, but could find none big enough for Father Ffrench. I can see them now sitting before the big fire, drying their clothes and saying their office. The children had great fun with Father Ffrench, who amused them with his ventriloquism. Father Duffy next succeeded Father Donohue; and he used to stop in Paterson with Dr. Binsse, who was a celebrated French

"The good wife was horror-stricken, and commanded the dutiful Benedict to stop the horse and put the papist" (Father Bulger) "out" (page 36).

doctor and lived on Main Street, opposite Congress Hall. Then good old Father Raffeiner came and spent one winter with us. After him came the Redemptorist Fathers Muller and Tabert. Father O'Reilly succeeded Father Duffy in Paterson.

"Then came Father Quin, and the troubles which Bishop Hughes came out to quell. Then Father Senez, Father Beaudevin, Father Callan, and Father McNulty. Now you know as much about the present as I do; but when I look back to the day when there was not a single church in New Jersey, nor a single resident priest, I feel God has blessed the fidelity of the old folks; and I begin to feel lonesome, for almost all have gone home."

Grandmother many years ago joined her compeers in the blessed reward of the saints.

Bishop Bayley has this to say of Macopin:

"Three German families settled at this place some years before the Revolution. They were from Baden (Silva Nigra); their names were Marion, Schulster, and Stobel. Stobel was a Protestant, but most of his descendants became Catholics. They form still a little Catholic colony, remarkable for their fervent piety. The son of the founder of the colony, Marion, who was but four years old when he came to this country, lived to be upward of a hundred years old. In the notice of the blessing of the church in the *Truthteller* of December, 1849, he was spoken of as being one hundred and five years old, and in good health" (Bayley, 121).

The *Catholic Press*, October 30th, 1830, published a letter containing additional items of interest:

"Seventeen miles west of Paterson, at Mocassin, there is a highland ridge in Bergen County, where there are at present more than one hundred Catholics, descendants of one common stock, Mr. Meriam, who is yet living. He came from Germany to this country before the Revolution, and settled with his little family at Queen Charlotte's in the northern part of New Jersey. He has lived to see his descendants to the fifth generation, who unite a zeal for liberty with a firm attachment to the holy Catholic faith of their ancestors. They were for many years attended by Catholic clergymen from Philadelphia, among whom they frequently mention the Rev. Mr. Farmer, whose memory among them is recollected with benediction. When a bishop was sent from the Holy See to New York, the Jerseys were divided according to the old division line (which runs from Easton, Pa., to Little Egg Harbor) between the dioceses of New York and Philadelphia; so

that Mocassin, falling within the district of Paterson, was frequently visited by the Rev. Mr. Bulger, and it is pleasing to state that a church has been lately erected in this last-mentioned town."

The Revolutionary Period.

THE thread of our narrative brings us now to a stirring period in the history of our country and our religion, when the day-star of religious toleration begins to dawn, and the plenteous stream

ARCHBISHOP CARROLL

of blood flows from Irish hearts and from Catholic veins to sanctify the soil, and knit indissolubly the bonds of the children of freedom. Republics are proverbially ungrateful, and ours is no exception. The Irish, both the laity and the priesthood, from the

beginning gave to the struggling republic their most earnest moral and physical support. Ours might have been Canada, and these children of St. Louis our allies and brothers in the conflict, had John Jay and his stripe been at least more tactful, if not politic.

When Archbishop Carroll was engaged by General Washington to induce the Canadian clergy to join in the Revolutionary struggle, his mission totally failed from the lavish abuse of popery in which the old colonies—from New England to Georgia—indulged.

"Now," they said, "we believe, as you do, our religion to have been established by Jesus Christ, and that those good men and their forefathers in leaving our body made an innovation upon the unchangeable institutions of our Saviour. They complain of the King of England as guilty of tyranny for observing the treaty which secures to us our religion, and which he appears disposed to observe. If it be tyranny to permit us to follow the dictates of our consciences, and that those gentlemen wish to destroy tyranny, we must give up our religion in joining their union; we prefer, sir, to abide under the government of a king who is complained of for his justice to us, than to trust to the friendship of men who tell us that we are idolaters and slaves and dolts, and yet invite us to aid them against him whom they have abused for protecting us in our rights; neither do we forget the zeal which they manifested in hunting and shooting Father Rasle and others of our missionaries upon their borders."

Thus was the aid of Canada lost by the abuse of popery (England, *Works*, iii., 223), and the mission of Franklin and Bishop Carroll a failure.

On Bishop Carroll's return from his fruitless mission to Canada, he passed his time pleasantly in Philadelphia with Fathers Ferdinand Farmer and Robert Molyneux. "These reverend gentlemen were then engaged in laborious duties among the numerous Catholics in that city, as well as several other congregations at a distance."

"Father Farmer extended his visits to New York, and organized the first Catholic congregation in that city, in which there was no resident priest before 1785" ("Memoirs of Archbishop Carroll" in U. S. *Catholic Magazine*, April, 1844, p. 248).

Notwithstanding the bitter hostility of many, if not most, of the founders of the republic, the money, the services, and the blood of Catholics were placed on the altar of our country's liberty, and never did they once swerve from their allegiance in

defeat, hunger, and cold. Of the foreign officers of our faith may be mentioned Lafayette, Du Coudray, Rochambeau, Roche de Fermoy, Kosciusko, de la Neuville, Armand, and Duportail.

From Bunker Hill to Yorktown, whether in Dillon's old brigade of the French allies, or in the Pennsylvania or Maryland line, Irish hearts throbbed to the music of the drum, and never faltered on land or sea, whether under Saucy Dick Barry, or Moylan, or Fitzgerald, to display the traditional bravery which has won for them the laurel of victory on the battlefields of every nation except their own.

Montgomery, Sullivan, Knox, Wayne, Irving, Thompson, Stewart, Moylan, Butler, all Irish by birth or by descent, whose very names awaken memories of glorious deeds, by which our liberties were achieved and the colonies made one, free, and independent. And every child knows the services rendered to the republic by Charles Carroll of Carrolton, and his illustrious cousin the first bishop of Baltimore. None was more conscious, more appreciative of these services than the Father of his Country—the immortal Washington.

"I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their Revolution and the establishment of their government, or the important assistance which they received from a nation in which the Roman Catholic faith is professed" ("Reply of Washington to Address of Roman Catholics"). Hodnett says that next to George Washington Bishop Carroll rendered the most valuable services to the colonies. It was Carroll who induced the Pope to use his influence with the French King in behalf of the colonies. Franklin was in Paris, as an envoy from this country, to enlist the services and financial aid of France in the struggle which was becoming desperate. His success was meagre, and he was in despair. One day the papal nuncio roused him from his stupor: "Mr. Franklin, Mr. Franklin, I have good news for you. I have just secured the promise of the King to send over a French army and navy to aid your countrymen." Franklin, astonished and delighted, clasped the hand of the nuncio. "Oh!" said he, "convey to his Holiness, the Pope, my thanks in the name of the American people. We shall never, no never, forget Rome."

"Mr. Franklin," replied the nuncio, "you must thank Father Carroll, for he it was who induced the Pope to send me here in the interest of the American people."

Of Bishop Carroll, Washington said: "Of all men whose influ-

ence was most potent in securing the success of the Revolution, Bishop Carroll, of Baltimore, was the man." So, too, thought King George of England, who called Bishop Carroll "Washington's Richelieu, who got the Pope of Rome to use his influence with the French court for the Americans." When William Pitt asked the King to sign the Emancipation Bill in favor of Ireland, the King replied: "I will sign no bill granting Catholic Emancipation, after the action taken by the bishop of Baltimore. He detached America from my dominion by aid of the French army and navy, and the force of Irish Catholics. No, no, Mr. Pitt, you need not stop to argue the question with me; my mind is made up on that point." So innocent, helpless, prostrate Ireland was punished for Bishop Carroll's patriotism and her children's devotion to the cause of freedom, and had to bear the yoke of slavery for twenty years longer.

Meanwhile, John Wesley, the founder of Methodism—the sect which claims to possess the only true brand of patriotism—was denouncing the colonists for their treason; and the Presbyterians anathematized our Constitution! In the light of future events, it is well to keep these facts to the forefront. The stream of emigration began again to set toward America from Ireland, France, and the West Indian islands of Guadeloupe and Martinique.

The *Maryland Journal*, published in Baltimore, August 20th, 1773, has the following:

"New York, August 12th.—Within this fortnight 3,500 passengers have arrived at Philadelphia from Ireland."

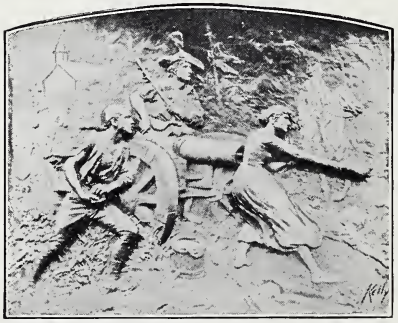
"Philadelphia, August 11th.—Since our last arrived here, the ship *Alexander*, Captain Hunter, with 500 passengers; and the ship *Hannah*, Captain Mitchell, with 550, both from Londonderry. The ship *Walworth*, Captain McCausland, sailed from Londonderry for South Carolina about June 1st, with 300 passengers and servants, who were obliged to leave their native country, not for their misbehavior, but on account of the great distress among the middle and lower classes."

It would seem that Ireland even at that time was sending more than her quota of emigrants to people America. Philadelphia then could not have had more than 20,000 of a population, and this addition of 3,500 was equal to one-sixth of its population (*Cath. Family Alm.*, 1877, p. 77).

The unhappy Acadians, torn from their homes most cruelly, in 1756, were scattered along the coast from Maine to Carolina, but in a few years almost every trace of them was lost. But the emi-

gration of the French took place at various periods, mainly at the negro insurrection in San Domingo and at the outbreak of the French Revolution. A great number settled in different sections of New Jersey, and later on will be seen their influence on religion in these respective localities. "We affirm," says Shea, "that the French Catholic familes, driven from the West Indies by the frightful consequences of the Revolution, and who came to seek peace and liberty in the United States, far exceeded the Protestant immigration of the seventeenth century. Without counting Martinique and Guadeloupe, the French part of San Domingo contained in 1793 forty thousand whites. All emigrated to escape being massacred by the blacks; many mulattoes followed them, and of this mass of emigrants a great part settled in the United States" (*Hist. of Cath. Church*, p. 74). Of all these strangers coming to our shores at this period, it may be said that it was the initial impulse of that tide of sturdy, sterling, adventurous spirits —sufficiently daring to hazard the perils of the deep, the horrors and uncertainty of a long voyage, stout-hearted enough to cut away from the dearest ties that hold a man to his native land and kindred, possessed of those virtues which promote the best results in the sphere of civics, commerce, and religion, and destined eventually, like bread cast upon the waters, to leaven the older world with the fruit of these triple blessings. In the dark and trying days of our struggle many instances might be cited to illustrate the devotion of the impulsive Celt, too ready to resent a wrong, but always willing to forgive it. When, in July, 1778, the Americans met in Wyoming with a crushing defeat, among the captured was an old man named Fitzgerald. He was placed on a flax-brake, and told he must renounce his rebel principles and declare for the King, or die. "Well," said the patriotic old fellow, "I am old, and I have little time to live anyhow, and I had rather die now a friend of my country, than live ever so long and die a Tory." The British were magnanimous enough to let him go (Miner's *Hist. of Wyoming*, p. 200). But our own little State was the theatre on which is written in ineffaceable lines the heroism of our ancestors, not only men, but women. The son of an Irish emigrant, James E. Kelly, the sculptor, a genius whose name is little known in our day, but is destined to be ranked among the masters when future generations will think less of pelf and more of art, has carved in eternal bronze, on the battlefield of Monmouth, the heroism of the Irish lass—Molly Pitcher, or, before her marriage, plain Mary McCauley. Of her Lossing

says: "She was a sturdy young camp-follower, only twenty-two years of age, and in devotion to her husband, who was a cannoneer, she illustrated the character of her countrywomen of the Emerald Isle. In the battle of Monmouth, while her husband was managing one of the field-pieces, she constantly brought him water from a spring near by. (The day was intensely hot.) A shot from the enemy killed him at his post; and the officer in command, having no one competent to fill the place, ordered the piece to be withdrawn. Molly saw her husband fall as she came from the spring, and also heard the order. She dropped her bucket, seized the rammer, and vowed she would fill the place of her husband at the gun and avenge his death. She performed the duty with a skill and courage which attracted the attention of all who saw her. On the following morning, covered with dirt and blood, General Greene presented her to General Washington, who, admiring her bravery, conferred upon her the commission of sergeant" (*Field Book of the Revolution*).



MOLLY PITCHER AT THE BATTLE OF MONMOUTH.
(Tablet on Princeton Monument by J. E Kelly.)

She is described as "a stout, red-haired, freckled-faced young Irish woman, with a handsome, piercing eye."

On this same battlefield, a son of an Irish Catholic father and mother distinguished himself, and the story deserves to be told.

Somewhere in 1750 a young couple who belonged to rival families were the actors in a runaway match, and immediately embarked for Philadelphia.

The young man, whose name was John Mullowney, invested his money in a few ships, and carried on a lively and lucrative trade between Philadelphia and various foreign ports. Six children were born to the Mullowneys, all of whom died in their infancy. The seventh child, a son, was robust, and filled his father's heart, who gave him his own name, with great hopes. The Revolution broke out when the boy was eight years old, and his father at once espoused the cause of the patriots.

At this time, their pastor, a Catholic priest, visited the family, and urged that young John be dedicated to the priesthood, and

that his preliminary studies begin at once. In the privacy of their chamber the proposition of the priest was earnestly discussed by the anxious father and mother, and the boy, who slept in an adjoining room, overheard all that was said with bated breath. In the early dawn of the next day he put into execution a sudden impulse to flee beyond the power of priest and parents. Dressing himself hastily, he stole away from his luxurious home, and through difficulties which might have chilled the enthusiasm of a strong man (for Philadelphia was then in possession of the British), reached Washington's army, near Germantown.

He arrived, it is said, at his destination, with bleeding feet and ragged clothes, thoroughly beaten out with exhaustion and hunger. He stoutly maintained that he wanted to share a soldier's life, adding that he knew how to "drum." So a drummer boy he became, not as John Mullowney, but, with a wisdom beyond his years, under an assumed name. In the following summer came the battle of Monmouth. At a certain point in this hotly contested battle, a squad of infantry was ordered to hold a vital point upon which the enemy was marching. The redcoats charged furiously and the Americans gave way, whereupon John seized his drumsticks and pounded out "Yankee Doodle" with so much spirit and force that the retreating Continentals took heart, returned to the charge, drove off the British, and held the stategical position to the end of the battle. A few weeks after the tireless search of the father for the truant was rewarded. John was recognized by a birthmark on the right shoulder, but his pleadings, united with those of the officers, prevailed, and the parental consent was reluctantly given. John remained with the army until peace was declared. He then entered the navy, and rendered efficient services in the war of 1812 and in the capture of slavers. Not only did he rescue the poor Africans, but placed them in good homes in Philadelphia and adjacent cities. On his retirement from the navy, Captain Mullowney was made consul to Tangier by President Monroe, a difficult post, in which he maintained the honor and dignity of our country for seven years. Many years afterward his daughter visited a grizzled veteran, more than ninety years of age, and asking him if he remembered John Mullowney, he exclaimed: "Remember John Mullowney! That I do; he was just a slip of a lad when he used to beat that old drum." At the battle of Princeton scores of the Pennsylvania line shed their blood, defending Princeton Seminary, the stronghold of Presbyterianism in New Jersey.

Another of our faith deserves mention in this connection:

Patrick Colvin was the only Catholic living in Trenton at the time of the Revolution. He sheltered Father Farmer and often ferried him across the Delaware on his semi-annual visitation of his scattered Catholic flock in New Jersey.

Colvin, a Catholic, and McConkey, an Irish Presbyterian, furnished the boats which transported Washington and his army across the Delaware on that bitter cold Christmas night, 1776, and thus enabled him to win the battle of Trenton on the 26th. When the Father of his Country journeyed to New York to be inaugurated President of the republic he had fought to make, it was Patrick Colvin who took charge of the presidential party and personally ferried them across the river.

The Trenton Monument Association selected a site but a few paces from Father Farmer's headquarters when visiting that city.

As New Jersey was the battle ground of the great conflict of the Revolution, the number of Catholics at various times in the State must have run into the thousands. With the troops priests have doubtless traversed the State. We read of the presence of one, the Rev. Seraphin Bandol, who was sent from Philadelphia to Morristown in April, 1780, to administer the last sacraments to a distinguished Spanish nobleman, then a guest of Washington. Don Juan de Miralles, a Spanish agent, arrived in camp, April 19th, 1780, accompanied by the Chevalier de la Luzerne, Minister of France, and was almost immediately stricken down with pulmonary trouble, which ended fatally on the 28th. The chaplain of the French Ambassador, the Rev. Seraphin Bandol, hurried on from Philadelphia and administered the last sacraments to the dying Spaniard in the Ford house, now Washington's headquarters.

It was by Father Bandol, very probably, that the holy Sacrifice of the Mass was first offered in Morristown, and most likely in headquarters, where Washington then lived.

The journal of Dr. James Thatcher, surgeon to the Revolutionary army, contains a very graphic account of this the first public Catholic funeral in Morristown:

"29th April, 1780.—I accompanied Dr. Schuyler to headquarters to attend the funeral of M. de Miralles. The deceased was a gentleman of high rank in Spain, and had been about one year resident with our congress from the Spanish court. The corpse was dressed in a rich state and exposed to public view, as is customary in Europe. The coffin was most splendid and stately, lined

throughout with fine cambric, and covered on the outside with rich black velvet and ornamented in a superb manner. The top of the coffin was removed to display the pomp and grandeur with which the body was decorated. It was in a splendid full dress, consisting of a scarlet suit, embroidered with rich gold lace, a three-cornered gold-laced hat, and a genteel cued wig, white silk stockings, large diamond shoe and knee buckles; a profusion of diamond rings decorated the fingers, and from a superb gold watch, set with diamonds, several rich seals were suspended. His Excellency, General Washington, with several other general officers and members of Congress, attended the funeral solemnities and walked as chief mourners. The other officers of the army, and numerous respectable citizens, formed a splendid procession, extending about a mile. The pall-bearers were six field-officers, and the coffin was borne on the shoulders of four officers of artillery in full uniform. Minute guns were fired during the procession, which greatly increased the solemnity of the occasion. A Spanish priest performed service at the grave in the Roman Catholic form. The coffin was enclosed in a box of plank, and all the profusion of pomp and grandeur were deposited in the silent grave in the common burying-ground, near the church at Morristown. A guard is placed at the grave lest our soldiers should be tempted to dig for hidden treasure. It is understood that the corpse is to be removed to Philadelphia. This gentleman is said to have been possessed of an immense fortune, and has left to his three daughters one hundred thousand pounds sterling each. Here we behold the end of all earthly riches, pomp, and dignity. The ashes of Don de Miralles mingle with the remains of those who are clothed in humble shrouds, and whose career in life was marked with sordid poverty and wretchedness" (p. 193).

The body of this distinguished nobleman was exhumed and sent to Spain, but in what year the most careful investigation has failed to ascertain.

In Morristown, also, was the first official recognition of St. Patrick's day, as will appear from the following order, copied from the order book still preserved at Washington's headquarters:

MORRISTOWN, N. J., March 16th, 1780.

The adjutants are desired not to detail for duty to-morrow any of the Sons of St. Patrick. On the 17th the parole is "Saints," the countersign "Patrick" and "Sheelah."

Marbois, the charge at Philadelphia, writing to Vergennes,

March 25th, 1785, gives the number of Catholics in New York and New Jersey as 1,700 (Bancroft's *Hist. Form. of Constit.*, i., 420). If this estimate be approximately correct, it is more than likely that the greater part was in New Jersey (*Am. Cath. Hist. Researches,*" April, 1888).

Be this as it may, no attempt was made at that time by the Catholics to build a church; but we find the Catholics of New York City obtaining an act of incorporation from the legislature of the State in 1785. Much earlier, however, 1763, 1765, 1767, 1768, and as late as 1786, Father Farmer had gathered together the little flock and offered for them the consolations of religion. It is true he entered the city by stealth and in disguise, for the odious proscriptive law of 1700 was still not repealed. It is known that he offered the holy Sacrifice in the house of Don Thomas Stoughton, the Spanish consul, and also in that of Don Diego de Gardequi, the Spanish ambassador. A Capucin Father, the Rev. Charles Whelan, a chaplain in De Grasse's fleet, resigned in order to devote himself to the little band of Catholics in New York City and near by. Of him Archbishop Bayley writes: "Father Whelan was the first regularly settled priest in the diocese of New York. He found only twenty communicants in the city, but "plenty of growlers." During his pastorate the trustees purchased from the trustees of Trinity Church the site of the present St. Peter's, and erected a church. There were then about two hundred Catholics in New York. Father Whelan was more at home in French than he was in English, and gave little satisfaction as a pulpit orator; so, when a rival appeared, more gifted with eloquence and intrigue, the Rev. Andrew Nugent, O. M. Cap., good Father Whelan had to retire, and died in Maryland, 1809.

On the 4th day of November, 1786, the first Catholic church, and the thirteenth of any denomination, was opened for divine service, and Mass was publicly celebrated in presence of a large congregation of persons of different religious belief. A second charter was obtained in 1787. Among the first Catholics of the future great Catholic city are found the names of Sieur de St. Jean de Crevecœux, consul of France; Don Diego de Gardequi, plenipotentiary of Spain; Jose Roiz Silva; Thomas Stoughton, consul of Spain; Dominick Lynch, James Stewart, Henry Duffin, Andrew Morris, Gibbon Burke, Charles Naylor, William Bryson, William Mooney, George Barnwell, John Sullivan.

In 1788 the Rev. William O'Brien succeeded Father Nugent as pastor, and continued until May 14th, 1816, when God called

him to his reward. His remains are interred beneath the church.

An examination of the structure, April 8th, 1836, revealed its unsafe condition, and, June 5th, it was determined by the pastor and trustees to rebuild it. Mass was celebrated for the last time in the old church August 28th, 1836. The corner-stone of the new church was laid by Bishop Dubois, October 26th, 1836, assisted by the Very Rev. John Power, who delivered an excellent address on the occasion. On the first Sunday of September, 1837, mass was celebrated in the basement; and February 25th, 1838, it was solemnly dedicated by Bishop Hughes. The Very Rev. Father Power preached a most eloquent sermon to an audience of more than four thousand persons, who thronged the sacred edifice from pew to organ-loft.

VERY REV. JOHN POWER, D.D.,
Pastor of St. Peter's Church, Barclay Street, New York. (1819–1849.)

The French refugees from the revolution and the insurrections in Martinique, Guadeloupe, and San Domingo settled in considerable numbers in Elizabeth and along the highway from that town to Bottle Hill, now Madison. Thither came the Van Schalkwick Beauplands, the Boisaubins, Cornet de St. Cyr, Blanchets, Lavielle Duberceau, and Thebauds. The Beauplands were descended partly from the Dutch Van Schalkwick, who, expelled from Holland for harboring Catholics, was excluded from Martinique because, coming from an heretical country, he was not regarded as orthodox in faith, and was obliged to proceed further and settle in the more hospitable island of Guadeloupe. He was accompanied in his wanderings by a French relative, a married woman, who, although only thirty years of age, was at that time the mother of thirty-one children. This matron would certainly deserve an honorable mention from our present distinguished chief executive. The Rev. Peter Vianney, an assistant in St. Peter's, 1804–09, it is said, celebrated the first Mass in Madison in the home of Mr. Lavielle Duberceau, whose house was for a long time

the only sanctuary in that portion of the State. A certain Father Tissorant remained with the Catholics in Elizabeth from 1805 to 1806. The Rev. John S. Tissorant was simply on a visit to this country, and in his zeal he determined to give his services temporarily to his compatriots in Elizabeth. Bishop Cheverus says "he was a most amiable and respectable man," "equally conspicuous," adds Dr. White, "for his learning and piety." In or about 1795, several French families from Belgium and the West Indies settled in Princeton, and bought farms in and around Cedar Grove and Cherry Valley. They were men of character, intelligence, and refinement, some of them men of wealth, and others had occupied positions of prominence in their own country. It is doubtful if some were Huguenots, and certain that most, if not all, were Catholics. Among their names were Viennet, L'Homme, Tulane, Joubert, Boissinot, Pothier, Lejoy, Ancellein, Hurage, Teisseirs, St. John, St. Louis, Malou, La Rue, Chielon, Bona, and, strangest of all, the Rev. Anthony Smith, whose grave is in the Presbyterian cemetery. He evidently accompanied these families in their exile, which was not at all unusual. Among them one demands our attention. Pierre Malou, a general in the army of the Belgians, resident in Princeton, 1795–99, purchased five hundred acres of land in Cherry Valley, three miles from Princeton, and erected a mansion whose magnificence is still a tradition among Princetonians. There was a chapel attached to the house, with altar, stations of the cross, etc., etc. He returned to Europe for the purpose of bringing his wife and two sons to their new home; but, on the voyage back to America, his wife was stricken with a mortal illness and died before reaching port. He sold his property in Cherry Valley, returned again to Belgium, disposed of

OLD ST. PETER'S CHURCH,
Barclay Street, New York City.

all his possessions, and journeyed to Russia, where, finding a house of Jesuit fathers, he entered under an assumed name as a lay brother. One day some visitors were walking through the gardens, and one of them, an ex-officer, recognizing his old general laboring among the flowers in the garb of a Jesuit brother, gave him the military salute. The fathers were astonished, and the more so when, on returning to the house, he told them the history of their distinguished subject. He was transferred at once, and took up the study of theology, and in time he was raised to the priesthood.

In the beginning of the nineteenth century the Jesuit Fathers opened a school on the corner of Fiftieth Street and Fifth Avenue—a portion of the present site of St. Patrick's Cathedral—which was called the New York Literary Institution. Father Pierre Malou was one of the staff. But, after a time, his health broke down, and as it was thought that there was no prospect of his recovery and that he would be a burden to the community, efforts were made to induce him to return to Europe. This he refused to do.

Father Malou afterward left the society, and was attached to St. Peter's. He visited Madison, and was the first priest to reside there permanently, living upstairs in the old frame rectory, the lower apartments of which were used as a church. He was a lovable character, and idolized by the children, to whom, when they were very good, he would show a miniature of his children. Cardinal McCloskey, who was in his catechism class, used to say that the children often marvelled how he, as a priest, could have children.

One of his sons was John Baptist Malou, a senator of Belgium; and of his grandsons one was Minister of Finance, and another John Baptist Malou, bishop of Bruges.

Father Malou died in New York, October 13th, 1827, and is buried under St. Peter's Church.

Of Father Anthony Smith there does not appear to be a single record, and the fact that he is mentioned here is due to the courtesy of the Rev. Robert E. Burke, the present pastor of the University town. Over his grave is a stone, which bears the following inscription:

IN MEMORY
OF THE
REVEREND ANTHONY SCHMIT
WHO DIED
ON THE 12TH OF FEBRUARY, 1807.
AGED 75.

The Formative Period.

The various industries opening up in different parts of the State of New Jersey invited skilled artisans to leave the scenes of conflict and carnage in their own country to settle in the new land where they might live with their families in peace and security. Before the middle of the eighteenth century glass-works were opened near Salem, N. J., and a number of German Catholics were among those employed. Thus was Father Schneider induced to run the risk of arrest and visit them in August, 1743. He was skilled in the art of healing, and, in the guise of a physician, he was able to exercise his priestly ministry. He celebrated holy Mass in the home of Maurice Lorentz, and in the month of October, 1743, at the Glass Home, about ten miles from Salem. The next year he repeated his visits, and in the month of June administered baptism in the house of Matthew Geiger. This name occurs frequently in the records of Father Farmer, and this house for nearly half a century was the rallying point of the Catholics in South Jersey.

In the northern part of the State the iron industry was beginning to attract the attention of capital, and laborers began to flock thitherward from Pennsylvania about 1750.

"The Irish and the Scotch-Irish came into Warren County, and many of them early worked their way into Sussex. . . . As travel increased, taverns became a necessity, and within six years after the county seat was fixed at Newton (by act of 1753), a tract of land of three-tenths of an acre at the northwest corner of the green was conveyed by Jonathan Hampton to Martin Delaney, evidently for a tavern, and a public house was kept on that spot until within the last fifty years.

William Kirby, a deserter from the British army during the French and Indian War, passed through Sussex County in 1762, stopping at Sussex Court House, where he sold a pair of stockings for seven shillings. "There," he says, "we bought a bottle of rum, and on our march we met an old woman and gave her a dram." He went from the Andover Mine to Ringwood.

He tells how the men tried to cheat each other. The wood chopper piled his wood so as to cheat the collier. The collier put his charcoal into baskets in such a manner as to deceive the iron master; and the iron master, not to be outdone, sold his provisions to the men at an extortionate price. As a consequence,

"when they had worked six months, if they had anything coming, they may perhaps get a few rags to cover their nakedness at a very dear price, but as for money they will get none though they have ever so much need of it." [1]

From 1750 to 1772 we find mines and furnaces in operation at Mount Pleasant, Denmark, Dickerson Mine, Mount Hope, White Meadow, Ringwood, Greenwood Lake, Hibernia, and Dover. These, doubtless, brought a number of Irish and German Catholics, who formed the little flocks so faithfully attended by Father Farmer.

July 3d, 1776, the Provincial Council of New Jersey asked the Committee of Public Safety of Philadelphia to send troops to Monmouth Court House to check the Tories and defend the approaches to Staten Island.

Three battalions, although ill-equipped and uniformed, were ordered there in reply to this appeal. The women of Philadelphia hastened to prepare lint and bandages, awnings and sails were made into tents, and clockweights were cast into bullets. Thomas Fitzsimmons was captain of the Third company, composed almost entirely of Irish and Catholics. Their tour of duty brought them to Elizabeth, Woodbridge, and vicinity. In December, 1776, they were at Trenton, and on the twenty-eighth of the same month they were in Burlington, where some of them have taken care to record that they were regaled with mince pies. In January, 1777, they arrived and were encamped on the Jockey Hollow road near Morristown. Thomas Fitzsimmons was not only an ardent patriot, but a man of exceptional ability. With Alexander Hamilton he was associated in establishing the financial policy of our government, and he is acknowledged by both Madison and Webster to be the father of that political principle and dogma of the present Republican party known as the "protection of American industry."

When Father Farmer visited the little flock in New York he not only administered to them spiritually the consolations of religion, but it is beyond doubt that he built for them a church some time before the Revolution. Its exact location is not known, and it was swept away by the conflagration which followed the evacuation of the city by the Continental troops, after their crushing defeat by the British at the battle of Brooklyn. In 1787, Bishop Carroll, then the very reverend Prefect, appointed the Rev. William O'Brien, a Dominican, pastor of St. Peter's Church, New York,

[1] "Semicentennial Address of Judge Swayze," Newton, N. J., Sept. 2d, 1903.

and of him it is said "that he had already done parochial work in New Jersey."

Just where he labored is not known, but no doubt he visited the field which the intrepid Father Farmer had cultivated with so much labor and in the face of so many perils and dangers.

The large share Catholics had in the formation of the republic and in wresting from a powerful nation their liberties cannot be gainsaid. Still, with the dawning of a new order of things, our coreligionists did not reap the immediate fruits of religious equality, or the full measure of the reward which their sacrifices seemed to deserve.

In 1788, in a pamphlet entitled *Remarks on the Origin of Government and on Religious Liberty*, ascribed to Governor Livingston, in speaking of liberty of conscience and contrasting the prevailing condition in our State "with the spiritual tyranny in England," the writer goes on to say "how beautiful appears our Catholic Constitution (of New Jersey) in disclaiming all jurisdiction over the souls of men," "that no Protestant inhabitant of this State shall be denied the enjoyment of any civil right merely on account of his religious principles," and that "all persons professing a belief in the faith of any Protestant sect shall be capable of being elected to any office of trust or profit, or being members of either branch of the legislature." These sentiments drew forth from the well-known Catholic publisher of Philadelphia, Matthew Carey, a reply in which he said: "This clause falls far short of the divine spirit of toleration and benevolence that pervades the American Constitution: 'Every Protestant is eligible to any office of profit or trust.' Are Protestants, then, thereby capable or upright men in the State? Is not the Roman Catholic thereby disqualified? Why so? Will not every argument in defence of exclusion tend to justify the intolerance and persecution of Europe?"[1] And later on he voiced the indignation of his churchmen in a spirited protest, which appeared in the *General Advertiser*. "The greatest wonder of all is that at the close of the eighteenth century, among the *enlightened*, *tolerant*, and *liberal* Protestants of America, at the very instant when the American soil was drinking up the best blood of Catholics, shed in defence of her freedom, when the Gallic flag was flying in her ports and the Gallic soldiers fighting her battles, then were constitutions framed

[1] *American Museum*, vol. iv.

in several States degrading those very Catholics and excluding them from certain offices. O Shame! where is thy blush? O Gratitude! if thou hast a tear, let it fall to deplore this indelible stigma!"[1] When the convention met at Philadelphia in May, 1787, to amend the articles of confederation and to draft our present Constitution, the question of religion did not come up until the sixth article was reached. Charles Pinckney, of South Carolina, proposed that a clause should be introduced preventing any religious test. North Carolina was the only State that voted against it. When the people were called upon to approve the Constitution, New York, strongly anti-Catholic in its organic law, reluctantly approved it; Rhode Island and North Carolina, where Catholics were practically unknown, rejected it absolutely. It has been charged that Catholics were instrumental in having enacted the First Amendment to the Constitution: Congress shall make no law establishing religion, or to prevent the free exercise thereof, or to infringe the rights of conscience. There is not the slightest proof for any such contention. Dr. Schaff says: "The credit of the Amendment is due to the first Congress, which proposed it, and to the conventions of the States of New York, Virginia, North Carolina, New Hampshire, and the minority of Pennsylvania, all of which suggested it, directly or indirectly, in substantially the same language."[2] Of it Bishop Spalding writes: "There is no foundation, we think, for the opinion which we have sometimes heard, that the First Amendment to the Constitution was intended as a tardy act of justice to the Catholics in the United States, in gratitude for their conduct during the war, and for the aid of Catholic France. It, in fact, made no change in the position of the Catholics, whom it left to the mercy of the different States, precisely as they had been in the colonial era. Various causes were, however, at work, which by modifying the attitude of the States toward religion tended also to give greater freedom to the Catholic Church. The first of these was the rise of what may be called the secular theory of government, whose great exponent, Thomas Jefferson, had received his political opinions from the French philosophers of the eighteenth century. The State, according to this theory, is a purely political organism, and is not in any way concerned with religion; and this soon came to be the prevailing sentiment in the Democratic party, whose acknowledged leader Jefferson was, which may explain why the great mass

[1] 1792. [2] *The Church and State in the United States*, ii., 4.

of the Catholics in this country have always voted with this party." [1]

Catholics have many times since the foundation of the republic been made to feel the sting of ingratitude, but they have always found among them a skilful pen or an eloquent voice to resent it.

"Tell me not, in the beautiful fiction of the poet, of the Pilgrims of Massachusetts:

> "'They left untouched what here they found,
> Freedom to worship God!'

Tell me not of the liberal principles of Roger Williams, under whose rule of nearly a half century at Providence the Rhode Island ordinance excluded the Catholic from the franchises of his own asylum from Puritan persecution! Tell me not of the charity of Penn, who could rebuke his officers for toleration of the Catholic worship! . . . While the Puritan of the East was persecuting the Catholic, the churchman, the Antinonian, the Baptist, and the harmless Quaker; while Winthrop was recording his discontent at the 'open setting up of the mass in Maryland'; and the law-established church in Virginia was wielding the scourge of universal proscription—the Catholic of Maryland alone was found to open wide his door to the sufferer of every persuasion, in the sentiment of the sweetest, the all but inspired poet of antiquity, has ascribed to the injured Dido:

> "'Myself an exile in a world unknown,
> I learn to pity woes so like my own!'

"The firmness of the sons of Maryland, marshalled by a Smallwood, a William, a Gist, a Howard, or a Smith, under every aspect of danger and every form of privation, from the frozen plains of Valley Forge to the sweltry high hills of Santee—while their bones were whitening every field of Revolutionary glory or her dashing Barney was guiding them to victory on the ocean! The talent, the learning, the patriotism of her Chases, her Martins, her Dulaneys and Pinckneys, or the Wirts and Harpers whom adoption has made her own, these and the thousand incidents that illustrate them must be told by a more eloquent tongue than mine.

"But there was one on whose lustrous character even I may venture with friendship's privilege to dwell. I need not name that venerable model of the Christian, patriot, and gentleman, the

[1] *Catholic Church in United States*, 1776–1876, p. 23.

relative of the first American archbishop, and his associate in the establishment and support of American liberty. I need not name the ardent youth, who, at a time when his religion disfranchised him in his native province, engaged with all the energies of a vigorous and accomplished mind in successful conflict with the legal dictator of his age, for the violated rights of that very country. I need not name the man who threw into the scale, where the patriots of '76 staked 'life and fortune and sacred honor,' more brilliant earthly expectations than all perhaps beside him; and who lingered among us, an exemplar of their virtues, till the whole immortal band had passed away. He lived till the controversial title of 'first citizen,' by which the early gratitude of his admiring patriots addressed him, was literally realized. Even he so much his junior, like whom

> "'This earth that bears him dead
> Bears not alive so stout a gentleman,'

the hero[1] of Cowpens and Eutaw, who nourished with his blood the tree of liberty that Carroll's[2] hand had helped to plant, and who upheld it, with strong arm and unwavering heart, when shaken rudest by the storm of war, the pride of the Maryland line had struck his tent, and gone forth on his march of eternity, and the survivor of the Declaration of Independence was without a peer.

> "'He lived, till age his brow with snows
> Had crowned,—but, like the Syrian hill,
> Amid the waste of life he rose,
> And verdure clasped his bosom still.'"

(Speech of William G. Read, Esq., at first Commemoration of the landing of the Maryland Pilgrims.)

To James Madison more than to any of the early statemen belongs the credit of removing religious disabilities. An attempt was made in the Virginia legislature, in 1784, to lay a tax upon the people "for the support of teachers of the Christian religion." Madison saw the danger which lurked behind this attempt to erect a state church. He wrote a *Memorial and Remonstrance*, setting forth its dangerous character, and labored industriously to obtain signatures for it. In the election of 1785 the question of religious freedom was the issue.

[1] John Eager Howard, died October 12th, 1827.
[2] Charles Carroll, of Carrolton, died November 14th, 1832.

The odious bill was defeated, and in its stead was enacted "that no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burdened in his body or in his goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinion in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities."[1]

It was, indeed, becoming that Virginia, with its hideous past of religious proscription, should be the standard-bearer of religious equality in the States.

To be done with this painful question of intolerance, suffice it to say that not until 1844 was the clause excluding Catholics from office in New Jersey abolished.

Among the first converts in this State, if not the very first, was the Rev. Calvin White, who from 1791 to 1795 was pastor of the first Presbyterian church built in Morris County, at Whippany, in 1718. After "exercising a useful ministry of four years" in this congregation he resigned and attached himself to the Episcopal Church, becoming eventually rector of St. James's parish, Derby, Conn. Although he became a Catholic he did not enter the priesthood, but by his edifying life and intelligent grasp of the teachings of the Catholic Church was a veritable confessor of the faith in Connecticut. He was a Tory and just escaped hanging at the hands of a mob, because he refused to shout "property and liberty." It is said that he was first led to examine the doctrines of the Catholic Church by the correct life and intelligence of an old Catholic soldier in the Continental army. He was the grandfather of Richard Grant White, the distinguished art, literary, and dramatic critic. He died in Derby, Conn., March 28th, 1853, in his ninetieth year, fortified by the sacraments of holy Church. Much of the progress of Catholicity in Connecticut was due to his efforts and example.

The yellow fever in Philadelphia, in 1793, and the massacre of San Domingo filled the little town of Mount Holly with a surplus population, many of whom were Catholics. The gaiety and volubility of the French imparted a lively tone to the little community, in strong contrast to the staid, sober, but no less happy Quakers. About this time Stephen Girard, "famous for his riches and gifts," landed at Egg Harbor, came across the country on a ped-

[1] Fiske's Essays, *History and Literature*, i., 194.

dling tour, and took up his residence in the village. He lived in Mills Street, where he opened a cigar store, and sold raisins, by the penny's worth, to the children. He is said to have been "a little unnoticed man, save that the beauty of his wife, whom he married there, worried and alienated his mind."

In 1793, September 19th, we find the last record of Father Graessl, "the worthy bishop elect," who celebrated the marriage of Julia Vinyard to John Philip Seeholzer at Charlottenburg.

In 1795 there came to our State a man of brilliant mind, a distant relative of Archbishop Carroll, a member of the Society of Jesus until its dissolution by Clement XIV, but an apostate from the faith after twenty years in the ecclesiastical state. The Rev. Charles Henry Wharton, D.D., became principal of an academy in Burlington, N. J., and three years later became rector of St. Mary's Episcopal Church, a position he held thirty-five years. He was twice married, but he had no children. He died at Burlington in his eighty-sixth year.

"The great lights of the Church of Rome he regarded with unaffected reverence. Of Archbishop Carroll, his antagonist in controversy, as he was his kinsman in the flesh, he spoke to the very last with warm affection. 'It was a remarkable trait in his character,' says Bishop White, 'that from the beginning to the end of my acquaintance with him, he was a decided advocate of Jesuits, with the exception of the tenets of the Roman Catholic creed'" (*Wharton's Remains*, G. W. Doane, i., 66).

It is said of him that when a servant of his household was stricken with a mortal illness, and realizing the impossibility of getting a priest from Philadelphia, for she was a Catholic, Wharton said to her, "Although I am a parson, I am also a Catholic priest, and can give you absolution in *your* case." She made her confession to him, and he absolved her, thus giving her that little comfort before she died. Wharton's nephew, a good Catholic and a magistrate in Washington, is responsible for this story.

Not long after Bishop Carroll returned from England, where he had been consecrated, to take possession of his vast see, December, 1790, there came to this country a priest, who as an officer under Rochambeau had taken part in the struggle for our independence, the Rev. John Rosseter. On his return to his country with the French forces he entered the Augustinian order, but his eyes turned toward the country he had helped to free, and his heart thirsted for other victories more glorious and more stable—the conquest of souls.

Bishop Carroll gave him a warm welcome, and located him about thirty miles from Philadelphia, probably at Wilmington, Del. In 1795 he was joined by the Rev. Matthew Carr, from St. Augustine's Convent, John Street, Dublin, whose purpose in coming was to found a house of the Hermits of St. Augustine.

In 1796 the Augustinian Fathers secured a site on Fourth Street, below Vine, in Philadelphia, and immediately started to collect funds to build a church. Washington and many other Protestants were among the contributors.

By an indult granted May 27th, 1797, they were given the necessary authority to establish convents of their order in the United States.

After the death of Father Farmer, the Augustinians took up missionary work in New Jersey, and the Catholics of this State must ever hold the members of this order in grateful remembrance. Among the missions founded by them in the early part of the nineteenth century were Cape May Island, visited about 1803 by the Rev. M Hurley; Trenton, by the Rev. Dr Matthew Carr in 1805; and Paterson, first visited by the Rev. Philip Lariscy about 1821.

This brings our narrative to the establishment of the first regular Catholic parish in the State of New Jersey, and this credit belongs to Trenton.

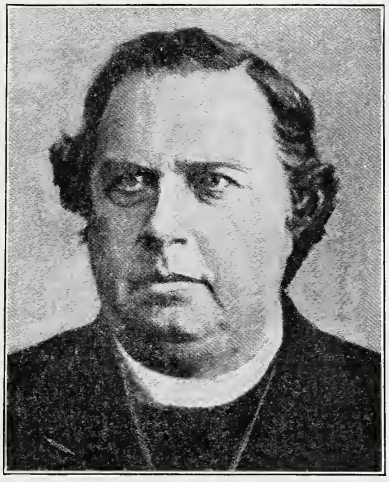
Sacred Heart, Trenton.

Formerly, St. John's Parish.

1799–1899.

It is impossible to say when Mass was first said in this city. Dr. John Gilmary Shea, in his *History of the Catholic Church in the United States*, writes that in October, 1799, Rev. D. Boury, a Catholic priest from Philadelphia, officiated in Trenton. Bishop Carroll, of Baltimore, in a letter dated September 8th, 1803, wrote that he was called to Trenton because of some trouble that had arisen in the congregation. "Next Monday, 12th, I will leave this place (Philadelphia) for the neighborhood of New York. The devil is always busy to raise obstacles in my way. He or his agent has made a disturbance at Trenton, where I did not expect any business, which will perhaps cause me some delay—so that I expect to cross Hobuck ferry before Wednesday." (Letter of Bishop Carroll to Jas. Barry, Esq., N. Y., September 8th, 1803.) In the following year, 1804, services were held in the printing-

office of Isaac Collins, which stood on the corner of Broad and State streets, but then called Queen and Second streets. From the year 1811 to 1814, Mass was said at intervals in the house of John D. Sartori, a Catholic gentleman, who lived on Federal Street. The priests who officiated were Fathers Carr and Hurley, of St. Augustine's Church, Philadelphia, and the Dominican Father, Rev. William Vincent Harold, also of Philadelphia. In 1814 Mr. Sartori, Capt. John Hargous, and some other Catholic gentlemen, with the approval of Rt. Rev. Michael Eagan, Bishop of Philadelphia, purchased ground at the corner of Market and Lamberton streets, and erected thereon a small brick church, which was dedicated by Bishop Eagan, in the same year, and called St. Francis'. It was attended, more or less regularly, by priests from Philadelphia until about 1830, when Father Geoghen became its first resident pastor. He remained about two years, when on account of failing health he was obliged to give up the parish. Between that time and 1844, when the Rev. John P. Mackin took charge, the parish had no less than seven different pastors.



REV. JOHN MACKIN,
Pastor of St. John's Church. (1843–1873.)

Father Mackin, finding his church too small for the growing congregation, bought, in 1844, ground on Broad Street, the site of the present Sacred Heart Church, and erected quite a large brick church, which was dedicated to St. John the Baptist. The congregation increased so rapidly that it soon outgrew the capacity of this church, which in 1853 was considerably enlarged. Father Mackin continued to labor faithfully for the good of the parish until, his health failing, he was obliged to suspend his labors and go abroad. During his absence Fathers O'Donnell and Young, in succession, had charge of the parish. In May, 1861, Rev. Anthony Smith, who was afterward to become so important a factor in the religious and secular life of Trenton, was appointed pastor of St. John's. In the following year he opened an orphan asylum

on Broad Street, and brought the first Sisters of Charity to Trenton.

When the Rev. Anthony Smith, in January, 1871, resigned St. John's parish to assume charge of St. Mary's, he was succeeded by Father Mackin, who some years before had been pastor of St. John's, but was compelled to leave on account of ill health. Father Mackin died March, 1873, and Rev. Patrick Byrne was appointed his successor. Father Byrne saw at once the necessity of better school accommodations for the children, and in 1874 began the erection of St. John's school on Lamberton Street. This is a large brick building with sixteen rooms and a large hall on the top floor. The Sisters' house adjoins the school. After five years' zealous and successful labor, Father Byrne resigned charge of the parish and was succeeded by the present rector, Rev. Thaddeus Hogan, in the autumn of 1878. On Sunday evening, September 30th, 1883, St. John's Church was destroyed by fire. Father Hogan began immediately to prepare plans for a new church to be erected on the same site. The corner-stone was laid while Bishop O'Farrell was in Rome on his visit *ad limina* on August 3d, 1884, by Bishop Shanahan, of Harrisburg, Pa. It was nearly five years in the course of erection, and was solemnly dedicated, on June 30th, 1889, by Bishop O'Farrell. This was a notable occasion; Archbishop Ryan, of Philadelphia, celebrated pontifical mass, and Archbishop Corrigan, of New York, preached the sermon. The new church was called the Sacred Heart, and while it could not have been dedicated to an object more holy, many people regretted that the old name St. John's was not retained. The church is a massive stone structure in the Roman style of architecture, with two dome-shaped towers in front. The interior decorations and furnishings are in keeping with the building. The altars are made of white marble and onyx. Besides the church proper, there is a large basement which is used for week-day services. The stone rectory and club house were also built by Father Hogan. These grand structures are an evidence of Father Hogan's zeal and activity. The population of the parish is about three thousand, and the number of pupils in the school about four hundred and fifty.

Allusion has frequently been made to the causes which brought so many French to different parts of the United States and to so many localities in our own State. The French settlement at Madison, formerly Bottle Hill, was important not only in point of numbers, but on account of their wealth, lineage, and refinement.

The Rev. Peter Vianney, stationed at St. Peter's, New York, 1804–09, is said to have celebrated the first Mass in the house of Lavielle Duberceau, and for some time it continued to be celebrated there and in the old academy which stood on the corner of the Convent Road and Ridgedale Avenue.

Fathers Vianney, Malou, Powers, Kohlman, Bulger Donohue, from Paterson attended successively to the needs of this little mission.

It is related of Father Power that once on his way to Madison, after having landed at Elizabeth, the carriage which was to have conveyed him to Bottle Hill broke down, and he was constrained to accept the invitation of a passing farmer to ride into the village, seated on a load of hogs.

In 1789, Washington, then occupying the presidential chair, by a proclamation ordered Thursday, November 26th, to be observed for the first time by the citizens of our country as a day of thanksgiving, in these noble and memorable words: "I recommend and assign this day to be devoted by the people of these States to the service of that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be, that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation, . . . for the civil and religious liberty with which we are blessed." He prays "God to promote the knowledge and practice of true religion and virtue."

We are straying far afield from these lofty principles, built on the only solid foundation which can afford permanency to the cause for which the Father of his Country fought and pleaded.

The visit of Bishop Carroll, before alluded to, brings to our notice two important cities in our diocese hardly distinguishable in their ancient vocable. "I am advised to go to Hoebuck's ferry, two miles above Powles' hook, to cross over in a boat always ready to the wharf of the new state prison" (Letter of Archbishop Carroll to James Barry, August 25th, 1803).

Hoebuck's ferry has developed into Hoboken, and Powles' hook has become our important seaboard mart—Jersey City.

The steady growth of Catholicity made it necessary for Bishop Carroll to apply to the Holy See for a division of his immense diocese, as it would be for the best interests of religion, and would best promote good order and discipline.

April 8th, 1808, Pius VII. divided the see of Baltimore, and

erected the sees of New York, Philadelphia, Boston, and Bardstown. The learned Dominican, the Rev. Richard Luke Concanen, was chosen for New York, and consecrated with great pomp in the church of the nuns of St. Catharine, Rome, April 24th, 1808.

He was unable, because of war between the French and English, to embark until June 17th, 1810, when his preparations to start for his new diocese seemed complete. But an unexpected embarrassment with the civil authorities at Naples, on the pretext that his papers were not satisfactory, thwarted him in his purpose. A sudden attack of illness carried him off, and on the 20th of June he was buried in the church of San Domenico Maggiore, in Naples.

Through the interference of Archbishop Troy of Dublin and other Irish bishops, who busied themselves overmuch in American affairs, the Holy See was led into the blunder of appointing as successor to Bishop Concanen a worthy man, but a subject of Great Britain, then at war with the United States. Another country would have resented this as an insult.

The Rev. John Connolly was appointed bishop and consecrated November 6th, 1814. The relations between himself and the archbishop and the other prelates seem to have been of a strained nature. He arrived in the ship *Sally*, December 2d, 1815, unannounced and without a single one of his priests to greet him.

In the division of the diocese of Baltimore, Hunterdon, Warren, Burlington, Gloucester, Salem, Cumberland, and Cape May counties in New Jersey were assigned to the Philadelphia diocese; and Sussex, Morris, Essex, Bergen, Somerset, Middlesex, and Monmouth counties to the diocese of New York.

For almost half a century, then, the bishops of New York and Philadelphia must look after Catholic interests in the respective divisions of our State, and this will explain to the present generation the presence in New Jersey of priests who are to be found later on laboring and honored in the great metropolis of our country and the City of Brotherly Love.

Industrial schemes, meanwhile, were in an active stage of development, and the little drops of that mighty flood of emigration were beginning to fall in various parts of the State. At the beginning of the nineteenth century Morris County alone was able to supply all the iron ore needed in the United States. There were in the county two furnaces, two rolling mills, two slitting mills, and thirty forges—to say nothing of the iron mines.

The Morris Canal and Banking Company was chartered, December 31st, 1824, to build a canal from the Delaware River, near Easton, to Newark, and in 1828 was authorized to extend it to the Hudson River.

In 1815, February 6th, the legislature granted what was perhaps the first railroad charter ever granted in the United States, by an act creating a company "to build a railroad from the river Delaware, near Trenton, to the river Raritan, at or near New Brunswick," and thus inaugurated that vast system of commercial highways which has so promoted the prosperity of our State. In the furthering of these enterprises and the construction of these works labor was needed. Unavailable at home, it had to be sought abroad, and in the main these men of brawn and muscle were English, Irish, and Scotch. The first emigrants, coming from a condition of peonage, cowed by oppression, warped to duplicity, if not lack of veracity, by the too human effort to shield themselves from the iron hand of the oppressor, be he the landlord or his agents, made suspicious of everybody and everything by the swarms of spies set upon them by a harsh government, no sooner did they breathe the air of freedom than, intoxicated by it, they cast off all restraint, which often led to disorders, fraught with scandal and annoyance, and disastrous to the faith of not a few.

In the first fifty years of our history there was scarcely a parish which did not suffer from these evils, and the heart of many a worthy priest was broken and his spirit crushed, and the flock torn by dissension from precisely these causes, which were inevitable then, but now have happily passed away. The culprit was not the Celt alone, but his Gallic, Germanic, and, at a later period and in a lesser degree, his Slavic, Polish, and Italian brother. With these remarks, the unpleasant memories of their past misdeeds may sleep with the dust of the victims and promoters, of whom these lived to regret and the others hastened to forgive.

From the moors and glens of old Ireland, from its valleys and mountains they came, their hearts filled with sad memories of stately ruins of the grandeurs of that old faith for which they together with their sires had sacrificed so much, and mindful of the desolation that had swept over their fair land in the stubborn effort they had made to uphold the glory and integrity of their national honor. And, as they strained their eyes with one long, lingering look at the bold headlands of Kerry's coast, and saw the mad waves leap in fury and dash their crested foam, helpless and

impotent, against the eternal hills, the tears veiled from their gaze a land they never hoped and, most of them, were never destined to see again.

And the *Sassenagh*, the ripened fruit of the bloody Hengist and Horsa, of the cruel Dane, of the freebooting, pitiless Norman and the unconquerable Briton, met again the old foe of their forebears, met them with that instinctive hatred which so often has characterized nations, clans, and families, and perpetuated feuds, enmities, and bloodshed for no other reason than a traditional pledge of mutual antagonism. Hence, the odious laws, the outbreaks, which go echoing along the cycles, bursting forth again and again into those unjust and cruel manifestations of Know-nothingism and Apaism. Even then this addition of a new element in our population did not fail to excite the alarm of many, and to them, when the question of emigration was discussed in Congress, in 1790, Representative Lawrence had this to say: "If the immigrant bring an able body, his labor will be productive of national wealth, an addition to our national strength."

These Irish lads and lasses distributed themselves over our State, as faith cultures, some settling in the larger towns, where employment might be had as laborers in factories or at service in families; others trudged through the country, finding occupation on farms; or others still along projected lines of railroad and canal. And the priests were on their trail, and did not fail, even if there were no church, to build an altar of logs and stones, and under the shadow of God's own Gothic temple—a widespreading oak or chestnut tree—to offer the holy Sacrifice while the kneeling throng, bowed in silence, their hearts filled with consolation, and their memories carried back beyond the seas to other shrines and other *Soggarths*, not less loved and reverenced than the priest before them, whose language they could hardly understand, reverently adored their Eucharistic God.

"I will never forget the Mass I once heard in a country chapel. I happened one day at the foot of a lofty eminence. It was crested with fir trees and oaks. Up its sides I climbed until I found myself in presence of a man on his knees. Soon I saw others in the same posture; and the higher I went the more numerous was the throng. As I reached the summit I saw a humble building in the form of a cross, built of stones without mortar, and with a thatched roof. All around were crowds of big, brawny men, on their knees, with uncovered head, despite the pelting rain and the liquid mud under them. A stillness as of death hung over them.

It was the Catholic chapel of Blarney, and the 'Soggarth' was saying Mass. I reached there just at the Elevation, and one and all bowed down to the very earth.

"I managed to edge my way within its crowded walls. No pews, no decorations, not even a floor. Everywhere the damp and pebbly earth; open windows and tallow dips instead of wax tapers. The good priest made the announcement in Irish, that on such a day he would hold a station in such a place, where he would hear confessions, say Mass, and visit the sick. Soon Mass was over; the priest mounted his horse and was off; little by little the crowd broke up and trudged off, some to their cabins, others with the sickle over their arm to the harvest, and others lolled along the road, stopping at some near-by cabin to accept its humble hospitality, not as a charity, but as a right. Others with their wives mounted behind them rode off to their distant homes. Full many, however, remained praying a long time before the Eucharistic God, prostrate on the ground, in that silent spot so dear to a poverty-stricken people, but so faithful in the hour of persecution. The stranger who sees such sights, and on his knees side by side with these poverty-pinched creatures, rises up with a heart overflowing with pride and happiness at the thought that he too belongs to that Church which knows not death, and which at the very time that unbelief is digging its grave, feels the throbbing of a new life in the desert places of Ireland and America, but free and poor as it was at its cradle" (Montalembert, *Avenir*, January, 1831).

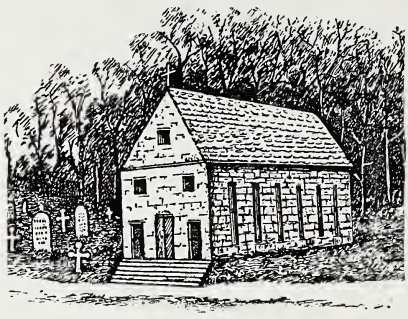
Our theme brings us now to the first Catholic settlement in the episcopal city of the diocese.

St. John's Church, Newark, N. J.

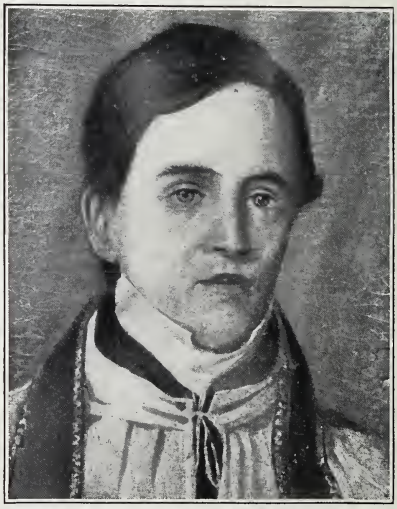
This beautiful edifice, located on Mulberry Street, is a landmark, standing in an atmosphere of interesting memories. Its architect was the Very Rev. Patrick Moran, who was also the architect of St. Patrick's Cathedral and St. Peter's, of Belleville. It consists of the original church with a façade designed by Father Moran, and the whole structure is built of Newark brownstone from the old quarry on Eighth Avenue. A rude hickory cross about six feet high, unstripped of its bark, surmounted the gable of the original structure, and was the first emblem of salvation reared in this State, spreading its arms to all.

The Rev. Paul McQuade, ordained in Canada, September 23d,

1805, labored in Albany, N. Y., 1813 to 1817, according to tradition, offered the holy Sacrifice for the first time in the city of Newark in an old stone house, which stood for many years on the corner of High and Orange streets, or, according to another tradition, in the Turf house, corner of Durand and Mulberry streets. In 1829 the Rev. Gregory Bryan Pardow was named first pastor of the Catholics of Newark. Father Pardow, born in Warwickshire, England, on November 9th, 1804, of George Pardow and Elizabeth Seaton, was educated in Stonyhurst, entered the Society of Jesus, but left and went to Rome. His father came to this country later, and was manager of the *Truthteller*, the first Catholic newspaper in this country. Father Pardow was ordained by Bishop Dubois, and after his appointment to Newark organized the congregation then and now known as St. John's. It was designated St. John's Roman Catholic Society of Newark, N. J.



ST. JOHN'S FIRST CATHOLIC CHURCH IN NEWARK. (1828.)
Built by Rev. Gregory Bryan Pardow.



REV. GREGORY BRYAN PARDOW.
Born Nov. 9th, 1804. Died April 24th, 1838.

"In 1829, the Rev. Gregory Bryan Pardow, of New York, organized, under the patronage of St. John, the association of Catholics who founded St. John's church. The first trustees were Patrick Murphy, John Sherlock, John Kelly, Christopher Rourke, Morris Fitzgerald, John Gillespie, and Patrick Mape. Previous to the building of St. John's church, the Catholics of Newark had met for divine service at a house on Mulberry Street, occupied by

Charles Durning. The trustees set about erecting a suitable place of worship. Ground was purchased on Mulberry Street and the erection of the church was begun in 1827. When the foundation was laid, the trustees found that their funds were exhausted, and they decided to have a committee wait on the Rev. Dr. Power, of St. Peter's Church, New York, to ask him to assist them in their work, by delivering a lecture in Newark for the benefit of the struggling parish. He cheerfully consented, and advised the committee to have the lecture early and well advertised. As there was no public hall in the town at the time, the committee were at a loss how to proceed. This quandary was answered by the vestrymen of Old Trinity Church in the park. At the suggestion of Rev. Dr. Power, the committee called upon them to ask the use of the church for the lecture. After due consideration the vestrymen unanimously granted the request. On the appointed evening the lecture was given to a large audience which filled the church and was about three-fourths non-Catholic, as at that time the Catholic population was very small. The proceeds netted over three hundred dollars, quite a sum of money to realize from such an occasion in those days. The liberal and generous action of Trinity has been and always will be remembered by the Catholic citizens of Newark. But through the baseness of one individual the money was lost to the struggling parish. The treasurer of the committee proved himself a veritable Judas, by making off with the entire receipts, and he was never heard of again. Let him be nameless! Under the untiring zeal and energy of Rev. Father Pardow the building was finished and dedicated to divine service in 1828. In the dedication ceremonies the Very Rev. John Power, who represented Rt. Rev. Bishop Dubois on the occasion, officiated.

"The old pioneers, now all passed to their reward, used to say that the front and rear ends of the first St. John's were of rough boards, and not infrequently the rain and snow were blown through the crevices on the worshippers seated on planks, raised on big, rough stones. The cross was of Jersey hickory, with the bark on it, six by four feet, and no doubt was the first raised on a sacred edifice in the State. Those not of our faith looked askance at it, for it was then regarded as superstitious to venerate the cross, as it had not yet become fashionable, as it is now, to place the emblem of salvation on the churches of Presbyterians, Methodists, Baptists, and Episcopalians.

"The late Rev. Michael J. Holland, St. Columba's, Newark,

gave a pen-picture of places and persons in that city and it is considered worth reproducing.

"Just about the time of the erection of St. John's Church, Newark as a city had begun to awake to quickening impulses. The Morris Canal was being completed, and work had already commenced on the railroad, which, the only one in the State, was about to connect the city with New York. Statistics give the population at that time as ten thousand white Americans, six hundred Irish, three hundred Germans, and three hundred and fifty negroes. The central portion of the town, still unincorporated, was lighted with oil lamps sparsely scattered, and possessed few buildings of any importance. There were but four wards, the north, south, the east, and the west, and but two docks upon the river above Bridge Street. Where now stands Clark's manufactory, in the writer's own recollection, was an old frame iron foundry, and above nothing but the marshy river banks. State Street on the north, High Street on the west, the line of the Passaic, and thence down River Street and Mulberry to Fair Street—the extreme southern boundary—might be called the city proper, though a number of outlying habitations existed beyond. A wide and swift-running brook, reaching into the interior, ran through a deep valley down a line parallel with Eighth Avenue, which formed four large and picturesque sheets of water above Broad, High, Sheffield streets, and the woodland district above, each of which supplied as many mill-wheels with power. This stream formed the water-shed of a wide extended territory, and after storms frequently rose very high. But two bridges, at Broad and High streets, spanned its current, and these were frequently overflowed. On this account many at times could not attend Mass from the North Ward and Belleville.

"As early as 1824 the holy Sacrifice was weekly offered in Newark, where thirty or forty attendants were considered a good congregation. It was for some time continued at the home of Mr. Durning in Mulberry Street, but was first celebrated at the residence of Mr. Sherlock, below Mulberry Street. Persons from Orange, Elizabeth, Belleville, Arlington, Springfield, and Rahway came here for divine service.

"The original church was constructed in a very primitive manner, having unplastered walls and boards arranged upon stone supports for seats. Men from the quarries dug its foundations, contributed the material, and performed most of the work. A graveyard large enough for the wants of the time existed in the

rear. Some of the bodies were removed when the new church and its several extensions were built, but many of those old pioneer predecessors of ours still rest beneath the shadow of old St. John's. The first offshoot of this old church was St. Mary's, High Street, in 1842. Then followed St. Patrick's in 1848, which became the cathedral of the diocese in November, 1853. The other churches of the city were erected at varied intervals of a few years as the demands of necessity and opportuneness required. The growth of our faith in Newark during Father Moran's period was something marvellous. He saw its first church and welcomed its first bishop. He was a man of earnest and persevering character, though by no means possessing rugged health. 'His body fainted, his heart—never!'

"The first native of Newark ordained to the priesthood was Daniel G. Durning, son of Charles Durning, and its first ladies to embrace a religious life in the sisterhood were Winifred and Anna, daughters of Patrick Hart, then superintendent of the Mount Pleasant Cemetery. Of the latter, all are still living" (*Sacred Heart Union*, March, 1881).

As the cost of the building exceeded the estimate by a considerable sum, it was judged advisable to put the pews up at auction. The first pew to the right of the middle aisle brought forty-two dollars, and the other pews brought smaller but respectable sums. By this sale a handsome fund was realized, and some of the more urgent bills of the contractors were paid. But there was still a large balance of unpaid indebtedness, and general stagnation of business ensuing, the trustees found themselves unexpectedly called on for payment and the church in danger of being sold. In this emergency, good Bishop Dubois came to the rescue. Through his friend, Bishop Brutè, he secured a loan of 22,960 francs from the association of the Propagation of the Faith, with which the claims were paid, and from that time, 1829, St. John's parish prospered. The Rev. Gregory B. Pardow, the founder of the church, labored faithfully with the parish for three years, and through his energy, tact, and zeal insured its success. He was followed by the Rev. Matthew Hèrard, October 7th, 1832, and the Rev. P. Rafferty, October 13th, 1833.

On November 3d, 1833, the Rev. Patrick Moran was appointed pastor. He was eminently fitted for the place. He possessed good judgment, a refined and correct taste, and an educated mind. Under his management the affairs of St. John's advanced rapidly, despite the panic of 1837, and the sterling qualities of

their pastor continued to win for the congregation the confidence of their non-Catholic neighbors. Father Moran soon had a library of eight hundred and fifty volumes in circulation. He organized church societies, literary, temperance, and benevolent associations. He erected a school-house and arranged for the free education during the evening of such as could not attend the day school. But his chief source of pleasure and pride was in his Sunday-school, which he raised to a high degree of excellence. Connected with the Sunday-school was a teachers' association, which was a model of its kind.

The Puritan element in those days confounded Catholicity with the nationality of St. Patrick's children, and hence to show their contempt for both, on March 17th, they were in the habit of hanging a stuffed "Paddy," a string of potatoes around his neck and a bottle sticking out of his pocket, from a tree or high pole; and they took great delight enjoying the wrath and discomfiture of the Paddies. This kind of amusement was very popular all over the State, and sometimes these insulting figures were hung from Catholic churches. The last of these effigies to appear was about the middle of the fifties. It was strung across Broad Street, near the old First Church, Newark, from a noble elm to a house on the other side of the street. That night a good number of stalwart Irishmen, some Orangemen among the number, armed with axes, marched to the offensive figure, and, plying their weapon with lusty blows, the noble tree soon crashed across the street, carrying with it the ignoble sign, and blocked all traffic in the roadway. The lesson was taken to heart, and insolent bigotry was silent, if not extinct.

When the late Most Rev. James Roosevelt Bayley, D.D., was appointed first bishop of Newark, one of his first acts was to appoint the Rev. Patrick Moran his vicar-general. The Very Rev. Patrick Moran, V. G., born in Loughrea, Ireland, in 1798, educated at Mount St. Mary's, and ordained November 9th, 1832, was made pastor of St. John's, Newark, in succession to the Rev. P. Rafferty, November, 1833. He enlarged the church several times, acting as his own architect, designing the façade as it now is, and making many, if not all, of the interior ornaments with his own hands. Under him St. John's was the first consecrated church in the diocese. During a long pastorate of thirty-three years he labored incessantly with his own, and endeared himself to those of other denominations. Of a bright and cheerful disposition, he imparted the glow of his kindly nature to all those with

whom he came in contact, and more than all with the children. He is buried in old St. John's cemetery, in the rear of St. Michael's Church. He died July 25th, 1866.

The *Freeman's Journal* wrote of him, August 4th, 1866: "No notice we could write would do justice to the earnest and gentle character of Father Moran. He was sedulous in the discharge of

ST. JOHN'S CHURCH, MULBERRY STREET, NEWARK.

his duties as a pastor, watchful of what might promote religion, and fond of his library and his books. Of a highly cultivated mind, he had a most playful and exquisite wit, but it was of that rare kind that never offends charity." Archbishop McCloskey, Bishop Bacon, and many priests attended his funeral. Bishop Bayley preached amid the sobs of the congregation, the tears streaming from his own eyes. "Father Moran's systematic habits,

the care and devotion with which he recited the divine office, the earnestness with which he prepared children for the first reception of holy Communion and Confirmation—his reverence for the house of God and His sanctuary—all showed what an influence that saintly man (Bishop Brutè) made upon his disciples" (Diary of Bishop Bayley). St. John's is the oldest church in the State, and the present is the fourth structure; and it was consecrated May, 1858.

After the death of Vicar-General Moran, which occurred July 25th, 1866, the following were successively rectors of St. John's church: Rev. James Moran, nephew of the deceased rector, November, 1866; Rev. Louis Schneider, November, 1867; Rev. Thomas M. Killeen, who built the new rectory adjoining the church and did much for St. John's, November, 1868; Rev. Patrick Leonard was rector in December, 1878; Rev. Louis Gambosville, who personally and with great care and labor rewrote the church's records of births and marriages from the foundation to his time, and who was the second incumbent to die (January, 1892); Rev. Thomas A. Wallace, administrator, from January, 1892, to February 27th, 1892; and February, 1892, Rev. J. P. Poels, the incumbent. The assistant rectors were Rev. Fathers Guth, 1837; Farrell, 1838; Bacon, 1838; Donahue, 1845; Hanahan, 1846; Callan, 1848; Senez, 1849; Conroy, 1852; McGuire, 1853; Tubberty, 1854; Castet, 1858; McCloskey, 1860; Byrne, 1861; Moran, 1863; Wiseman, 1867; Rolando, 1867; Nardiello, 1867; Whelan, 1878; Corrigan, 1879; White, 1882; McGahan, 1892; and John A. Fanning, D.D. Rev. Father Poels is now rector of St. John's, and his administration has already been signalized by a marked advancement of church affairs and an entire renovation of the church property.

The history of St. John's is in very fact the history of Catholicity in New Jersey. The "mother of all the churches" of the diocese, from her sanctuary have gone forth several zealous and exemplary missionaries to propagate the faith, and among these may be mentioned Most Rev. Michael Augustine Corrigan, D.D., Archbishop of New York; the late Very Rev. James A. Corrigan, for several years vice-president of Seton Hall College; Rev. George W. Corrigan, of St. Joseph's, Newark; and the late Rev. Martin O'Connor, of Peoria, Ill.

St. John's Church, Paterson.

The first priest who placed his foot within what are at present the corporate limits of the city of Paterson was Father Philip Larriscy, an Augustinian monk who spoke Irish well and came here from New York, probably in 1822. Just what year he came here is not positively known, but it seems to be tolerably well established that he was here for some years previous to Father *Langton*. The name of this priest is generally misspelled. He was the Rev. Arthur Langdill, and was given faculties throughout the diocese of New York by Bishop Connolly, October 22d, 1817.

The first Mass in Paterson was celebrated in the residence of Michael Gillespie, which stood in Market Street on the site of the present Ekings building. Father Larriscy was a missionary priest who travelled between New York and Philadelphia and visited Paterson every few weeks.

Father Langdill was the second priest who celebrated Mass in Paterson. The Gillespies had removed to Belleville, and so a room for the holding of divine service was fitted up in the residence of Robert McNamee on the corner of Broadway and Mulberry Street. Here the Catholics attended Mass for several years. Father Langdill was also a missionary priest, going from New York to Paterson, to Macopin, Bottle Hill, and other places; then returning to Paterson, which was a more important Catholic settlement than any in this part of the State. On his return to New York from Paterson Father Langdill stopped at the residence of Mr. Gillespie at Belleville, and after celebrating Mass there proceeded to Newark, where there were very few Catholics, and from thence to New York. This seems to have been the route taken by the earlier Catholic clergymen, for even Father Bulger, who was not ordained until 1815, said Mass in the residence of Mr. Gillespie.

Father Richard Bulger was educated at Kilkenny College, Ireland, and was ordained a priest in 1815 by Bishop Connolly. He was for some time the assistant pastor of the Cathedral in New York, but spent most of his nine years of priesthood in administering spiritual consolation to the Catholics in Paterson and vicinity. It was he who in 1820 erected the first building used exclusively for divine service by Catholics in Paterson, and he was the first parish priest in this city. Previous to this time he followed in the footsteps of his predecessors in journeying from

place to place, preaching the word of God by the way and saying Mass and administering the rites of the Church whenever oppor-

ST. JOHN'S CHURCH, MAIN AND GRAND STREETS, PATERSON.

tunity afforded. In 1821 Mr. Roswell L. Colt, in behalf of the Society for Establishing Useful Manufactures, offered to all the

various denominations in Paterson ground on which to erect houses of worship. This generous offer was accepted by the Catholics, and in this way they came into possession of a piece of property situated on the southwest corner of Congress (now Market) and Mill streets. The deed was given to the Catholics "for the purpose of erecting, maintaining, and keeping a building or house for the public worship of God," a clause in the deed providing for reversion of the property to the donor as soon as the property was used for any other purpose than that of divine worship. There were at that time only thirteen Catholic families in Paterson, but the prejudice against the Catholic Church which characterized its earlier history in this country had subsided, and the Catholics received aid from persons of other denominations. This, added to their own generous gifts of money and labor, produced a building 25 x 30 feet in size and one story high. The room was furnished with a plain altar and a number of wooden benches without backs, which served as pews, and the attendance on Sundays did not exceed fifty, unless there was an influx of Catholics from some village not supplied with a church. Mass was celebrated every Sunday morning and vespers in the afternoon. The church was named for St. John the Baptist, and the building still stands where it was erected in 1821, although it has been considerably altered. Father Bulger was taken sick in 1824, while assistant pastor at the Cathedral in New York, where he died in November of that year. He was buried in front of St. Patrick's Cathedral.

Although Father Bulger's years as a priest were few, they were devoted to the cause of the Lord with an energy and faithfulness which made him so prominent a figure in the early history of the Church in Paterson.

The Rev. John Shanahan, the successor of Father Bulger, was appointed missionary of the State of New Jersey—so much of it as was included in the diocese of New York—from Jersey City to the neighborhood of Trenton—with Paterson as a centre. He had been educated at Mount St. Mary's, and ordained in 1823 by Bishop Connolly. On leaving Paterson he was associated with Father Moran in St. John's, Newark, 1846, to May 9th, 1848; thence he went to Utica, and afterward to California. He returned to New York and found a home in St. Peter's, where, although deprived of his sight, he led a cheerful life, edifying his priestly penitents by his resignation and serenity. After hearing their confession, the penance he usually gave them was: "For

your penance you will now sit down and read this book for me for fifteen minutes." He died August 8th, 1870, aged seventy-eight years.

Father Charles Brennan—or Brannin, as it is printed in contemporaneous newspapers—came next. He had been educated in Kilkenny College, Ireland, and had been ordained by Bishop Connolly in 1822. He conceived the idea of erecting a new church, as the Catholics were rapidly increasing in numbers, and proceeded to carry his design into execution. He made a number of tours through the surrounding country soliciting subscriptions, and it was while thus engaged that he was taken sick. He went to New York, where he died in March, 1826, and his remains were interred by the side of Father Bulger.

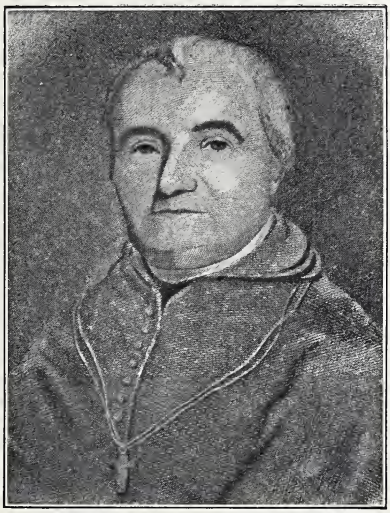
While Father Brennan was lying sick in New York, Father John Conroy—uncle of the late Bishop John J. Conroy of Albany—was sent to Paterson to look after the welfare of St. John's congregation. Father Conroy was educated in Mount St. Mary's College and was ordained by Bishop Connolly in 1825. He was subsequently assistant at the Cathedral in New York and assistant at St. Lawrence's Church in Eighty-fourth Street, New York. He died chaplain of Calvary Cemetery.

Father Francis O'Donoghue was the next priest. He took up the work left unfinished by Father Shanahan and collected money for the new church. The construction of the Morris Canal at this time brought to Paterson a large number of Catholic Irishmen, and it was found that the congregation of St. John's received such numerous accessions that it was necessary to construct a gallery in the church building on Congress and Mill streets. Mr. Colt, in behalf of the Society for Establishing Useful Manufactures, showed a disposition not to extend to the Catholic Church any favors he had not shown to congregations of other denominations, and at first refused to give the church any more property or permit the sale of the real estate on which the church was situated. Rt. Rev. Bishop Du Bois then came to Paterson, and he and Father O'Donoghue called to see Mr. Colt. After a conference Mr. Colt was induced to withdraw his objections to the sale of the Mill Street property, and the congregation obtained from him the tract of land on Oliver Street on which stands the church in which St. John's congregation worshipped nearly a third of a century.

The consideration mentioned in the deed from the Society for Establishing Useful Manufactures to the trustees of St. John's

Chapel is $2,000, but this amount is charged to Roswell L. Colt on the society's journal, folio 153, so that the Oliver Street property was a gift from Mr. Colt himself. There is a clause in the will of Mr. Colt by which his executors are directed to donate to charities one-tenth of his estate unless it shall appear that he during his lifetime had already disposed of one-tenth of his estate in this manner.

Father O'Donoghue was greatly assisted in his work by a young man named Ambrose Manahan, who boarded at Mr. Hugh Brady's house and who received his instructions for the priesthood from Father O'Donoghue. Mr. Manahan was a young man of brilliant genius; he subsequently went to the Propaganda at Rome, where he was ordained priest on August 29th, 1841, by Cardinal Franzoni and made a doctor of divinity; he subsequently returned to this country, where he became president of St. John's College and pastor of St. Joseph's Church in New York. His remains lie buried in New York.



RIGHT REV. JOHN DU BOIS, D.D.,
Third Bishop (1826) of New York.
Born Aug. 24th, 1764. Died Dec. 20th, 1842.

The arrangements for the building of a new church in Oliver Street were made in 1828, the year in which the trustees of St. John's Church obtained the grant of the land from Mr. Colt. Rt. Rev. Bishop Du Bois, who had so generously interested himself in the welfare of the congregation, solicited subscriptions, and among others obtained one of $2,000 from a Southern gentleman. Father Duffy and the trustees of the church were indefatigable in their efforts and in 1829 the foundation of the new church was laid. It was intended to erect a church fifty-five feet front and one hundred feet deep, and the work progressed favorably until the foundation wall had been erected and the lower window frames fixed in their places. Unfortunate dissensions among the members of the congregation then arose, and to this was added the debate of the question whether Church property in the State

should be held by trustees, as had hitherto been the case, or whether the title to the Church property should be vested in the name of the bishop of the diocese. The result was that the work on the new church was stopped for the time being and the congregation continued worshipping in the old church, on Market and Mill streets, which had been somewhat improved. In 1832 the trustees of the church were Charles O'Neill, John P. Brown, Joseph Warren, Andrew Lynch, James D. Kiley, and Andrew Griffith. There was no question that the church on Market and Mill streets was too small and that something had to be done to accommodate the constantly and rapidly increasing congregation. So in the early part of 1833 the trustees above mentioned, together with a number of other gentlemen prominent in the church, held a meeting in the yard of the old church on Market and Mill streets and deliberated what to do. It was soon apparent that there were two factions. The one faction favored doubling the size of the church on Market and Mill streets and abandoning the Oliver Street enterprise. The other faction, of which Mr. O'Neill was the leader, insisted that a new church be erected on Oliver Street, and Mr. O'Neill argued strongly in favor of this project. The meeting finally adjourned without having come to any conclusion. The friends of the Oliver Street church then visited their opponents at their residences, and by dint of argument and persuasion finally induced them to give their consent to the new project, so that at a meeting held two weeks after the first meeting it was resolved to go on with the work on Oliver Street. It was then discovered that some of the trustees and a portion of the congregation favored constructing the church on the foundations as originally built in 1829; the larger and more conservative element considered the limited resources of the church and finally prevailed. Changes were made in the plans, a portion of the foundation was taken down, so as to bring the windows nearer to the ground, and the second Catholic church in Paterson was erected. The church on Mill and Market streets had been sold for $1,625. Subscriptions came in better than had been anticipated and the church was compelled to borrow but little; that little was raised on the individual notes of prominent Catholics, and when the church was completed there was very little debt.

The work on the church was done under the superintendence of the trustees and Father Patrick Duffy, the pastor of the church. Father Duffy had no clergyman to assist him, but his energy and untiring zeal were equal to all occasions; and when he left Pater-

son in 1836 it was with the sincerest regrets of all the members of the congregation, and the most hearty wishes for his future welfare followed him to the new scenes of his labors, Newburg, Cold Spring, and Poughkeepsie, N. Y. Catholicity had not as yet taken deep root in that vicinity and Father Duffy had a large field but a small flock. With the increase in the number of the Catholics more priests were needed, and Father Duffy confined his labors to the city of Newburg, where he died, June 20th, 1853.

Father Duffy was succeeded by Father Philip O'Reilly, who still lives in the pleasant recollections of hundreds of citizens of Paterson. He continued until 1845 as the sole shepherd of St. John's congregation. He was a large and powerfully built man, of commanding presence and very social qualities. "Mad Phil" he was called by his brother priests, and was often seen walking through the streets with a string of game, gun over his shoulder, followed by his hounds, in true hunting dress. He mixed a great deal with persons of other faiths, and by his sociability, brilliancy, and powerful arguments succeeded in destroying a great deal of prejudice which had previously existed against the Catholic religion.

A plate was always set for him at Colonel Colt's table, who was to the end a most ardent admirer of the bluff, honest, yet withal devoted priest. It is related of him that summoned, as well as the leading priests of the diocese, to the archbishop's residence in Mott Street, and displeased with the nature of the business they were called to discuss, he arose to take his departure. Bishop Hughes attempted to stop him. "Stand aside, sir; this is no place for me, when my people are dying of the cholera," and off he went.

Father O'Reilly belonged to one of the oldest and most respectable families in Ireland. He was born in the town of Scraba, County Cavan, a county which was once called O'Reilly's county. He traced his ancestry back to beyond the time of James I., and at the time of his labors in Paterson some of his kinsmen were still in possession of the estates which had belonged to the family for centuries. He was educated in Spain, being a member of the order of St. Dominic, and travelled through Italy, France, and England. For some years he was chaplain to the Duke of Norfolk, a position of ease and honor. The duties there were, however, not enough for the restless and untiring spirit of Father O'Reilly, and so when less than thirty years of age he left Europe to seek for sterner

duties in this country. He was first stationed at Poughkeepsie and then came to Paterson. From this city he went to Cold Spring, N. Y., where he built the first Catholic church. He was then removed to West Troy, and afterward placed in charge of St. Bridget's Church in New York. As pastor of this church he died in the sixty-second year of his life on the 7th of December, 1854. His remains were interred on the 9th of the same month in St. Patrick's Cathedral, the funeral being attended by a large concourse of admiring and sorrowful friends, both of the clergy and laity.

In the latter part of the pastorate of Father O'Reilly the congregation of St. John's had so increased in numbers that it was found necessary to enlarge the church. Steps were accordingly taken in this direction, but the project was not carried into execution until some time after the advent of Father James Quin, who came to Paterson in 1845. There was considerable discussion concerning the plans of the addition, and the work was not begun until 1846. Instead of erecting the church to the size of the old foundation walls—which had been entirely torn down and used in the construction of the first part of the church in 1833—the building was made thirteen feet longer, so that the present size of the church is one hundred and thirteen feet deep and fifty-five front. The original plot of land obtained from Mr. Colt would not have permitted the erection of a building of that size, and so an arrangement was entered into with the county—which at that time was contemplating the erection of the present county jail—by which the congregation deeded to the county a gore of land in return for another gore of similar size. The addition to the church was built by Col. Andrew Derrom, and resulted in a vexatious lawsuit which was decided in favor of the congregation. Shortly after the completion of the addition the seating capacity of the church was considerably enlarged by the erection of a gallery on the sides of the church. The seating capacity of the church was about thirteen hundred. As was the case with the first half of the church building, the moneys needed for the construction came in in a very satisfactory manner, so that the church had very little debt when the structure was accepted from the contractors.

When Father James Quin came to Paterson to take charge of St. John's congregation, his brother, Thomas, was preparing for ordination, and after Father James Quin had been here about a year he was joined by his brother, who came to Paterson as soon as he had been ordained. Father James Quin was of delicate

health, and in addition to the assistance of his brother had the occasional services of Rev. Dr. Cummings, who frequently came to Paterson from St. Stephen's Church. Father James Quin died on the 13th of June, 1851, being at the time pastor of the church. He was the only priest who died in Paterson, and his remains are interred in the cemetery on Sandy Hill. Father Thomas Quin succeeded his brother as pastor of the church and remained about a year. He was educated at St. Joseph's Seminary, at Fordham, and was ordained by Right Rev. Bishop Hughes on June 14th, 1849. His remains are interred at Rahway in this State, of which place he was pastor.

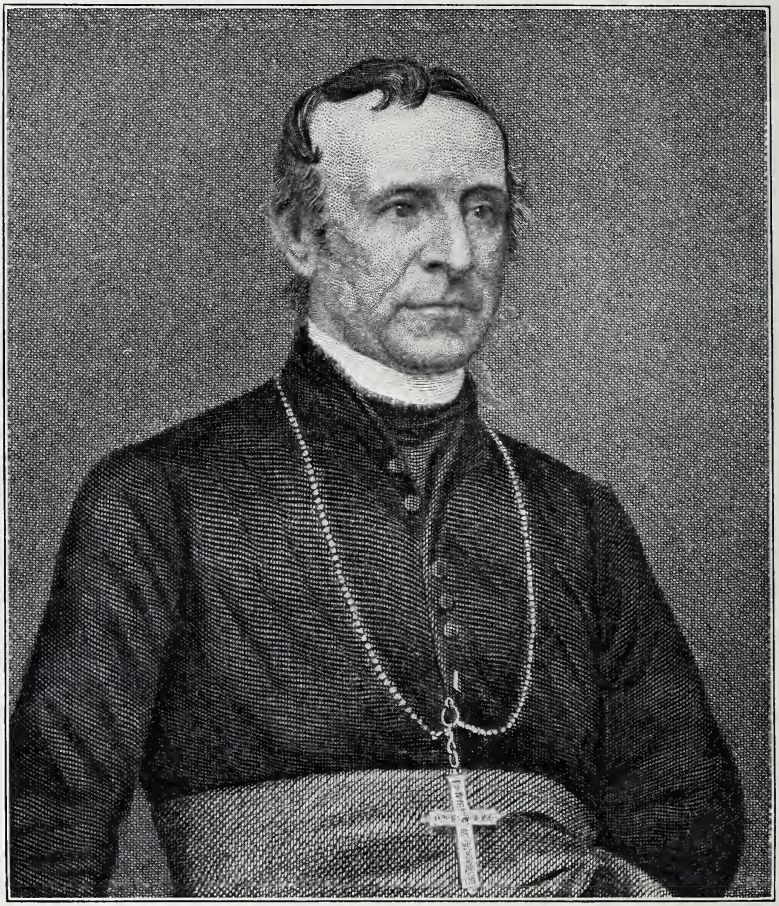
REV. LOUIS DOMINIC SENEZ.
Born June, 1815. Died Feb. 11th, 1900

Father Thomas Quin was succeeded by Father L. D. Senez, who came in 1853 and remained until 1858. In the latter part of his pastorate he was assisted frequently on Sundays by Father G. McMahon. Father Senez came from St. Ann's, New York and when he left he went to Jersey City, where he built St. Mary's Church. He made a number of improvements to the Oliver Street church in this city, and it was with the greatest regrets that the Catholics of Paterson saw him depart for other fields.

Father Victor Beaudevin succeeded Father Senez in 1858 and remained until October, 1861. He was a member of the Society of Jesus and was ordained a priest by Rt. Rev. Bishop Hughes on May 25th, 1850. When he left Paterson he rejoined the Order of Jesuits. He was assisted by Father J. Schandel, who was subsequently the first pastor of St. Boniface's Church of this city, in the erection of which church he received material assistance from Father Beaudevin.

Father James Callan came to St. John's congregation in 1861 and remained about two years, leaving here in October, 1863. He was one of the most energetic priests that ever came to Paterson.

He was quiet and unassuming, but continually busy with projects for the benefit of the Catholic Church. His death constituted one of the most romantic episodes in the history of the Catholic Church in this country. Some time after he left Paterson he



MOST REV. JOHN HUGHES,
Fourth Bishop (1838) of New York. Born June 24th, 1797. Died Jan. 3d, 1864.

went on a mission to California, travelling thither by boat from New York. While going from San Francisco to his mission in Santa Barbara, the steamer on which he was, was discovered to be on fire. The wildest confusion ensued and an attempt to run the vessel ashore failed. While most of those on board were busy devising plans for their personal safety and resorting to all

kinds of expedients to save their lives, Father Callan busied himself giving spiritual consolation and administering the last sacraments and rites of the Church. He had ample opportunity to save his life, but the poor distressed on shipboard, who had been injured by the explosion which had taken place, and some of whom were dying, called for the consolations of religion, and Father Callan remained to dispense them. He died while in the discharge of his duty—the death of a hero and a martyr.

In 1863 Father William McNulty, the present pastor of St John's congregation, came to Paterson and took charge of the fortunes and spiritual welfare of the constantly increasing congregation. The Oliver Street church had become too small and could no longer hold the large numbers which crowded to it every Sunday for the purpose of attending divine worship. Father McNulty consequently set to work preparing a new edifice. It was his intention to provide a church which should be large enough to afford every Catholic in the city all the conveniences of attending Mass and receiving the sacraments, and at the same time he intended to erect a structure which would be a credit to the liberality and enterprise of the congregation. He accordingly entered into negotiations with the Society for Establishing Useful Manufactures, and in 1865 purchased from it sixteen lots on the corner of Grand and Main streets. The new enterprise seemed to infuse new vigor into the members of the congregation, and the full amount of the purchase money of the real estate was raised in two months. Preparations were made for the construction of the new church, and on September 10th, 1865, the corner-stone was laid.

The erection of the walls of the church was at once proceeded with. The stone used in the construction of the church was brought by canal from Little Falls and dressed on the ground as required. The slate used in the roof was imported from England. The chime of bells, the only one in the city, which had been used in the Oliver Street church, was transferred to the new edifice. Before the completion of the main building a neat little chapel was built on the northeast corner of the property; this was at once fitted up and is at present used for confessionals and other purposes. The total seating capacity of the new church is 1,750. The time occupied to build the church was fourteen years.

In 1872 the congregation purchased four lots of land on Grand Street, east of the church building, from the Society for Establishing Useful Manufactures, paying therefor the sum of $10,800. The property was bought for the purpose of erecting a parsonage,

and work on this was begun soon after the acquirement of the real estate. The parsonage is a handsome structure, built in the same style as the church and of similar materials.

The congregation retains the old church property in Oliver Street, but a number of important alterations were made. The building was changed into a hall for lectures, concerts, entertainments, and the like, and is known as St. John's Hall. A portion of the building is used for school purposes to relieve the parochial school which adjoins it.

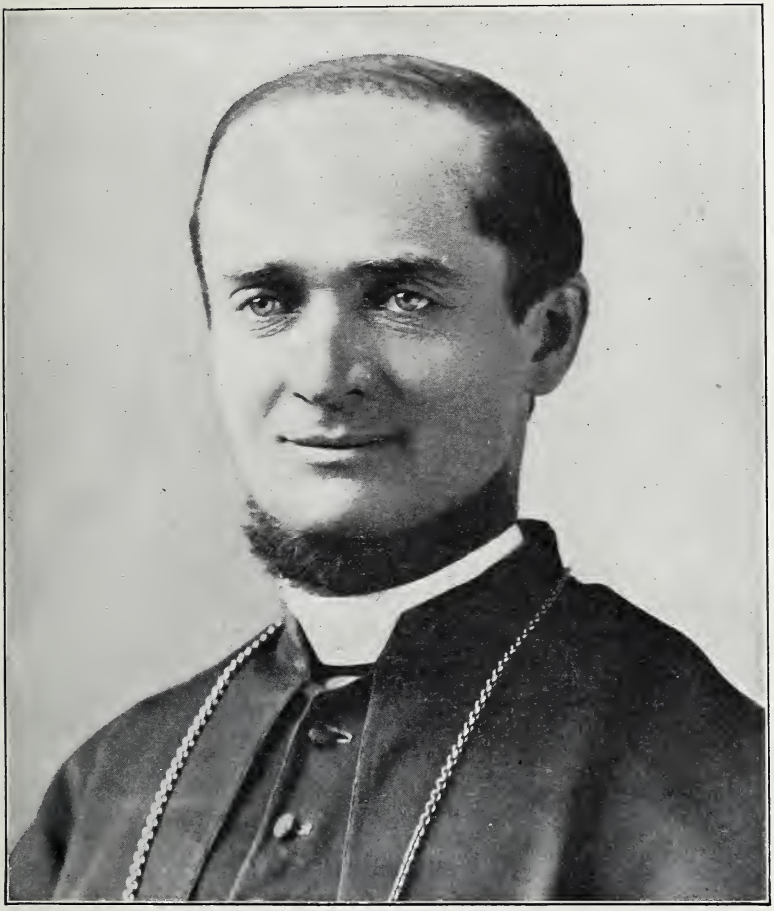
On September 7th, 1866, Mr. William G. Watson bought at an auction sale of the estate of Cornelius P. Hopper, deceased, 24.92 acres of land, on the east side of Haledon Avenue, and north of East Main Street, and the next day conveyed it to the same church, for $10,770, the object being to locate a cemetery there. A few interments were made in the new grounds, but an act of the legislature, approved February 26th, 1867, prohibited the location or establishment of "any cemetery or burial ground within the limits and boundaries of the city of Paterson," and further prohibited the use "for the purposes of burial," of "any cemetery or burial grounds established within one year within said city." May 1st, 1867, the church bought of Bartlett Smith and wife, for $15,500, three adjoining tracts of land, embracing 73.19 acres in all, at Totowa, just west of the city line, and near the Lincoln bridge, extending from the river back to the Preakness Mountain. Here was located the "Cemetery of the Holy Sepulchre," tastefully laid out, containing 3,208 lots (1,126 consecrated and 2,082 unconsecrated), and ornamented and improved as well as the exceedingly sandy soil will allow (Nelson's *History*).

The farmhouse situated on the property purchased from Mr. Smith was changed into an orphan asylum; since that time a number of alterations and additions have been made. The children in the institution are under the charge of the Sisters of Charity.

The children of St. John's for more than half a century have had the blessings of a Catholic teacher. First they came under the hands of the rough, but highly competent and ubiquitous Irish schoolmaster, in 1845; then, in 1853, the schools were put in charge of the Sisters of Charity, from Mount St. Vincent's, New York; and, in 1872 the Christian Brothers were brought to take charge of the boys' department.

This Catholic training has borne its fruit, as is evident from the many zealous priests, children of the parish, taking up the work of the early missionaries and reaping rewards and honors,

the recognition of their zeal and success in the ministry. Among them the Rev. James McManus, pastor of the Sacred Heart, East Orange; the Rev. John A. Morris, Avondale; the Rev. M. A. McManus, St. Aloysius', Newark; the Rt. Rev. Monsignor John A. Sheppard, Vicar-General and pastor of St. Michael's, Jersey



RT. REV. WINAND M. WIGGER, D.D.,
Third Bishop of Newark (from 1881 to 1901). Born Dec. 9th, 1841. Died Jan. 5th, 1901.

City; the Rev. Robert E. Burke, Princeton, N. J.; the Rev. Alphonsus Rossiter, a distinguished member of the Passionist congregation; the Rev. William McLoughlin, Union Hill, and many others in this and other dioceses. Others have joined the Christian Brothers; and others still have entered the Society

of Jesus. Among the early recruits of the nascent Community of the Sisters of Charity were daughters of the parish, and their example has been followed year after year by other devoted women, who one and all have served the Master in serving those who are dear to Him, the "little ones" in the school and the orphanage, the destitute and the sick.

Never was a parish so blessed in its children.

On the 29th of June, 1890, the last gem was added to the diadem so queenly worn by this venerable church. On that ever-memorable day was solemnly consecrated to the worship of the ever-living God the magnificent edifice on the corner of Main and Grand streets, by the Rt. Rev. Winand M. Wigger, D.D.

In his last will Charles O'Neill made the orphans an equal share with each of his children, and Robert Hamill founded a burse for the education of an ecclesiastical student—examples that others equally blessed might to their own spiritual profit and the edification of their neighbor imitate.

St. Peter's, New Brunswick.

At a very early period Catholicity was found in New Brunswick. John Phelan, a native of Queen's County, Ireland, settled there in the early part of the nineteenth century, and found that other families—the Costigans and others—of his old neighborhood had preceded him. He was a man of prominence and ability, for during the War of 1812–15 he was cashier of the Bank of New Brunswick. He afterward moved to Alabama, and his son, John Dennis Phelan, became judge of the Supreme Court of that State (*Irish Settlers in North America*, p. 172, T. D. McGee). Then arrived another colony from the province of Ulster, Ireland. They did not number fifty in all, and came in two divisions, the first about 1814, the second in 1816. Included among these were the McDede, McConlough, McGrady, McShane, Campbell, Hagerty, Gillen, Kelly, De Vinne, Murphy, Butler, and Hasson families. These children from the Isle of Saints form the original stock of the present Catholic population. For years they met in the house of one or the other to recite the rosary and keep burning the light of faith.

The first priest, concerning whom there is any recollection, who visited New Brunswick, was a Father McDonough. He was on his way from New York to Philadelphia. As he was going up George Street, Mr. Butler and another Catholic were

coming down. The pair espied the stranger and surmised from his appearance that he was a priest. He noticed that they were comparing notes concerning him, and stepped over to interview them. "You're Irishmen," was his opening. "We are," was the response. "And Catholics?" he continued. "And you're a priest," came the quick half-question, half-affirmative. "I am," was the answer, which settled their surmises and which opened for

ST. PETER'S CHURCH.
Mgr. O'Grady's Church, New Brunswick.

him a welcome such as Irishmen alone could give to the first priest they had seen in their midst since they landed. The priest stayed at Butler's that night, and preached to the Catholics who gathered there that evening, and the next day started for Philadelphia.

Next came the Rev. Dr. Power from St. Peter's, New York, about 1825. He said the first Mass ever celebrated in the town, in a house occupied by Terence Rice, in the upper end of Albany

Street. The first baptism administered in New Brunswick was to Sarah Butler in 1825. Later on, when Rice moved to the old "Bartle Mansion" on Church Street, where Zimmerman's store now is, Mass was said there once a month.

In 1829 Father Schneller came in Dr. Power's place every month. He suggested and urged the building of a church. The people were delighted with the idea. But the most difficult part of the plan was to obtain a plot. No one would sell ground for a Catholic church. In this difficulty Father Schneller borrowed $600 from a Dr. Springer, of New York, a Protestant, and entrusted it to Robert Butler, with instructions to try to buy from Dominie Jacob Edmunds the plot opposite the present public school on Bayard Street. Butler saw the dominie, and said he wanted the property for himself and his children—which was true as far as it went. The sale was successfully consummated in the name of Butler. But when the transfer was made to the priest, there ensued great excitement and objection on the part of our separated brethren; nevertheless the church went up just the same, and it was called SS. Peter and Paul's.

The Rev. Joseph A. Schneller, an Austrian by birth and ordained in New York December 24th, 1827, by Bishop Dubois, was a singularly gifted priest, ever ready with tongue and pen to defend the Church against her enemies. When sent to New Brunswick he set to work with energy and zeal to build a church, and collected funds for that purpose in New York. To him belongs the credit of sowing the seed of faith in that part of New Jersey. He remained in New Brunswick until 1833, when, conjointly with the Rev. Thomas C. Levins, he edited the New York *Weekly Register* and *Catholic Diary*, October 5th, 1833. He was for long pastor in Albany, and afterward in Brooklyn. He died September 18th, 1862.

The church, the corner-stone of which was laid by Very Rev. Felix Varela, V G., and erected by Father Schneller, was a plain, unpretentious structure of brick, with but two windows, and unadorned in any part with paint. It was blessed by Father Schneller December 19th, 1831.

Father Schneller came once a month and said Mass till 1833. At times his place was filled by Father, afterward Bishop O'Reilly who went down with the steamer *Pacific* some years ago.

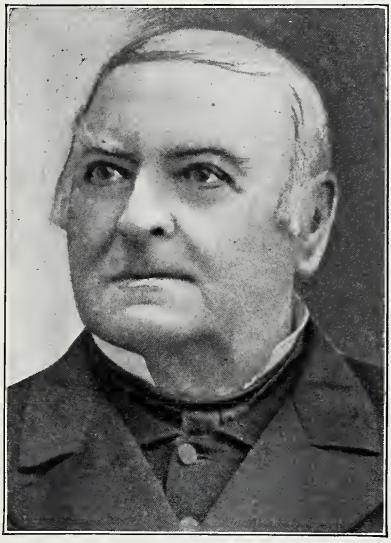
In 1833 Father McArdle came and took up his residence in New Brunswick, where he remained until 1839, when he was transferred to Belleville. It was in his time that the terrible

tornado, which visited New Brunswick with such sad results in 1835, tore away the rear end of the church. The open space was closed up with boards, and so remained until 1847.

For some time the people were again without a resident priest, but Father Madranno and after him Father Donaher came every two weeks and said Mass and ministered to the faithful.

In 1842 came Father McGuire, who took up his residence with Mr. Boylan, and remained until 1846, saying Mass every Sunday in the little brick church.

Father McGuire found it necessary to extend his labors to South Amboy and Somerville. In August, 1843, he reported the number of Catholics in New Brunswick as two hundred and fifty; at Albany, fifteen miles away, sixty; and about the same number at Princeton and near by. In 1846 he was transferred to Brooklyn, and died pastor of St. John's, Gowanus, October 25th, 1872, aged seventy-seven years. It is related of him that Bishop Loughlin, remarking in his financial statement a very large item for "groceries," inquired what need the church had for groceries. He replied, "Brooms, my lord, brooms."



REV. JOHN ROGERS,
Patriarch of New Brunswick. Born 1808. Died 1887.

And in 1845 came Father Rogers. A glance at his previous history will be interesting.

He was born in County Fermanagh, Ireland, and was well advanced in the classics when he met Bishop Dubois at his cousin's in Dublin. The bishop gained the good will of the young student, who soon after left home and came to New York at his lordship's invitation. Before leaving home he went to the curate, between whom and himself there was a warm friendship, to seek his blessing. "God bless you," said the priest; "and maybe I'll soon be after you to the big land." "Little did I then think," said Father Rogers some time since, "that I would ever see him

again, much less that I would one day succeed him here as pastor of St. Peter's." The curate alluded to was the Rev. Father McArdle, the first resident pastor.

Having finished his studies at Chambly and Montreal, he was ordained priest in 1834 by the Rt. Rev. Bishop Lartigue. For some months, on request of Bishop Lartigue, he remained in Canada, to administer the sacraments to some of the English-speaking residents; but his own superior, Bishop Dubois, recalled and appointed him to the parish of Onondaga, N. Y. As a pioneer in this section of the country much hard work was his share, but he proved equal to the burden, and soon a new church was started, and by his untiring energy and earnest coöperation of the people successfully completed. Indeed, so great was his zeal that it nearly cost him his life, for, giving all the time possible to the supervision of the new structure, he was one day on the ground when a hod-carrier was taken sick. The masons were calling for mortar, and a strong effort was being made to have a certain portion of the wall finished at a fixed time. The sun sent his fierce rays down upon the workers, yet the priest seized the hod and actually carried brick and mortar till he was sunstruck himself. And it was while he was in bed under this stroke that a sick call came. He was wanted to attend a man fourteen miles off. The doctor told the priest he would never reach the place alive. Nothing daunted, the young priest ordered a bed to be put in a wagon, saying to those around him: "I took the cross, and I am not going to throw it down now that a man needs my help to get to heaven. If I only reach him—and, please God, I will—and administer the sacraments, I'm not afraid to die in harness." And so he, on his bed, was taken to the man in his bed. The priest prepared the sick man and was carried home. The doctor's prophecy never got a more living denial.

During the ten years he remained in Onondaga he was often known to attend sick calls at a distance of fifty miles, and on one occasion went over one hundred miles in a sleigh to administer the sacraments. Yet amidst all this he found time for teaching the children, as instanced in the case of Bishop Baltes, who received his first Latin lessons from him in Onondaga.

In 1844 he was sent to Jersey City, where he resided with Father Kelly, and went every Sunday for some time to say Mass in Hoboken.

In 1845 Bishop Hughes sent him to New Brunswick, telling him that he would have to soak the rod of firmness in the oil of

kindness, and with it whip out the serpent of the hateful old trustee system, which there, as elsewhere, had caused much trouble. And the priest was faithful to the charge; for though the serpent raised its head the first Sunday he came, and occasionally afterward, he then and always beat it down stoutly, yet without any noise or commotion.

The year before he came, the church had been sold under foreclosure and bought in for the congregation for $600. Meantime Mass was said in Mr. Boylan's, on Church Street. Father Rogers's first step was to lift this debt, and this he soon did by extraordinary work, and the church was again opened.

In 1847 he tore away the boards that enclosed the back of the church and enlarged the edifice. Next he built a school and had about thirty children in attendance. Meanwhile he lived in a little house beside the church, and some of the old folks laughingly tell that when they called on the priest he would invite them in and bid them take a chair, seating himself on his trunk beside a little wooden table. Then, allowing the visitor to remain in perplexity for some moments, he would suddenly, as if reminded of the fact, apologize for the absence of chairs by saying in a very confidential tone that he had loaned them out the night before to a wedding party.

We might state that the time the church was built many of the remains of persons buried in the Episcopal cemetery were transferred to the plot purchased by the Catholics.

Under Father Rogers the congregation continued to increase with great rapidity. New Jersey or the greater part of it was then included in the New York diocese, with Bishop Hughes presiding, and the priest was required to attend to the spiritual wants of South Amboy, Woodbridge, Somerville, Princeton, and Millstone, in addition to this city. He would have Mass at eight o'clock in this city on one Sunday, and then go in a carriage to Amboy or one of the other places mentioned and say Mass there at eleven o'clock; the succeeding week going to either one of these places on Saturday evening to hear confessions, and next morning, after having Mass at eight o'clock, would drive to this city in time to have Mass here at eleven o'clock, thus alternating between the places.

This was a thriving city then, but more in a commercial than a manufacturing aspect, the first thing in the way of a factory having been a saw mill, which was started in a deep lock by either James or Schuyler Neilson, some time about the year 1838. Dur-

ing the summer of the year 1836 the railroad bridge was built, and subsequently the first rubber factory was started here by Mr. Horace Day, who when a boy attended a private school in this city taught by Mr. Jonathan White, a "down-east" Yankee, and an excellent scholar. Shortly after starting the factory Horace sent a rubber boat as a present to the Bey of Tunis, and received in return a valuable present set in jewels. He afterward removed to Newark. The factories increasing brought an increase of population, principally Irish, so that with those already here and those who came later it became necessary to build a larger church to accommodate them, and the property where the present St. Peter's Church stands was purchased, and during the winter following, in 1854, the work of excavating for the foundation was commenced, many of the laborers, out of employment at the time, giving their work gratis to help the enterprise along. It was not until 1865 that the building was entirely completed, although previous to this both the basement and the upper church had been used for service. In 1867 the Rev. Major Duggan was appointed assistant, with the more ample power of administrator, to relieve the burden of the venerable pastor. Father Duggan converted the old church into a school, introduced the Sisters of Charity, and founded several societies. Under his administration the George Street property, later used as a school, was bought, as also the present rectory, the Sisters' house built, and the chime of bells hung in the tower. His successor, September, 1873, was the Rev. Patrick F. Downes, who continued the good work inaugurated by Father Duggan, who was transferred to St. Mary's, Hoboken. In May, 1891, the Rev. John A. O'Grady was transferred from the parish of Our Lady, Boonton, which, owing to a collapse of all the industries of that once busy town, was a forlorn hope when he was assigned, but which by his able financial management and persistent effort he left in a flourishing condition. In coming to New Brunswick a heavy task awaited him, but he courageously faced it, rallying the congregation to his assistance, and inspiring them with new courage and greater efforts. The heavy burden of debt has practically disappeared, the church has been adorned and beautified, a new sacristy built, and one of the finest school buildings, St. Peter's School and Columbia Hall, erected. He has raised his schools to the highest degree of efficiency, advanced in every way the interests of his people, and enjoys the respect and esteem of all classes.

He was honored by Bishop O'Farrell with the dignity of dean;

and, at the request of the Rt. Rev. James A. McFaul, D.D., he was made a domestic prelate of His Holiness Leo XIII.

The venerable Father Rogers, crowned with fulness of years, hallowed by the affection of every one without exception in the city in which during almost fifty years he had labored, answered the call of the Master and entered upon the reward of a well-spent life. He died July, 1887. In his panegyric of the good, modest, cheery old pastor, to whom he had been more than a friend, Monsignor O'Grady said:

RT. REV. MICHAEL J. O'FARRELL, First Bishop of Trenton (from 1881 to 1894).

"If I were to single out any one feature as prominent in Father Rogers's long life of half a century in the priesthood, I would say that his characteristic virtue was fidelity at all times to the duties of his sacred office. To devote half a century to the various details of the sacred ministry, to be ever at his post, in season and out of season, requires a spirit of self-sacrifice which reaches the utmost limit of moral heroism. Another trait in the life of Father Rogers was his childlike obedience to ecclesiastical authority. He lived under five different bishops, and, without changing his residence, in three successive dioceses, and through his long and varied career he was never known to be in antagonism to his superiors. This is saying much for him. The heart of man is prone to pride and rebellion. Corrupt nature finds it hard to bend in submission to the sway of authority, and it is no mean eulogy to say of Father Rogers that even under trying circumstances he possessed his soul in peace and always graciously deferred to the dictates of his superiors. 'Better is the patient than the strong man, and greater is he that ruleth his spirit than he that taketh cities.'"

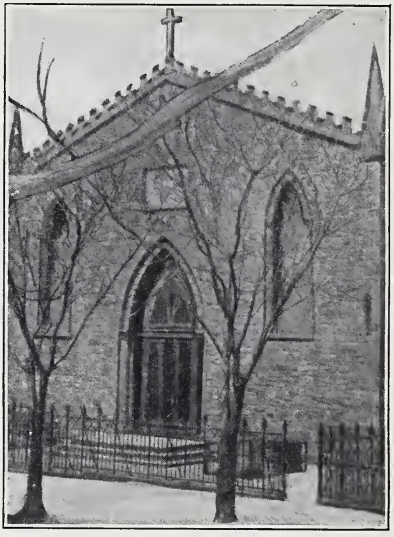
There are now ten flourishing parishes in the field in which

Father Rogers first came to labor; and where he found less than five hundred Catholics there are now fourteen thousand seven hundred.

St. Peter's Church, Jersey City.

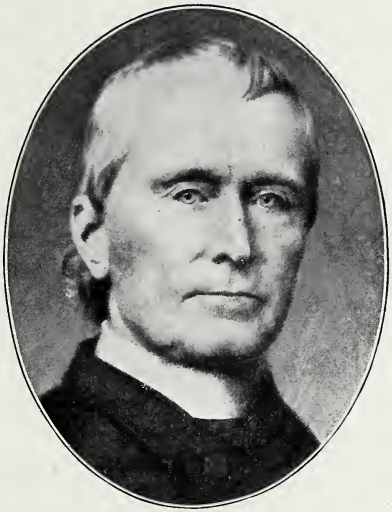
THE early history of Catholicity in Jersey City is so entirely lost that it is next to impossible to obtain from the mass of conflicting traditions any reliable details. Powles' Hook was certainly visited very early, not only by priests but, as we have seen, by Bishop Carroll. The few Catholics resident there either went to New York by boat to St. Peter's or were attended by priests from that church. It is said that Mass was first celebrated in the city in 1830.

The Associates of the Jersey Company, incorporated by the legislature, November 10th, 1804, moved by a desire to forward their own interests, as much as by public spirit, decided, 1829, to give to the different religious bodies land for the purpose of erecting schools and churches. They were convinced that the different denominations would erect edifices whose beauty would enhance the value of the adjoining properties, and their presence would advance the moral welfare of the inhabitants. Four lots were deeded to the Catholics on Grand Street, March 10th, 1831. At this time it seems that they were under the spiritual jurisdiction of the Cathedral, in Mott Street. The Rev. William Byrnes, the first pastor, accepted the gift of land from the Associates. His flock was very poor. John McIver took the contract to build the church, and work was begun in 1837. The site was on the edge of a morass, and as the gift was coupled with the condition of erecting a stone building, sufficient care was not taken to drive adequate piling. The building had not advanced far when it col-



FIRST ST. PETER'S CHURCH,
Grand Street, Jersey City.

lapsed, and with it the hopes of the little flock, who saw their scanty earnings and their hopes buried in the ruins. The misfortune, however, proved a blessing. It stirred the sympathy of their fellow-citizens, who came to their aid with money, and moved the Associates to modify their conditions. In 1836 Father Byrnes was obliged by ill health to leave the parish, and died at Plattsburg in 1837. He was succeeded by the Rev. Hugh Mohan, who so advanced the work that services were held in the church in 1837. It was dedicated by Archbishop Hughes in 1839, assisted by Bishop Fenwick of Boston. There were then about one hundred Catholics in the congregation. Then began the struggle for existence which marked the genesis of each new parish, disheartening alike to the pastor and the flock. From 1831 to 1844 a series of priests seems to have ministered to the wants of the community. We find the names of the Rev. Bernard O'Reilly, afterward bishop of Hartford, who went down at sea in the ill-fated *Pacific*, January, 1856; the Rev. Walter Quarter, who removed to Chicago when his brother was made bishop of that See, but returned to New York and died there December, 1863; the Rev. Patrick Kenny, of a frail constitution, who after a brief stay went to Charleston, S. C., where he died in 1845; the Rev. John Rogers, the venerable patriarch of New Brunswick. In 1844 came the saintly Father Kelly, who offered for the blacks of Liberia the sacrifice of his life, but which the Master did not accept, reserving him for a greater field. If his was not the martyr's death, none that bears the martyr's palm in Paradise excelled his motive and his charity. The Rev. John Kelly was born in Trillick, parish of Kiliskerry, County Tyrone, Ireland. His was the blessing of so many great and holy men—a good mother, noted for her gentleness and amiability. His early years were characterized by that sincere,



REV. JOHN KELLY,
Pastor of St. Peter's Church, Jersey City (from 1844 to 1866). Born 1805. Died 1866.

earnest piety which was the charm of his manhood. Every good work attracted him, teaching catechism, reciting the rosary, visiting the sick, and journeying even to distant Lough Derg on pilgrimages. That he was a leader in the Rosary Society at the age of fifteen, and a director of the Way of the Cross, and long before he entered the seminary, at the request of his pastor, who was very infirm, instructed the adults of the parish in Christian doctrine, stamp him at once as a youth of rare and exceptional piety. When the young catechist left for the seminary in 1823, the grief of the parishioners was as great as if they had lost a devoted pastor. Father Kelly came to America in 1825. He was admitted to Mount St. Mary's in 1826, and joined the Jesuits, in Frederick, in 1828. But his health failed him, and he returned to the "Mountain," in 1830–31, and was ordained by Bishop Dubois, September 14th, 1833. His first appointment was St. Patrick's, New York, May 8th, 1834; but, in the autumn of the same year, he was sent to the northeastern part of New York to assume charge of a district about half as extensive as Ireland. He said the first Mass in Saratoga in the house of John Costigan. In 1836 Father Kelly was at Sandy Hill and Saratoga, and pastor of Albany from 1837 to 1841, when he set out for Africa. During the Revolution many negro slaves had sought refuge in the ranks of the British army and returned with them to England. Some London philanthropists, with a view of bettering their condition and enabling them to establish their own government and to check the slave trade, restored these negroes to the continent from which they or their fathers had been so rudely torn. Thus was founded Monrovia at Cape Mesurado, and the whole country which it was hoped to colonize was called Liberia. This movement spread to the United States, and encouragement was given to free negroes to emigrate to Africa and a powerful society was organized to promote this scheme. A separate society was formed in Maryland with a view of colonizing another territory in Africa in 1833. The attention of the Holy See was called to the sad spiritual condition of these unfortunate colonists by the fathers of the Second Plenary Council of Baltimore, and as the Jesuits were unable in 1834 to take over that mission, Propaganda expressed the desire of the Holy Father that the bishops of New York and Philadelphia should each send a missionary to that field. The Rev. Father Kelly, together with the Rev. Edward Barron and a young catechist, Dennis Pindar, sailed from Baltimore, December 21st, 1841, for Mesurado. It is impossible to exagger-

ate the sufferings this little band endured in the terrible climate. Father Kelly's heroic courage and faith sustained him in his fruitful labors, but at length human fortitude was forced to yield, and Father Kelly was carried on shipboard in a dying condition in 1844. The voyage restored him to health, and he was appointed pastor of Jersey City, November 12th, 1844, with a parish of about five hundred souls. His zeal for souls, his care of the

ST. PETER'S CHURCH, JERSEY CITY.
Old Parochial school on the left. St. Peter's College on the right.

children, instructing them in simple and impressive language—so that to-day these children grown to manhood still speak of his explanation of the catechism—his love for the poor, were the edification of all and the inspiration of the many young Levites he raised up to continue his work in the Lord's vineyard. Meanwhile the circle of his flock enlarged, and to meet the demands of religion he built churches and laid the foundations of the new parishes of Hoboken, Hudson City, Bergen Point, etc. He died, poor and in debt, April 28th, 1866. He was succeeded by one of the children of the parish, the Rev. Patrick Corrigan, who deco-

rated the present St. Peter's, built by Father Kelly, and handed over to the Society of Jesus the new and the old churches, four cottages, and the parish school, representing a valuation of $250,000. Father Corrigan's desire to see a Catholic college in Jersey City was realized in the erection of the present imposing college by the Rev. V. Beaudevin, S.J. Among the graduates now laboring as priests in the diocese are the Rev. Charles Mackel, S.T.L., professor of dogmatic theology in the diocesan seminary, and the Rev. Joseph P. A. McCormick, Ph.D., pastor of Netcong. Among the children of the parish raised to the dignity of the priesthood are the Rev. H. A. Brann, D.D., pastor of St. Agnes', New York, and the late Rev. Thomas J. Toomey and the Rev. Walter M. A. Fleming. The old St. Peter's was sold to the Sisters of Charity, and on its site was erected the present St. Aloysius' Academy and Home. A fine new school was opened in 1898. The following fathers of the Society of Jesus have been pastors: the Revs. V. Beaudevin, John McQuaid, Peter Cassidy, John Harpes, Joseph Zwinge, and John W. Fox, who is assisted by the Revs. Matthew McDonald, Bryan, Kearney, and Edward McTammany, of the same society.

Among the old reliable chronicles is one that refers to a lecture that the Rev. Dr. Pise was to have delivered on St. Patrick's Eve, 1843. The learned doctor embarked on the boat, which usually took ten minutes to cross the river, but owing to a tremendous snow-storm, which heaped the streets with snow, "it was driven down by the strong wind and tide, in such a manner that after laboring for nearly two hours to gain her destination, she succeeded at length, with the greatest difficulty, in reaching the shore. It was then too late for the service." We are also informed of the publication of "Seven Letters," by James Walsh, publisher, Jersey City. "These letters, containing much useful matter on religious doctrine, have been published by Mr. Walsh in a small, cheap volume. His undertaking should be encouraged, especially as he put forth his book under the patronage of the excellent pastor of the church of Jersey City, and his brother, the pastor of St. Mary's. To these reverend gentlemen (Father, later Bishop, Quarter, and his brother, Father Walter Quarter) the letters are dedicated" (*Catholic Expositor*, March, 1843).

The Early History of Catholicity in Jersey City.

By Mr John McGuigan, Lately Deceased.

In the early days of Paulus Hook there were two factories which gave employment, the glass works owned and conducted by George and Phenice Dummel, and the American pottery works carried on by David Henderson & Co. Many of the men employed there were Catholics and their families. As they had no church of their own they were glad to go to New York, sometimes to St. Peter's, and at others to St. Patrick's in Mott Street. This last church had the preference, from the fact that my uncle Philip O'Brien had a house at the corner of Mott and Hester streets, where old friends and acquaintances, and the lately arrived immigrants were wont to meet after Mass. After a few years the men went to their masters to request their good offices in obtaining for them a site for a church. A committee, consisting of Bernard McQuaid, Thomas McGuigan, and Thomas McCann, waited on the Messrs. Dummel and Henderson, and asked them to assist them. To this request they cheerfully gave their consent, to encourage the men in their employ. Application was at once made to the Associates of the Jersey Land Company for a church site. Their request met with favor, and a free grant of four city lots was given to the following denominations: St. Matthew's Episcopal Church on Sussex Street, the First Reformed Church on Grand Street, Trinity Methodist Church on York Street, and St. Peter's Church on Grand Street. This was done to avoid giving offence to any, and to manifest the broad and liberal spirit of the Associates. When this was made known to Bishop Dubois he was more than glad, and he promised to give all the assistance in his power to the establishment of a mission here. He determined at once to provide a monthly Mass. This arrangement was duly announced in the Cathedral, and the Rev. John Conroy, uncle of the late Bishop Conroy, of Albany, was appointed to this work. Accordingly, on the first Sunday in Advent, the last of November, 1829, holy Mass was offered for the first time in Paulus Hook. The place chosen for this important first step in the onward march of Catholicity in the now great Catholic county of Hudson was an unoccupied back room in the house now known as 52 Sussex Street, Jersey City. [The house was the home of Bishop McQuaid's father, and the Bishop re-

members that he was put out of the house to make room for his elders, to his great wonderment and surprise, as he then did not know what Mass meant, and peeked through the shutters to see what was going on.—THE AUTHOR.] After that, Mass was said on the opposite side of the street at No. 51, the site of the Coyle buildings, in the home of Bernard McQuaid, the father of Bishop McQuaid. The old house was torn down some forty-five (1886) years ago. At the first Mass there were present twenty-four adults, and their names were as follows: Bernard McQuaid and Mary, his wife; Thomas McGuigan and his wife Ann; John Bradley and Margaret, his wife; John Carr and Mary, his wife; Edward and Mary Teague; Michael McLoughlin and Katherine his wife; George and Mary McAleer; John and Ellen McIver; John and Mary Hunt; Thomas and Jane McCann; Thomas and Ellen Brophy; Owen McCann; Bridget McGuigan, married shortly after to Daniel Slevin, the parents of ex-Alderman James J. Slevin, New York, and Ann Mimm, who, with three exceptions, were natives of the county Tyrone, Ireland.

As the number of Catholics increased a larger place became necessary, and divine service was held in a part of an unoccupied house belonging to the late Michael Lynch, 43 Morris Street, now occupied by the Thomas Goddard Columbian Iron Works. The old building disappeared long ago.

The old boarding-house of the apprentices of the glass works south of the Morris Canal lock, now 163 Washington Street, and at present a portion of the sugar works of Matthies & Meickers, was the next place of worship.

A fourth move was made to the house of John Hunt, where 426 Grove Street now is. While services were held at this place a movement was started by a certain faction of the other denominations to induce the Catholics to exchange their church, then in process of construction, and its site for the old carpet factory on Grove Street together with the land attached to it for a cemetery, with a view of converting the church into a court-house. Then, like David's ark, it moved again for a short time to the hotel of Michael Hatch, 89 Railroad Avenue, near Grove Street.

The mission next removed to the old Town Hall, 110–112 Sussex Street—the old church edifice occupied by St. Matthew's congregation—from which they moved when they took possession of their new church. They very kindly allowed the Catholics to use it until St. Peter's Church, then building, was finished. When the building was enclosed, and nothing more than bare

walls greeted the vision, possession was taken of it, and the first Mass celebrated on Christmas, 1835. Here for a generation was the faith fostered and propagated, and only when increased numbers and the prosperous condition of the parishioners demanded a more fitting abiding place for the eucharistic God, was the site which cost the early Catholics so many sacrifices and so much effort abandoned and sold to the Sisters of Charity. Upon its site they reared the present St. Aloysius' Academy and Home.

The priests who attended this little flock were: The Rev. John Conroy, St. Patrick's; the Rev. John Powers, St. Peter's; the Rev. Michael Moran, St. Ann's; the Rev. Charles Constantine Pise, St. Peter's; the first pastor, William Burns; the second, Father Michael Mohan; the third, Father Walter C. Quarters; the fourth, Father James Kenny; the fifth, Father James Murphy; the sixth, Father John Kelly; and the seventh, Father Patrick Corrigan. Under him the church property was passed to the Jesuit Fathers, in whose care it has ever since been.

Schools.

The first Sunday-school was organized in the old Town Hall by Morgan Nowlan, Michael Ward, and Patrick Powers in 1836. The first parish day-school was organized in the basement of a house on Newark Avenue near Warren Street by John Carr, who after his death was succeeded by Patrick Buckley, and afterward by Morgan Nowlan—all passed to their reward. For some time the school was as migratory as the church. The next place of assembly for the children was the basement of the church, thence to the old Washington Temperance Hall, under the care of Timothy McCarthy, and back again to the basement of the church which was fitted up for that purpose. After the passing of Mr. McCarthy Mr. James Brann was placed in charge of the school, and with the assistance of some lady teachers remained in charge for some years, until the parish school was built on the corner of York and Van Vorst streets, when it passed under the care of the Christian Brothers and the Sisters of Charity. Many thousands of children have been educated within its walls, and much money has been raised for the support of schools and church, by means of fairs, picnics, etc., during the many financial struggles and strenuous efforts to place on a solid foundation Catholicity in this now prosperous city.

There are many incidents of interest in connection with the

foundation of the church. After receiving from the Associates the free grant of the four lots, the committee was informed that, as the Company was chartered by the State, the deed would have to be recorded in Trenton. Mr. Samuel Collody, the father of one of our late County clerks, very graciously offered his legal services. He accompanied the committee in the stage-coach to Trenton, had the deeds properly recorded, and gave his services gratuitously. Both the gentlemen of the committee and the congregation were much gratified with this act of kindness. On their return the committee was empowered to present the deed to Bishop Dubois, who showed it to the congregation of the Cathedral at the ten o'clock Mass, and exhorted the people to assist the nascent parish in every way they could. Cheered by this action of good Bishop John, the Jerseymen began at once to prepare the ground for the church by filling in the lowland. All went to work with a good will. Mechanics and laborers offered materials and labor. As the land was near the meadow it was low, and a number of horses and carts came across the river daily, and gave their services free to the priest and committee. The Associates also gave another sign of their good will by granting free ferriage to all the volunteers night and morning. God seemed to smile with favor on their efforts, and the work progressed from day to day. The good priest was on hand every day encouraging everybody by his presence and his kind words. Nor were the noble women behindhand, and they showed that they were not to be outdone in the good work. The good priest called on them from day to day to provide dinners for volunteers. He would knock at the door of Mrs. So-and-So and tell her, "I will send you three, or five, or ten men for dinner to-day." And they went to work with a will to see that nobody went away hungry. The cheery "All right, Father!" greeted his request everywhere. High sand-hills characterized the site of Jersey City at that period, and most of the property was in the hands of the Associates, who were only too well pleased to give away the sand that the lots might be graded. While the work of grading was going on, the Bishop authorized the committee to call a meeting of the parish and, in accordance with the deed of gift, to elect a board of trustees. Seven trustees were chosen, who prepared the plans which they submitted to Bishop Dubois. Having received his approbation, the contract for the stone work was given to John McIver, and the carpenter work to B. Wooley. Robert and James McLoughlin took the contract for the tinning, which ended disastrously for

them. They put a lien on the building, and under it, it was sold by the sheriff. It was bought in for the parishioners for $500 by Michael Malone, who risked his money for the welfare of the parish. But the trustees and the zealous pastor gave themselves no rest until they had raised the desired sum and paid back everything to their generous protector. Almost double the amount was raised in ten days, when the news of the sale became known.

I have already mentioned the fact that the land had to be filled in on account of its proximity to a morass; but in so doing no piling was used. When the heavy masonry had reached its highest limit, and awaited the timbers for the roof, in the fall of 1834 there occurred a furious equinoctial gale, and the deluge of water caused the west wall to fall out into the meadow. This was a bad set-back, and delayed the completion of the building another year. You will understand some of the crosses which the early pioneers endured in striving to plant the seed of faith in this city. Another blow was the removal of the glass works. Coal began to be introduced and used as a substitute for wood; and on this account the numbers of the parish were diminished by about one-half. Many were forced to seek employment elsewhere. Then came the financial crash of 1837. Business was at a complete standstill. No work, and no money, and a great deal of suffering were for our people some of the consequences of the panic. As they had no money for themselves, they had nothing for the Church. Hence, everything dragged along until the arrival of Father Walter J. Quarters in 1840, who infused new life and hope in the breasts of the almost desperate children of the Church. Times improved, men had employment, and as Father Quarters had already considerable experience in church building in New York, he closed a contract with Hugh Clark to finish the church and have it ready for occupation as speedily as possible. Our people responded generously to the appeal of the jovial, light-hearted priest, who made friends not only with his own, but with many of those outside of the Church. His New York friends, too, gave him substantial and welcome assistance. He began to organize a church choir, opened a class for vocal and instrumental music, and started a catechism class to prepare the children for first Communion and Confirmation. And on June 7th, 1841, many of them were confirmed. His next move was the purchase of an organ, and James Walsh was appointed organist and choir-master. When his brother William was chosen for the Episcopal See of Chicago Father Walter severed his connection with Jersey

City, much to the regret of all, to accompany the new bishop. He was succeeded by that saintly man, the Rev. John Kelly, who labored so fruitfully and zealously, until God called him to his reward in April, 1866.

If I may be permitted I will tell something about the offshoots of this first nursery of Catholicity in Jersey City.

The second church erected in Hudson County was St. Mary's, Hoboken, at the corner of Willow and Fourth streets, recently vacated for the new church of Our Lady of Grace. Mention should also be made of St. Joseph's, a little frame church, on Monroe Street, and the magnificent St. Mary's Hospital on Willow Avenue.

The third church built was what was known as St. Mary's, a brick structure on the corner of Erie and Tenth streets. This was attended by Fathers Kelly and Coyle, and while the building was going up, Mass was said in the house of Patrick Gibney on Ninth Street.

The fourth church was known as St. Bridget's, a small frame building on St. Paul's Avenue, near Palisade Avenue, and was intended for the accommodation of the men who were engaged in building the tunnel in 1856. This was likewise attended from St. Peter's, until it was handed over to the revered and much-lamented Father Aloysius Venuta. On the completion of the tunnel he sold the old church, and built the new St. Joseph's on Baldwin near Pavonia Avenue. After a few years the old gave way to the magnificent new church, a monument to the zeal of the pastor and the devotion of the flock.

The fifth church was St. Mary's, Bergen Point, on Evergreen near Linnett Street. Mass had already been celebrated in the homes of John Welch and James Jackson in Centreville, by Fathers Kelly, Venuta, and Neiderhauser, and perhaps others, until the Passionists took charge of the parish. They were succeeded by the Rev. James Dalton, who did not long survive his appointment.

The sixth church was St. Paul's, Greenville, on Bergen near Danforth Avenue, built by Father Geissler and others. Mass had been offered in the house of Lawrence Murtha, who served the priest, and whose good wife attended to all the other essentials. The names of Henry Lembeck, Monroe Lignot, Henry Stoecklin, and others should never be forgotten by the Catholics of Greenville.

The seventh church was built on the Andrew Kerrigan estate

at West Hoboken. The land was granted to the late Archbishop Hughes for the purpose of a college or university. But the Archbishop had about completed his arrangements for the building of St. John's College, Fordham, and eventually this grant was turned over to the Passionist Fathers.

The eighth church was erected at the corner of Erie and Second streets, popularly known as St. Mary's, although the title is, I believe, that of the Immaculate Conception. The Rev. Louis D. Senez was the zealous pastor who built up all that the Catholics in this parish have to show as a testimony of their zeal and faith.

The ninth church was built by Father Venuta, on the corner of Communipaw Avenue and Bergen Point Plank Road, which eventually fell to the care of the Rev. Patrick Hennessy. It was named in honor of Ireland's patron saint, St. Patrick.

The tenth church was erected for the Germans, and named for their apostle St. Boniface. The Rev. Dominic Kraus, under the auspices of Father Kelly, started this mission in the frame building in York Street, between Grove and Barrow streets. The Germans were growing in numbers, and up to this time had no pastor who spoke or understood their language. Great credit belongs to the Messrs. Francis Stoecklin, John Miller, Adam Dittmar, and Herman Heintze.

The eleventh church was the modest frame structure on the corner of Montgomery and Brunswick streets, built by Father Patrick Corrigan, and named for the virgin saint of Erin, St. Bridget.

St. Michael's, on Ninth Street, is the twelfth church, built by the intrepid and learned Father J. de Concilio.

The thirteenth is St. Lucy's, long used as a parish school attached to St. Mary's, and instead of the old frame building now rises the beautiful brick structure built by Father Boylan.

The fourteenth is St. John the Baptist's Church on the Boulevard. Its humble beginning was on the corner of Nelson and Van Winkle avenues, and the credit of its erection belongs to the Rev. Bernard H. TerWoert.

St. Paul of the Cross, on South Street and Hancock Avenue, is the fifteenth scion of that noble stock planted with so many tears on Grand Street. Started by the Passionists, it is now in charge of the Rev. Thomas Quinn.

St. Joseph's, Guttenberg, is the sixteenth; St. Augustine's, Union Hill, the seventeenth, and St. Pius', Harrison, the eigh-

teenth church. Nor is the roll ended. The Germans bought a tract of land from the General Erwin estate, and built the present St. Nicholas' Church, making the nineteenth offshoot from the original St. Peter's.

[The author of this interesting history is John McGuigan, born September 17th, 1826, the first child born of Catholic parents in Jersey City, and carried in a rowboat to New York, and baptized in St. Peter's Church, Barclay Street. He died in Plainfield a few years ago.]

To the number of churches on Mr. McGuigan's list must be added twenty others, so that in the field covered originally by Father Kelly there are now forty temples of the living God, where priests and sisters are laboring with their respective flocks for the advancement of God's glory, and all these are the precious jewels in the diadem of the venerable cradle of Catholic faith—St. Peter's Church.

St. Luke's, Macopin.

(Now St. Joseph's, Echo Lake.)

THE light of faith among the hills of Macopin, although the little band of German Catholics was often deprived of the consoling presence of the minister of God, was never once dimmed.

The rude plank church, erected in the early part of the century, was improved and enlarged by the Rev. Francis Donaghoe, and on November 13th, 1829, it received its first blessing. This date does not, indeed, coincide with that given by Shea in his third and fourth volumes; but, when Archbishop Corrigan made his last visitation as Ordinary of Newark, he found the original attestation of the blessing by Father Ffrench, and hence this date is presumably correct. The Rev. Charles Dominic Ffrench, O. P., was a convert to the faith, and a member of the order of St. Dominic. He was granted faculties by Bishop Connolly, January 22d, 1818. He afterward became the first resident pastor of Portland, Me., and received into the Church a young printer, Joshua M. Young, who studied for the priesthood, and later was consecrated Bishop of Erie, April 23d, 1854 (died 1863). Father Donaghoe died in Lynchburg, Va., in 1845.

Fathers Malou, Kohlman, S.J., Powers, and others attended this mission from New York and Paterson until 1845, when the Rev. John Stephen Raffeiner took it under his care. The tradition is that he built a sacristy and lived in it, his boy occupying

the loft, to which, as there were no stairs, he was forced to ascend by means of a ladder. This, after having climbed into his eyrie, he would pull up after him, and in the morning let it down again to resume his duties. Father Raffeiner, born at Walls in the Tyrol, December 20th, 1785, at first adopted the medical profession, but abandoned it to enter the priesthood. He was ordained in May, 1825, and received by Bishop Dubois, January, 1833. He was a zealous and holy priest, whose field of labor extended far into the State of New York, and even Massachusetts. He was appointed Vicar-General of the Germans, and died in Brooklyn in 1861. The Redemptorist Fathers from New York succeeded Father Raffeiner in 1848, and continued in charge until 1855, when the mission was attended from Paterson. In 1860 the Rev. John Schandel was placed in charge of the Germans in Paterson and also assigned to look after the spiritual interests of Macopin. From 1860 to 1870 it was attended from Boonton, and again attached to St. Boniface's Church, Paterson. When the Franciscans took possession of the Carmelite Church and Convent on Stony Road they were charged likewise with this mission, and from that time to the present they have been assiduous in their care. Many descendants of the old confessors still live there, and are just as loyal and as fervent as were their forefathers in the faith.

St. Peter's Church, Belleville.

Catholics, among whom we find the names of the Elliotts, Barretts, Doyles, Gormans, and Keoghs, settled at a very early date in Belleville. Long before there was a church in Newark, members of these families were in the habit of walking to New York, with their children in their arms, to have them baptized, to make their Easter duty, or to assist at Mass. Their first resident priest was the Rev. Francis Ferrall, born in Longford, in 1812, and made his studies in Mt. St. Mary's, where he was raised to the priesthood by Bishop England, in 1837. His health compelled him to seek a northern climate, and on application to Bishop Dubois he was sent to Belleville. Previous to his coming good Father Moran had given the Catholics what attention he could, helped them to raise money, and gave them the plans for the present church. Father Ferrall devoted himself to the task set for him, and on December 2d, 1838, the church was dedicated by Bishop Dubois. In 1839 he was transferred temporarily to St. John's, Newark, and while there baptized Archbishop Corrigan,

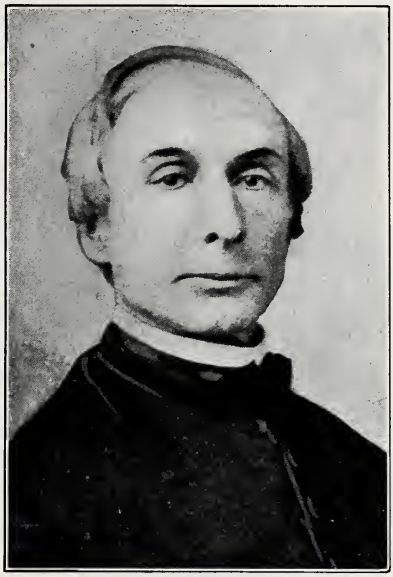
September 15th, 1839. Father Ferrall died in Utica, N. Y., December 5th, 1840. His successor in Belleville was the Rev. Bernard McArdle, born 1790, in county Monaghan, who had done apostolic work in New Brunswick, Amboy, and near by. He died in Belleville, August 30th, 1840. The Rev. David William Bacon, afterward Bishop of Portland, Me., exercised his ministry here from January 25th, 1841, to June 6th of the same year; and from August, 1845, to September, 1851, the Rev. Peter Gillick, ordained 1827, discharged all the duties of priest and pastor. He died in 1860.

Previous to the erection of the church Mass was said in private houses, one of which still stands at the southwest corner of

ST. PETER'S CHURCH, BELLEVILLE.

William and Bridge streets, the property of William Connolly. Peter Keogh, the father of John F. Keogh, of Newark, gave the stone for the foundation of the church. In 1853 the Rev. John

Hogan, born 1815, in St. John's, Newfoundland, and educated in Stonyhurst, England, and ordained in Canada, was assigned to the pastorate. Before the creation of the diocese he had labored at the Cathedral. Bishop Bayley's eulogy of him is, "He was a good and faithful priest, well-educated and gentlemanly."



REV. JOHN HOGAN.
Died October 25, 1867.

His first work was to enlarge the church and to erect the bell-tower. He also purchased the McCabe property adjoining the church, and built the present rectory. The parish limits at this time included the township of Belleville and also Bloomfield, Montclair, Nutley, Lyndhurst, and the part of Newark formerly known as Woodside. Father Hogan built St. Mary's Church at West Bloomfield. It was dedicated by the Rt. Rev. J. Roosevelt Bayley, D.D., on November 29th, 1857, and remained under Father Hogan's care until February 7th, 1864, when he resigned it in favor of the Rev. Titus Joslin. Death claimed Father Hogan on October 25th, 1867, after a pastorate of fourteen years. He is interred in St. Peter's Cemetery, Belleville, where a handsome monument has been erected by his former parishioners.

The parish had been incorporated under the old State law until April 18th, 1868. On that date, under the pastorate of the Rev. Hubert DeBurgh a new corporation was formed, with Messrs. Patrick Smith and Timothy Barrett as lay trustees. Father DeBurgh remained as pastor for ten years. He purchased the site of the present school and built St. Mary's Church, Avondale. He was succeeded by the Rev. J. J. F. O'Connor, August 26th, 1877.

On July 28th, 1879, the Rev. William H. Dornin was appointed pastor. In 1887 Father Dornin enlarged the church. He placed the school under the care of the Sisters of Charity

from Convent Station, N. J., and in 1890 he built the present brick school building. In connection with the school, mention should be made of Mr. Patrick Smith. For a period of twenty years before the coming of the Sisters of Charity he had charge of St. Peter's School. Mr. Smith died November 4th, 1877.

On August 16th, 1893, Father Dornin was transferred to St. Bridget's Church, Jersey City, N. J., and was succeeded in Belleville by the Rev. John J. Murphy, who after an illness of nearly two years, died on June 6th, 1895. The successor of Father Murphy, the Rev. Eugene Farrell, was also in continual ill health. He had, however, greatly reduced the church debt before death called him on September 14th, 1898. On October 4th, 1898, he was succeeded by the Rev. James P. Smith, who with Rev. Richard A. Mahoney, is now in charge of St. Peter's parish.

The following were in charge of St. Peter's Church from 1838 to the appointment of the first resident pastor: Rev. Francis Ferrall, 1838–39; Rev. Bernard McArdle, 1839–40; Rev. James Dougherty, 1840; Rev. David W. Bacon, first Bishop of Portland, Me., 1841; Rev. Patrick Doneher, 1841; Rev. Daniel McManus, 1841–42; Rev. Bernard McCabe, 1842–44; Rev. Francis Coyle, 1844–45; Rev. Philip Gillick, 1845–51; Rev. John Curoe, 1851–53; Rev. John Hogan, 1853–67.

The Catholics of Belleville, N. J.

Interesting Correspondence.

We have been furnished for publication with a copy of the following interesting correspondence between the Catholics of Belleville and the Rt. Rev. Dr. Bayley, Bishop of Newark. We desire to call particular attention to the letter from the people of Belleville, for in it is breathed the real and only feeling which should actuate Catholics under all circumstances—implicit obedience to the doctrine and practices of the Church, and respect and love for the pastors under whose spiritual control they are placed.

[Taken From the *American Celt*, November 26th, 1853.]

The Catholic Trustees of St. Peter's Church, Belleville, N. J., to Their Pastor, the Rev. John Hogan.

Rev. and Dear Sir: We, the undersigned, trustees of St. Peter's Church, Belleville, N. J., hope it will not be out of place if, for ourselves and the rest of the congregation, we respectfully

solicit you to express to our Rt. Rev. Bishop the joy we feel at his elevation to the episcopal dignity over us and the entire state of New Jersey. We are also full of gratitude to the Sovereign Pontiff for having made us the spiritual children of one whom we and our families already regard with veneration and love; and whose admonition for the greater glory of God, and the welfare of our souls, we will ever obey with simplicity and alacrity.

We also take this opportunity of declaring to you, our reverend pastor, and through you also, to our Rt. Rev. Bishop, that from motives of conscience, and in order to stand in complete conformity with the laws and discipline of the Catholic Church, as lately explained to certain trustees in Buffalo, by the Nuncio of his Holiness, we divest ourselves of all supervision over the local ecclesiastical revenues of our Church, feeling, as the Nuncio has said, that "nothing can be more exclusively subject to the ecclesiastical ministry than such kind of revenue"; and that "the offerings at Mass and contributions for pews being made only for the carrying on of divine service, such revenues are but the direct result of the sacred ministry, and consequently must be subject to the free administration of ecclesiastical authority."

Too well we know as Catholics the ruin and desolation that have fallen upon our Church properties in the apostate Protestant countries of Europe, since Henry VIII, Calvin, and the others of them sacrilegiously wrested their revenues from Catholic ecclesiastical management, and subjected them to lay control. If ever Protestant laws should accord us any sinful privilege of this sort, God forbid we should "avail ourselves of it to oppose our Bishop and clergy in the free discharge of their duty." On the contrary, if, from some civil cause or other, obliged to use such privilege, we would, in the words of the Nuncio of the Vicar of Christ on earth, "make it a duty to consult the principles of our faith, to ascertain when and how we ought to use it; and would ever feel bound, in such a crisis, to make our action harmonize with our duty as Catholics." Indeed, we are fully convinced that to act otherwise would not only be to deviate from what we owe to the highest authority of the Catholic Church, but from being as we now are her faithful children, devoted to the Right Reverend Prelate, whom the Vicar of Christ has sent to govern us, and of whom, through you, reverend and dear sir, our immediate pastor,

We remain

Humble servants in Christ,

GEORGE MCCLOSKEY,
JOHN GRAHAM,
JOHN CONLIN,
MICHAEL BARRETT,
JOHN FINN,
PATRICK SMITH, *Secretary*,
} *Trustees.*

Signed the Feast of the Patronage of the Immaculate Mother of God, Belleville, N. J., November 13th, 1853.

Bishop Bayley's Reply.

In answer to this address the Rt. Rev. Bishop sent the following letter to the Rev. Mr. Hogan:

Bishop's House, Newark,
November 16th, 1853.

Rev. and Dear Sir: I have received, and read with pleasure, the letter addressed to you by the trustees of St. Peter's Church, Belleville, and which you transmitted to me for my perusal.

I, of course, regard their resignation of office rather as a matter of form than anything else, for men entertaining such sentiments are not likely to abuse the trust committed to them, and under some other name you will no doubt find them useful auxiliaries in the management of the temporal affairs of your parish.

Still, I could not but be pleased with the sound and correct views which their letter exhibits, in regard to the important matter of the administration of Church revenues, and the reasons which they give for the resignation of an office which, I regret to say, has, on account of the abuse made of it, become an odious one.

My late position as secretary of the Most Reverend Archbishop of New York has given me opportunity of becoming fully acquainted with the bad effects of the old trustee system as formerly carried out, and of the advantages to religion which have resulted from the adoption of those true Catholic principles of administration which he substituted in its place.

There can be but one opinion among Catholics, whether clergy or laity, in regard to the position taken by the trustees of St. Louis' Church, Buffalo. If carried out it would make them, and not the Bishop, the real governing power in the Church. It is evident that if they had been good Catholics all grounds of dispute between them and their holy, zealous Bishop would have been long since removed, or, rather, would never have existed.

I regard the prevalence of sound and correct views upon this subject amongst the laity of the diocese of Newark as a favorable augury for the peacefulness and prosperity of my future administration. We all alike, Bishop, priests, and people, can have but one interest in the matter—the honor and glory and prosperity of God's Church, which should be dearer to us than all else beside—and my trust and prayer is, that whatever we may have it in our power to do for the extension and more firm establishment of our holy religion in this State, may be done in the true spirit of Christianity and charity.

I beg you to convey to the late trustees of St. Peter's Church the expression of my kind regard.

I remain with sincere respect,
Very truly yours, etc.,

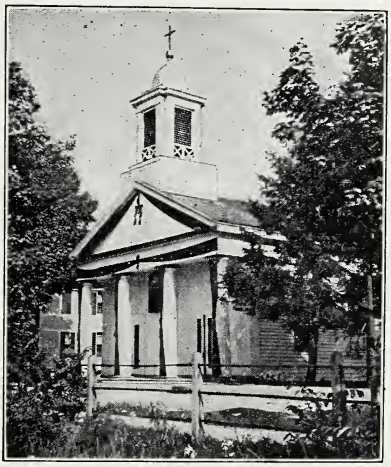
✠ James,
Bishop of Newark.

Rev. John Hogan,
Pastor of St. Peter's Church, Belleville.

St. Vincent's Church, Madison.

Madison, although very early settled by Catholics, was attended from the time of the Rev. Peter Vianney at irregular intervals by priests from St. Peter's Church, Barclay Street, New York, and at a later day, by the priests from St. John's, Newark.

In 1834, the Rev. Matthew Hérard, attached to St. John's, Newark, October 7th, 1832, to October 6th, 1833, is mentioned as located at Bottle Hill. Very little can be ascertained of him. When Archbishop Carroll, in 1811, was invested by the Holy See with the burden of looking after the spiritual interests of the Danish West Indies, he appointed to this portion of his vineyard two vicars, one of whom was the Rev. Mr. Hérard. It is not certain if this vicar and the pastor of Madison are one and the same person. In 1837 the Rev. Stephen Chartier, born in Canada, and, owing to political embarrassments, obliged to fly from his native land, was in temporary charge, and he was succeeded by the Rev. Francis Guth in 1838. In 1839 came the Rev. Richard Newell, who had a tempestuous and checkered career. Born in England of non-Catholic parentage, he was brought up in the faith by a Catholic aunt, and by her trained for the ecclesiastical state. He was a highly gifted and cultivated scholar, of charming and attractive manners, and shortly after his ordination placed in charge of a college near London. Owing to some friction with his superiors he came to New York with letters to Bishop Dubois, who accepted him, and placed him in charge of St. Vincent's, Madison. It was under his pastoral care that the church was dedicated by Bishop Dubois. A tablet in the tympanum of the present church bears the following inscription: St. Vincent's Church. Founded Anno Domini, 1839.



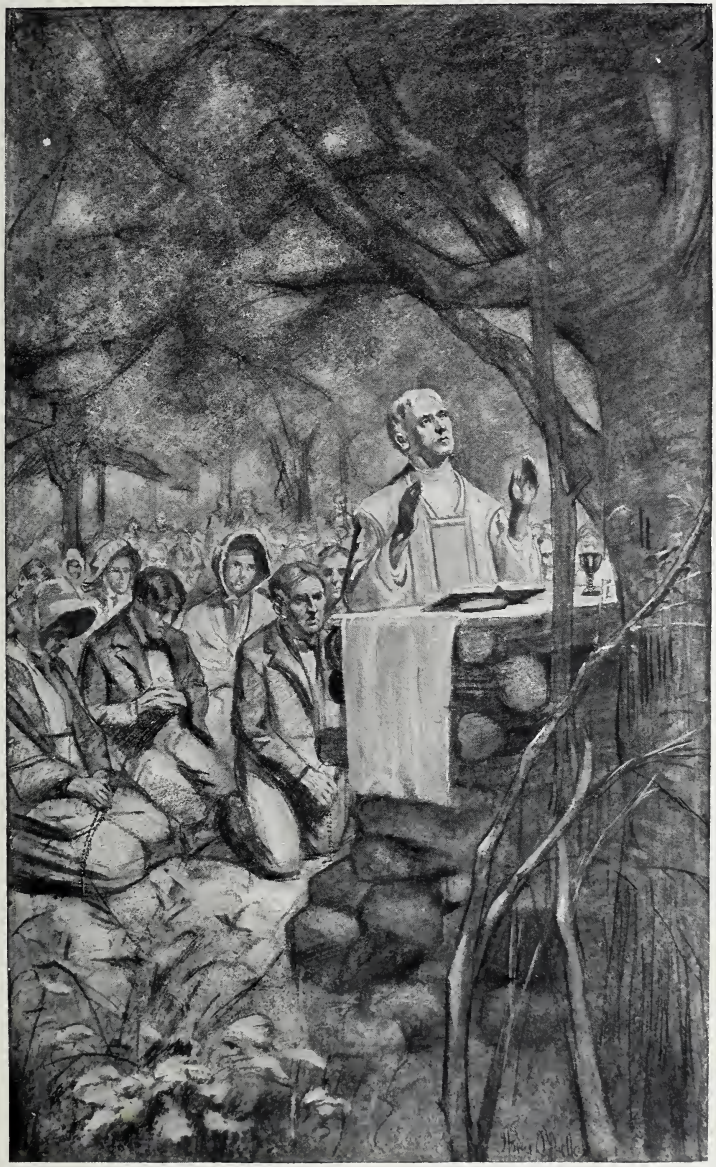
ST. VINCENT'S CHURCH, MADISON

He endeared himself to his own flock, and made many friends

among the non-Catholics, who crowded the church to hear his sermons, and welcomed him to their homes. October 16th, 1842, he severed his connection with the parish, and sailed for South America as underwriter of the vessel. He then went to New Orleans and Cincinnati, and taught in Colonel Johnston's Military Academy, Blue Lick, Ky., where he became acquainted with a young professor, James Gillespie Blaine, who remained his friend to the end of his life. He died only a few years ago in Polk Settlement, Tenn., almost a centenarian.

He was succeeded by the Rev. Ambrose Manahan, who remained until May, 1844. The Rev. Dr. Manahan in his youth devoted his services to the Rev. Francis Donaghoe, in Paterson, and by him was taught the classics. He was eventually sent to the Propaganda in Rome, where he was ordained priest by Cardinal Franzoni, August 29th, 1841. He was subsequently appointed president of St. John's College, Fordham, N. Y., pastor of St. Joseph's Church, and died in Utica, N. Y., December 7th, 1867. The Rev. Patrick Kenny succeeded Dr. Manahan, but owing to his feeble state of health his pastorate was very brief, and God called him to his reward in Charleston, S. C., March 21st, 1845.

The Rev. Père Joseph ministered to the wants of the parish until the coming of the Rev. Louis Dominic Senez, whose memory is in benediction in whatever field he labored. Father Senez, born at Beauvais, France, June, 1815, made his preparatory studies in the historic colleges of Cambrai and Douay, and his theological studies in St. Sulpice, Paris, where he was ordained to holy priesthood, December 19th, 1840. When in the seminary he formed an intimate friendship with a converted Jew, afterward the zealous and saintly Father Marie Alphonse Ratisbonne, whose thirst for souls deeply impressed Father Senez with the missionary spirit, and inspired him to devote his life to the interests of religion in distant America. Father Senez was sent to Madison in 1846 by Archbishop Hughes. He was tireless and unwearying in searching out the faithful scattered throughout Morris and Sussex and even Warren counties. Despite his unfamiliarity with the English tongue he attended "Vendues" and gatherings of every description where our people might be expected to attend, and peering into their faces addressed those who he thought were Catholics. In one of his journeys he discovered a Catholic family in Montagu, near the Delaware River, and baptized their infant son, now the Rt. Rev. Monsignor O'Grady of New Brunswick.



He offered the holy Sacrifice under the broad arms of a wide-spreading oak tree.

He would gather the Catholics, hear their confessions, and offer for them the holy Sacrifice under the broad arms of some wide-spreading chestnut or oak tree. The highway was his home, a bite in some lowly cabin his refreshment, and his carriage, himself wrapped up in horse-blankets, his bed. Father "Dominic" he was affectionately called, and to the last the old folks never failed to speak of him, who so unselfishly and devotedly attended to their wants and interests. On January 21st, 1848, he was given an assistant, a young man of delicate and frail health, the Rev. Bernard J. McQuaid. But the weak body enshrined an indomitable will, a reserve of energy, an unquenchable hunger for souls, which have made him successively the model pastor, the valued adviser of his Bishop in his counsels, the consistent advocate of Catholic education, and the wise up-builder of a new See, whose venerable head he is to-day, loved and venerated by his priests, and strong in the esteem of his non-Catholic fellow-citizens. Father Senez, retiring in April, 1848, to return to his native land, was succeeded in the pastorate by the Rev. James McMahon. But it was not in this field he would reap his laurels, for in two months he was transferred to St. Mary's Church, New York, and began to accumulate the wealth which later on he bestowed on the Catholic University, Washington, and whose benefactions will be remembered by future generations in his monument—McMahon Hall. On his retirement Father McQuaid was called upon to take up the work begun by Father Senez, and how well he discharged the trust imposed in him the congregations of Morristown, Dover, Boonton, and Springfield are the witnesses. At a glance he saw the dangers which threatened, not the adult emigrants, but their children, whom every effort of Protestantism was bent in proselyting.

Called once to attend a sick woman near Monroe, whose husband had died of ship fever at sea, and herself a victim of the fell disease, he strove to reconcile her to resignation. But one thought tortured her and embittered her last moments—what would become of her little son and daughter? The young priest pledged himself to care for them, and thus assured, and kindly provided for by the charitable French ladies of Madison, a lonely exile in a strange land gave up her soul into the hands of her Maker. Learning of her death, Father McQuaid hastened to the house to secure the children, but some Protestants had been before him and kidnapped the girl, who later in life accosted him, a bitter enemy of her mother's faith. The boy he placed in an

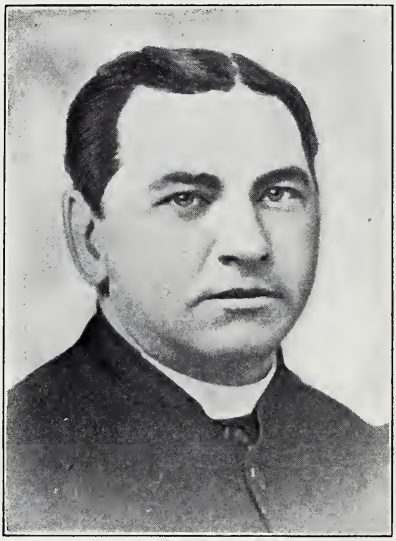
orphanage, where he soon joined his mother. Catholic education he was convinced was necessary to save the faith of the child and the future of the Church in these United States. Catholic education then and Catholic education to-day is his motto and his watchword. To prove his devotion to his convictions, without neglecting his important parish obligations in the vast field entrusted to him, he taught the scholars for nearly a year in Madison. And when he had completed the church in Morristown, his first care was to provide a Catholic school. From that day to the present these schools have been continuously kept up, and in no parishes in the diocese, or, for that matter, in the Union, is the faith more vigorous, more abounding in those blessed fruits which are the harvest of a healthy, sturdy, deep-rooted religious conviction. But this sphere was too limited for his activities. The qualities displayed in his ministry at Madison and adjacent missions attracted the attention of his ecclesiastical superiors, and in 1853 he was transferred by Bishop-elect Bayley to St. Patrick's, Newark, which he was about to make his cathedral church. His successor was the Rev. Michael A. Madden. Father Madden, born in New York City in 1826, made his preparatory studies at Chambly, Canada, and his theological studies in St. John's, Fordham, where he was ordained by Archbishop Hughes, May 25th, 1850. He was for a short time assistant in St. Peter's, New York, and in 1851 was placed in charge of Middletown Point, which later on was to become South Amboy. While in charge of this parish he attended the Catholics as far down the coast as Point Pleasant, and gathered the nucleus of the present prosperous congregation at Red Bank.

REV. MICHAEL A. MADDEN
Born 1826. Died May 19th, 1868.

In October, 1853, he was transferred to Madison. Here he proved himself the worthy peer of his two illustrious predeces-

sors. Less stern and more open-hearted than Father McQuaid, his flock loved and revered him, and were greatly shocked by his sudden death in Newark, in the house of a friend, of hemorrhage of the lungs, May 19th, 1868. Of him Bishop Bayley wrote: "One of my oldest and best friends."

Then came the lovable, brilliant Father D'Arcy. The Rev. James D'Arcy, born in Ireland, made his theological studies in All Hallows, near Dublin, and in Seton Hall. He was the first seminarist ordained to holy priesthood in the college chapel, December 19th, 1863. His first assignment to duty was assistant in St. John's, Paterson, where his memory is still held in affectionate remembrance. Afterward he was in temporary charge of Morristown, where during his brief stay he had so entwined himself into the affection of his flock that they were not only deeply grieved but indignant at his removal. More than usually gifted with the sacred fire of oratory, he was often called upon to lecture and preach on extraordinary occasions. In fulfilling an engagement of this kind in the Cathedral, Newark, where on March 17th, 1869, he preached the panegyric of St. Patrick, he imprudently exposed himself, and after a vigorous and splendid eulogy of St. Patrick and his children, he was seized with a chill, and died March 23d, 1869. April 2d of the same year Bishop Bayley appointed the apostolic, quiet, and unassuming Father Wigger, who during four years had labored so zealously in the vast Cathedral parish that his health broke down, and he was forced to go abroad to recuperate. When on his return to the diocese, after ordination, cholera broke out on the steamer *Atalanta*, he displayed his zeal and fearlessness in the discharge of his sacred duties, by asking permission and faculties from his Bishop to remain aboard in order to give the consolations of religion to the dying. For



REV. JAMES D'ARCY.
Died March 23d, 1869.

two weeks he remained at his post until the scourge had disappeared, and reported for duty at the Cathedral, November, 1865.

That same zeal and devotion characterized his pastorate at Madison. But, elsewhere, a more detailed account will be given of his labors in Orange, Summit, and Chatham. When called by Bishop Corrigan to assume the herculean task of grappling with the debt-overwhelmed church of St. John, Orange, his successor was the Rev. Patrick E. Smythe. Father Smythe, born in Ballyjamesduff, county Cavan, Ireland, March 15th, 1841, made his preparatory studies in Kilmore Seminary, and his theological studies in Maynooth, where he was ordained priest March 17th, 1864.

He was appointed rector of Oxford Furnace, and built St. Joseph's Church, Washington. He came to Madison May, 1873. St. Vincent's Church is built on a site given by Amidee von Schalkwyck Boisaubin. The memory of this is recorded on his monument:

"With Manifest Liberality
He Contributed to the Erection
Of This Church. By Its Site
His Remains Have Been Placed
That his Soul May Be Remembered
In the Prayers of All Who Pray Therein."

That family exercised, to a very limited extent certainly, a kind of patronage over the church, which was not renounced until Father Smythe's *régime*.

In January, 1876, Father Smythe was transferred to St. Bridget's, Jersey City, and St. Vincent's welcomed back their old pastor, Dr. Wigger, whom the Summit congregation tried hard to retain. In August, 1881, he was chosen by the Holy See third Bishop of the diocese of Newark, and consecrated by Archbishop Corrigan in the Cathedral, Newark, October 18th, 1881. The successor of Bishop Wigger was his friend and classmate in the Seminary Brignole-Sale, the Rev. Joseph Rolando. Born at Berzezio, in the diocese of Cuneo, Italy, September 28th, 1839, Father Rolando studied classics in Cuneo, and theology at Brignole-Sale, where he was raised to the priesthood, June 10th, 1865. His first appointments were the Cathedral and St. John's, Newark, for a brief period looking after the Italians in Philadelphia, and successively rector of Hackensack and Milburn. His work in these missions was marked by energy and earnestness, and when appointed rector of Madison he determined to clear off the debt

with which for a long time it had been burdened. He not only succeeded, but brought the parish and its school to a high degree of efficiency, and when constrained by ill health—the result of the tension of incessant and unwearied labor—to resign, he left to his successor a very considerable sum with which to prosecute the ardent wish of his life, of erecting a church more suitable to the enlarged conditions of the parish, and more creditable to the faith and liberality of the Catholics of this thriving parish. The Rev. Joseph W. McDowell, D.C.L., born in Scotland, 1861, educated at St. Francis Xavier's College, New York, and at Seton Hall, was ordained priest October 12th, 1884. For many years he exercised the ministry in St. John's, Orange, and in 1895 went to Rome to devote himself to the study of canon law. In 1897 he took his degree, and was appointed rector of St. Paul's, Jersey City, and in August, 1900, rector of St. Vincent's, Madison. Dr. McDowell is a veteran of the Spanish War, having filled the office of chaplain of the Fourth Regiment N. J. Volunteers. Dr. McDowell has secured about four acres of land on Green Village Road and Wilmer Street, where in due time will be erected the new church, rectory, and school. The aspirations of the parish will be realized, and the mother will no longer be eclipsed in the beauty and splendor of schools and churches by her vigorous daughters. This notice would be incomplete if mention were not made of the cemetery, which has been beautified and improved by Dr. McDowell, who gave the first fruits of his pastoral zeal to the spot hallowed by the earthly remains of a Madden and a D'Arcy, and of the early pioneers—all, priest and people, at rest in the bosom of God.

St. Mary's, South Amboy, N. J.

South Amboy was visited as early as 1830 by Father Donahue of New York, who came twice a year to minister to the few scattered Irish Catholics of the neighborhood. Father Maguire, of New Brunswick, also visited South Amboy occasionally. Father Rogers was the first to establish a regular station in South Amboy about the year 1847, and attended it once a month. In 1850 Father Rogers built the first church, a frame building 30 by 18 feet, on the site of the present cemetery. In 1852 the Rev. Michael Madden, the first resident pastor, came to South Amboy, and moved the church from the cemetery to Stephen Avenue, building an addition 30 by 30 feet.

In 1854 Father James Callan took charge, and remained until the advent of the Rev. John Kelly in 1855. Father Kelly set about to improve and extend the property. He added another wing 30 by 30 feet, thus providing for the growing congregation. He purchased ground back of the rectory and running to Church Street, thus affording ample ground for a future church, September 20th, 1864. The property was incorporated under the title of "St. Mary's Catholic Church, South Amboy." On February 24th, 1873, it was resolved to build a new brick church on the corner of John Street and Stephen Avenue. On August 15th following the Rt. Rev. Bishop Corrigan laid the corner-stone of the magnificent Gothic structure, 135 by 64 feet. The work progressed rapidly, and the church was dedicated to the honor of God, under the patronage of "Mary, Star of the Sea," September 17th, 1876.

October 2d, 1875, the feast of the Guardian Angels, Father Kelly opened the parochial school in the old church building, placing two secular teachers in charge.

When the diocese of Newark was divided, and Bishop O'Farrell placed at the head of the new diocese of Trenton, Father Kelly was selected one of the consultors. The Bishop, appreciating the zeal and good work of the faithful pastor, made him one of the first irremovable rectors of the new diocese.

As years advanced he grew in favor with his bishops, so that on the death of the Very Rev. A. Smith, the first Vicar-General, Father Kelly was selected to succeed him. Honors seemed to increase his zeal, for he called to his assistance the Sisters of Mercy to take charge of his school. A convent was built and the old church remodeled to meet the increase of pupils. In 1891 we find Father Kelly building a new rectory, but he did not live to finish it, as, after two weeks' sickness, he died February 27th, 1891, in the thirty-seventh year of his priesthood, aged sixty-one years, honored by his Bishop and brother priests, beloved by his faithful people, and respected by his non-Catholic fellow-citizens.

Father Kelly was a pioneer missionary of the old school, who braved both heat and cold fearlessly. In his early years his parish extended from Raritan Bay to Point Pleasant, including Sayreville, Mattawan, Red Bank, Atlantic Highlands, Long Branch, Asbury Park, and many other places along the coast. Twenty-six priests are now laboring in the territory in which Father Kelly alone planted the seed of faith forty years ago. In 1885

Father Kelly received his first assistant priest, the Rev. John W. Lawrence. The Rev. William H. Miller, a native of South Amboy, succeeded Father Lawrence, and remained with Father Kelly until a few months before his death.

Father Kelly was succeeded in the pastorate of St. Mary's by the Rev. John F. Brady, who took charge May 30th, 1891. Father Brady started immediately to increase the school accommodation. The old school was remodeled to accommodate the larger children, and a dwelling-house was converted into a temporary school for the little ones, so that on the opening of school in September of the same year there was ample room for four hundred children. In 1892 the new St. Mary's parochial school and hall was commenced, and the corner-stone laid May 8th, 1892, with imposing ceremonies by the Rt. Rev. M. J. O'Farrell, Bishop of Trenton. The edifice was completed and dedicated June 29th, 1893.

It is constructed of brick with graystone basement and brownstone trimming, and is finished with all modern improvements. It has twelve large class-rooms, and the hall seats fourteen hundred people.

In 1895 the church was overhauled, the sanctuary enlarged, three marble altars erected, the interior frescoed, and the grounds about the church and school graded and sown with grass.

The church, school, rectory, and convent of St. Mary's parish are the pride of South Amboy and the admiration of visitors. In the ten years, from 1891 to 1901, $160,000 was expended in building improvements and repairs, and every dollar of it contributed by the poor people of the parish.

Father Brady has had associated with him in the administration of the parish successively the Revs. William Dumphy, D. Geaghan, William Leacy, T. Nolan, Peter Hart, R. J. O'Farrell, and M. J. Lavey.

St. Mary's, Perth Amboy.

The beginning of Catholicity in Perth Amboy, N. J., seems to date back to the year 1826, when, as stated in an old register, the Rev. Father McArdle held services in an old building once attached to the house on Mechanic and Centre streets, afterward occupied by James Tuite. Where the Rev. Father McArdle went, or who formed his congregation, is not known. But rumor says that the spirit of persecution was so strong in those days that

some individuals threatened "to tar and feather" the said priest should he dare to return.

The next account we have of Catholicity in this place was when Patrick McCormick (father of William H. McCormick) and Patrick Haney arrived here. Both of these gentlemen were Catholics, and attended divine service at old St. Patrick's in New York City. This was about the year 1830. Later on, when Mr. McCormick engaged in the oyster business, he and his fellow Catholics went to service in South Amboy. Mass was then celebrated in the house of the old widow McNally, by a priest from New Brunswick. The Catholics in this section were few and far between in those days, and obliged to endure many trials and hardships for the preservation of their faith. Besides Patrick McCormick and Patrick Haney we have the names of Bernard McAnerny, Matthew Smith, Daniel McDonald, and Thomas Flaherty. These with their families constituted the Catholic congregation for many years. If some of them forgot the teachings of their early years and drifted away from their Church, it is a comfort to know that others kept the faith, fought the good fight, and left to their children the inheritance of a noble, God-fearing ancestry.

In connection with the first struggles of these sturdy pioneers, it is related of old Patrick McCormick that, being the fortunate possessor of an oyster boat, he became the acknowledged ferryman for the Catholics when they made their occasional trips to South Amboy to attend divine service. The custom was to pay 25 cents for the round trip, which money was given to the officiating clergyman as an offering. But on one occasion there was a certain individual who refused the contribution, demanding a free passage. Whereupon some of his fellow travellers tossed him out of the boat in mid-stream, and kept him in the water till the fare was given. This incident goes to prove that our early Catholic settlers were thorough business men and possessed more zeal perhaps than charity. Who the oppressed individual was, or who were his oppressors, is not specified. This arrangement appears to have continued for several years, for the Catholic population did not increase very rapidly.

Somewhere about the year 1835 Ezekiel Patterson opened a coal-yard at the foot of Commerce Street, and this brought many Irish Catholics from Jersey City to work there. Up to this time the Catholics found some difficulty in renting rooms from the owners of dwelling-houses. Consequently they were compelled

to take up their quarters at the old "Barracks," or in the old "tea-house." Some procured lodgings in the houses along the shore. Matthew Smith lived on Smith Street near the ferry, as did also the Tuite family, and Patrick McCormick obtained the old homestead on Water Street. When the Jersey City people came they began to purchase land on "Tower Hill" from James Parker, and dwellings were soon erected. Mass was said at Mr. Biglin's house on Smith Street, now West's furniture store, also in Owen McAdam's on Centre Street, and in James Tuite's on Mechanic Street. It is also asserted that one of the early Masses was said in John Brown's on Maiden Lane.

It is likewise related that in 1837, when the fever broke out in Europe, all vessels were quarantined off Staten Island. The ship *Phœbe* tried to land her cargo of immigrants in this city, but the people protested. Finally, however, they were landed and herded in the open fields beyond the Central Railroad. The citizens of Perth Amboy, however, were kind to the poor immigrants, and furnished them with food and clothing. During the same epidemic another shipload came in, and some of the passengers offered the captain of a pilot boat a considerable sum of money to land them in New York. The pilot agreed, but on reaching the upper bay became alarmed and landed his freight on a small island off the Jersey City flats, where they were almost drowned when the tide rose. Several fishermen from Staten Island rescued the unfortunates.

As far as research can determine it the Catholics of Perth Amboy were attended at this time by Rev. Father Maguire, a priest from New Brunswick, who also held services at South Amboy.

The first priest that seems to have taken permanent charge of the Catholics located at Perth Amboy was the Rev. Father Madranno, a Spaniard, then residing at the old Quarantine Station on Staten Island, now called New Brighton. The reverend gentleman made his trips by means of the New Brunswick boats, *Old Independence* and *New York*. There are some of our citizens still living who remember these boats, and also can recall the good Father Madranno who came to them. Arriving on Saturday, he received the best hospitality his poor flock could furnish, and with this he was content. He remained with them until Monday morning, when he returned to Staten Island. The exact date of his coming to Perth Amboy is not known, but those who recall him say it was about 1839. On some occasions he found shelter in

the old hotel, also in Matthew Smith's, along the shore, also in M. Doyle's on Centre Street, and in Owen McAdam's, opposite the present St. Mary's Church. But after a little while Mr. Girard made Father Madranno's acquaintance, and insisted upon him accepting the hospitality of his pleasant home on Water Street. The Girard family were not Catholics, but the society of the accomplished priest was a source of enjoyment to all who knew him, for, like St. Paul, he was all to all with every one, a perfect gentleman and accomplished scholar, a model priest, and a man of probity and wisdom.

After another little while Father Madranno gathered his scattered flock and organized them into a congregation under the title of St. Mary's Catholic Church, and about the year 1842 began to collect subscriptions for the purchase of a site for a new church, and a place where they might bury their dead. Subscriptions were taken by the people, the most active being Matthew Smith, the father of the present Smith family. In those days the erection of a church was indeed a difficult matter. The Catholics were poor and few in number, and their fellow citizens were not over friendly to their cause. Yet the subscription lists showed many non-Catholic contributors.

Father Madranno was not only a pious priest, he was also a brave and generous man, and in the late summer of 1844 the Rt. Rev. John Hughes, Bishop of New York and Northern New Jersey, laid the corner-stone of the old St. Mary's Church. The good Bishop also preached an eloquent sermon on the occasion, and the party was generously entertained by Mr. Girard. This was the beginning of a new era of good feeling, and as the days passed Father Madranno won the love and esteem of the whole community. The new church, a brick structure, with a porch extending along the front, began to rise at once. Our poor people spared neither labor nor expense in completing their little church. Some contributed money; others gave the willing labor and skill of their hands; others furnished building materials, all doing their utmost toward its completion. Father Madranno himself contributed over $500 to its erection.

But about the year 1847 his health declined and he was obliged to return to Spain.

When Father Madranno resigned the charge of St. Mary's Church to seek for health in his Spanish home, he carried with him the benedictions of the people to whom he had ministered so faithfully and efficiently. His mission again reverted to the mother

church at New Brunswick, and was attended by Father John Rogers, once a month when the weather would permit. Father Rogers is said to have ministered to the Catholics of Perth Amboy from the year 1846 to the year 1849, during which period he endeared himself to his people by his priestly zeal and unselfish conduct. He generally drove from New Brunswick on Sunday at about eleven, returning about five o'clock. Father Rogers is said to have occasionally visited the few Catholics at Woodbridge.

About the year 1850 Father Stephen Sheridan was placed in charge of St. Mary's congregation, and he became the first resident priest the mission had. Father Sheridan took up his lodgings at the house of James Tuite on Fayette Street for a time, and afterward rented part of the house and lived with his mother and sister. He did not, however, stay long, for, being delicate, he was obliged to leave Perth Amboy, and consequently retired from the mission in the year 1851.

When the Rev. Father Sheridan relinquished the care of St. Mary's Church, the Bishop of New York sent the Rev. Patrick McCarthy as pastor. Father McCarthy entered upon his duties about the year 1851, and took up his residence at the house of Mr. J. Tuite. He also attended to the missions at Rahway, but was obliged to give up his work on account of ill health, and about the year 1853 he returned to New York City, to St. Mary's; he died at Holy Cross Church. Father McCarthy was a lovable man, and worked hard to make his people happy. During his pastorate, school was taught in the vestry and the gallery of the old church, and services were held regularly.

During the year 1853 the Rev. Thomas Quin came from Paterson, N. J., to assume charge of the Perth Amboy missions. For some months he resided with the Tuite family in the old Fayette Street house. Besides attending to the spiritual wants of the Catholics in this town, he also visited Rahway, and opened the Woodbridge mission. In September of 1853 he took up his residence at Rahway, from which place he went three times a month to Perth Amboy, and once a month to Woodbridge. On retiring to Rahway he appointed J. Rourke and John Sparks trustees of St. Mary's Church, empowering them to collect all dues and pay all debts. Under his direction the said trustees purchased a tract of four acres on the Woodbridge road, for $1,200. These trustees also erected a building to be used as a school, twenty-five feet by twenty-five, at a cost of $400, and gathered the Catholic children for instruction, employing a teacher at a salary of $50 per month.

Up to this time (1860) several Catholic teachers had at different periods conducted private schools. Mr. Martin Gorman taught on Centre, and also Smith streets. Mr. Hurley also conducted a similar establishment, and later on a school was kept in the vestry of the old church and also in the gallery.

Father Quin said Mass in Perth Amboy whenever the weather permitted. Sometimes he rode in a carriage from Rahway, at other times he rode on a hand-car, propelled by some of his sturdy parishioners.

St. James's Church, Woodbridge.

About the year 1860 Father Quin opened the Woodbridge mission. Although, as we have already seen, the seeds of Catholic faith had fallen first on this soil, and Catholic priests had administered the sacraments and offered the holy sacrifice here at the close of the seventeenth century, no permanent results were achieved, and every trace of Catholicity was obliterated. It was reserved for the standard-bearer of the Cross—the Celt—to renew the spring, and to rear aloft the spire, beneath which the incarnate God would find a home, and man a source from which the life-giving streams of grace would flow to his soul.

Mass was at first said in Patrick Masterson's, in John Dunn's at the clay banks, and also in a loft over an old stable. Later on the piece of ground, 120 by 250, on Main Street was purchased from Mr. Dally, and, after many difficulties, the old frame church, now used for a school, was erected and paid for. Father Quin also purchased the present Woodbridge Catholic Cemetery, and paid all except $500 on the purchase. After Father Quin was relieved of the charge, Father Cornell continued services at Woodbridge until Father Quin's second coming. In 1841 the mission passed to the care of Father Connolly, who added two small wings to the church. About the year 1878 the Rev. Father Betoni came to Woodbridge, and remained until October 14th, 1882, when Father Devine took the charge. Father Devine, however, was replaced in May, 1883, by Father Walsh. This priest built the present rectory, and also enlarged the church. But in May, 1885, Father Devine was again placed in the pastorate, to the great joy of the people of Woodbridge. Through the priestly zeal and untiring efforts of this good clergyman the present beautiful church and grounds were procured, the present rectory and Sisters' House erected and paid for without burdening the people. According to the last financial statement the parish at Woodbridge is in possession of church

property valued at over $50,000, and carries a debt of only $1,000. Woodbridge has also a flourishing school and various societies in active operation.

The present rector is the Rev. John J. Griffin.

About the fall of 1863 the parish of St. Mary's, Perth Amboy, N. J., was transferred to the care of Rev. John Cornell. Father Cornell placed a bell upon the church, and inaugurated the ringing of the Angelus. He also purchased an organ for the church, and held a successful fair for its benefit in old Columbia Hall. During his incumbency Bishop Bayley gave confirmation in St. Mary's.

Father Cornell during his stay resided in a house on Jefferson Street, and was very zealous in the performance of his parish duties, teaching the children many pretty hymns, some of his own composition. The Catholics of Woodbridge also shared in his pastoral care. In the spring of 1865, however, Father Cornell left for a trip to Europe. Father Cornell was a convert, and some of his people still reside in this county. His old parishioners hold his memory dear.

It was also during the incumbency of Father Cornell that St. Mary's congregation was incorporated under the laws of New Jersey.

Father Cornell resigned the charge of St. Mary's Church in the spring of 1865, and Father Quin, the old pastor, then living at Rahway and having charge of St. Mary's Church there, resumed the care of this district.

Once more the parish became a mission of the Rahway Catholic Church. This arrangement was the best that could be made at the time, for priests were scarce, and the Catholics of the larger towns were demanding their services. Father Quin was ever attentive to the wants of St. Mary's congregation, and gave them all the care he could possibly spare from his other two congregations. Long drives from Rahway on sick calls enfeebled his already weak frame. The congregation was growing, and the increasing number of children was calling for a permanent priest.

In the December of 1861 the Rt. Rev. Bishop Bayley assigned Rev. Father Connolly to this parish and the mission of Woodbridge. When Father Connolly came the old church, built by the saintly Father Madranno, stood in the cemetery where so many of the faithful pioneers rested, awaiting the resurrection. Catholics were flocking to Perth Amboy in good numbers, for work was plentiful and profitable. Everything

seemed encouraging, and the members of St. Mary's were delighted to have a priest dwelling once more with them. Now the sick would be attended to and the faint-hearted encouraged, and the children thoroughly grounded in the teachings of their Church.

On January 2d, 1872, the fiat went forth, and the dead who had slumbered in peaceful security were transferred to the new cemetery on the hill. A new era was to be inaugurated, the church was to be enlarged and beautified, and the Catholics of Perth Amboy were to have the model church in this section. Some protested against the removal of the bodies, and pointed to other vacant lots, but all to no purpose. Some bodies were removed and others were left undisturbed, and in the spring the work of destruction and reconstruction began.

The old church with all its blessed memories was taken down piecemeal, the two present transepts were added; a sanctuary was built, and sacristies, so that little or nothing was left of the old church. And the wonderful thing about the affair was that services continued during the remodelling process. In the year 1883 the present school structure arose, much to the astonishment of the people and to their joy. The lay teachers were replaced by the Sisters of Mercy, who now have three hundred children under their care. During the incumbency of Father Connolly the present convent was procured, also the old Tuite property, corner of Mechanic and Centre streets.

In the year 1888 the growth of the Catholic population required a third Mass, and the Rev. Father Hosey was sent to assist the rector. Father Geoghegan succeeded Father Hosey in 1889, and in time came the Rev. Father Carey, who in turn was replaced by Father Geoghegan, who was succeeded by the Rev. Walter T. Leahy in September, 1892.

St. Joseph's Church, Carteret.

In the late spring of 1890 the mission of St. Joseph's at Carteret, N. J., was opened by the Rev. Father Connolly, as an annex of St. Mary's, Perth Amboy. Mass was said in a room of Mr. Sexton's house in the spring of 1890. But this was not the first Mass celebrated in Carteret, for the Rev. Edward McCosker, of Rahway, had previously said Mass for the few scattered Catholics of that hamlet. The services were continued in Patrick Sexton's old boarding-house, called "The Ship," till the following Christ-

mas, 1890, when a temporary altar was erected in the house of Mr. Radley, near the shore. A church has been erected, and the parish has its resident priest, the Rev. Bartholomew W. Carey.

St. Stephen's (Polish) Church.

On April 26th, 1892, Rev. Stephen Szymanowski came to Perth Amboy at the request of the Rt. Rev. Bishop O'Farrell, to look after the spiritual wants of the Polish and Slavonic Catholics settled in the town. In a short time opened a chapel on New Brunswick Avenue, where his little congregation gathered to worship. In the fall of the same year Father Szymanowski purchased a site for his new church on State Street. The corner-stone was laid on October 16th, 1892, by the Rt. Rev. Bishop O'Farrell, assisted by the Rev. Valentine Swinarski and Rev. Walter T. Leahy.

Thus was laid the foundation of the Polish parish in Perth Amboy, N. J., and the good priest rapidly pushed his church to completion. The present church building cost over $16,000, and is a notable addition to the town.

There are also in Perth Amboy congregations of Slovaks who have their own church, the Holy Trinity, the Rev. Francis Januschek, rector; of Greeks, St. Mary's Church, the Father Kecscs, rector, and of Hungarians, the Rev. Charles Radoczy.

St. John's Church, Lambertville.

Traces of Catholicity are found very early in Hunterdon County. On the Pennsylvania side of the Delaware River were found many Alsatian and not a few Irish families, who settled in and around Haycock, some of whom, doubtless, wandered over into New Jersey. As this portion of the State was attached to the Philadelphia diocese, the spiritual charge of the faithful naturally fell to the priests of that diocese. There is a record of the baptism of Anna Canada, the wife of Patrick Mac-gan, then living in Georgia, in the town of Ringwood, in the county of Hunterdon, on October 21st, 1781, by the Rev. John Baptist Ritter. This was in Nicholas McCarthy's house, and the convert to the faith was then nineteen years of age. Later on we find that the Rev. Michael Hurley, D.D. (died May 14th, 1837), among other missions in New Jersey had visited Lambertville. It is also on record that the Augustinians, if they did not actually build, at least set on foot the building of the church. The Rev. Patrick J. Hannegan enlarged the church in 1853. For some time it was at-

tended from St. John's, Trenton, by the Rev. James Mackin. Its pastors were the Rt. Rev. P. J. Hannegan, J. L. Jego, 1854–61; James Carney, 1861–63; James Callan, 1863–64; Eugene O'Keefe; Hugh Murphy, 1864–67; Patrick F. Connolly, 1867–73; Michael J. Connolly, 1873–76; B. Henry TerWoert, 1876–78; John F. Brady, 1878–84; William J. Fitzgerald, 1884–91; and the present rector, the Rev. William H. Lynch, appointed October 1st, 1900. Under Father TerWoert's administration a school was built.

When the Mulligan family arrived in Hunterdon County in 1850, they found as neighbors the Rupells, supposedly from Bavaria, who despite the lack of priests held on to the faith. That the Ruppells came very early into Hunterdon County is evident from the baptismal register of the Jesuit Father Ritter, which contains the following entry:

"Ruppell, Anna Maria, of Jacob Ruppell and his wife Barbara, born in New Jersey, June, 1766, baptized in Haycock, June 21, 1767; sponsors, Jerome Grünewald and Ann Mary Grünewald."

Mass was occasionally offered in their home, but by whom there is no record. It is certain that the saintly Bishop Neuman in the early 40's visited them and blessed a cemetery for them. The faith was also kept alive by an itinerant pedler, the brother of John Roach, the shipbuilder. In his travels through the country not only did he fight for his religion, defending it wherever and whenever an opportunity presented itself, but he braced up his co-religionists, reproaching the backsliders and strengthening the weak-hearted, and bringing them whenever possible the comforts of a priest. When the Central Railroad was in process of construction frequent disorders broke out along the line, especially after pay-day. On one occasion there was every indication of a riot, and as a measure of precaution the sheriff called upon the militia. The soldiers were not at all eager to take up the wage of battle with the infuriated and maddened railroaders. Some one, wiser than the rest, advised sending word to Father Reardon, then pastor at Easton, Pa. Father Reardon was a relative of Daniel O'Connell, a man of commanding presence and a gifted orator. He hurried to the scene, garbed in his green coat, and gathering his countrymen around the hotel he harangued them, and under the charm of his pleadings the wrath of the men was soon appeased. At his bidding they all knelt, and, receiving his blessing, they started off, some to their shanties and the rest to their work, much to the relief of the sheriff and the soldiers. One only was arrested, and brought to Flemington for trial. When brought before the court

he cried out, "Hang me, judge, for God's sake hang me!" "I cannot go that far, my man, unless you give me some reason. Why ought I to hang you?" He replied, "What would my folks say in Ireland if they heard I was arrested?" He was not hanged, but dismissed by the court. Father Reardon every now and then visited Clinton and Flemington and said Mass and administered the sacraments.

Church of the Immaculate Conception, Clinton.

THE Catholics in this hamlet were attended from Lambertville, and divine service was held in the homes of the Mulligans, Loughertys, McLoughlins, and in the house of a Mr. Coxe, a Spanish consul, resident in Clinton. Old Mrs. Lougherty, in her ninety-seventh year when she died, was a veritable treasurer of historic lore, but unfortunately none had the thoughtfulness to gather from her what now would be of surpassing interest. Of the Mulligans there were three brothers, who settled in the county in 1845, Frank, Jeremiah, and James, the father of the worthy pastor of the Church of the Immaculate Conception, Camden, the Very Rev. Dean Bernard J. Mulligan. They were of the good old Irish stock, strong in the faith, and the wife of James was a woman of strong character, possessed of sterling virtue, who would have reared a Christian family in the desert, as well as under the shadow of a church. This was the compliment Bishop Bayley paid her when on the occasion of a visitation to that part of his diocese he visited her home, and saw in her children the evidences of solid Christian virtue. Father Jego bought a barn from the Mulligans and converted it into a church. In the rear was a carriage house, which once occasioned an amusing incident. Father Jego was preaching one Sunday, and although he was very earnest in his remarks, he observed that his audience were in a mirthful mood, and becoming more and more inclined to levity. At length it seemed impossible to restrain themselves, and all burst out in loud laughter. The good priest was indignant, and plainly said so to the congregation. One of them asked him to look behind him, and turning he saw the head of his horse thrust through the opening of the carriage house, wonderingly looking from side to side at the worshippers. "Ah, Fanny, so you are responsible for this disorder!" And sending one of the men to put away the source of distraction, the services continued in a becoming manner. A more suitable structure was afterward built.

Church of St. Mary Magdalene of Pazzi, Flemington.

Father Jego built a little church for the Catholics in Flemington under the patronage of St. Mary Magdalene of Pazzi. In 1858 Bishop Bayley administered the sacrament of confirmation to six candidates, of whom one was Dean Mulligan, and another Sheriff Corcoran. In 1859 the Rev. Claude Rolland, a native of Brittany, France, who had been exercising the ministry in the island of St. Martin, West Indies, was placed in charge of these missions, and remained until June, 1864, when he returned to France. He was succeeded by the Rev. Patrick Leonard.

Church of the Immaculate Conception, Somerville.

Father Farmer in his visitation is known to have stopped in Somerville, but there are only the faintest traces of those to whom he brought the joy of his presence. We find, however, Father Timothy Maguire, the pastor of South Amboy, making a station there in 1841, which was attended regularly from 1842–46 by the Rev. Hugh McGuire, the incumbent of New Brunswick. When a pastor was sent to Raritan the flock was attended by him, and by the pastor of Plainfield, until 1882, when Bishop O'Farrell appointed the Rev. Martin A. V. d. Bogaard resident pastor. He bought a site in the most beautiful part of the town and erected a fine Gothic church, 50 by 100 feet, and a rectory. Besides, he secured six acres of land for a cemetery. Father Bogaard contemplates the erection of a school in the near future.

St. Mary's Church, Newark.

The beginning of St. Mary's parish dates back to the year 1838, when the Rev. John Stephen Raffeiner (born 1785 in Tirol, ordained 1825, died 1861 as Vicar-General of Brooklyn), of St. Nicholas' Church on Second Street, New York, or his assistant, the Rev. Father Nicolaus Balleis, O.S.B. (born 1808 in Salzburg, ordained 1831, died December 13th, 1891, in Brooklyn, after having celebrated the sixtieth anniversary of his ordination), came to Newark twice a month and held services for the German Catholics in St. John's Church on Mulberry Street. When about sixty

families had been gathered Father Balleis decided to stay in Newark, and began to erect a frame church, 50 by 30 feet, with a school and rectory in the basement. This church was dedicated to the "Immaculate Conception" in the fall of 1842 by Bishop John Hughes, of New York, but services in it had been held as early as January 31st, 1842. This first church was situated on the corner of Grand (now Court) and Howard streets. The property where the church now stands was bought in 1846, and the old

ST. MARY'S CHURCH, NEWARK, N. J.

frame church moved to High Street, services being continued during the three weeks it took to move the building. Soon after Father Balleis obtained from St. Vincent's Abbey, Pa., an assistant in the person of Father Charles Geyerstanger, O.S.B. (born in Salzburg, 1820, ordained March 18th, 1847, died in St. Vincent's, Pa., April 22d, 1881).

In 1843 the first German Catholic parochial school was opened with forty children.

September 4th, 1854, the old church was sacked and plundered by a mob of Orangemen. Father Geyerstanger succeeded in sav-

ing the Blessed Sacrament, thereby exposing his life to danger. As a monument of this sacrilegious Know-nothing outbreak a statue of the Blessed Virgin that had been disfigured by the mob is still kept under glass in the church near the side altar on the gospel side.

In 1855 Father Balleis resigned the parish into the hands of Bishop Bayley and made a trip to the old country. For a short time the church services were continued by a German secular priest, the Rev. Father Hasslinger.

In 1856 Bishop Bayley gave the parish into the hands of the Benedictines in the person of the Superior, afterward Archabbot, Boniface Wimmer, O.S.B., of St. Vincent's, Pa., who appointed as pastor the Rev. Valentine Felder, O.S.B. (born 1830), who arrived in August of the same year, and November 1st appointed a committee for the purpose of building the present church. Messrs. Charles Vellinger, John Radel, Joseph Criqui, Hermann Plagge were the members of the committee. Before the new building was finished Father Valentine Felder, O.S.B., was killed by a horse-car in New York City, May 28th, 1857. Shortly before the Rev. Father Eberhard Gahr, O.S.B., had been appointed his assistant. The new pastor, Father Rupert Seidenbusch, O.S.B. (born 1830 in Munich, ordained 1853, first Abbot of St. John's in Minnesota, 1866, Bishop of Halia, i. p. infid., and Vicar Apostolic of North Minnesota, 1875, resigned 1890, died June 3d, 1895, in Richmond, Va.), finished the church and it was dedicated by Bishop Bayley, December 20th, 1857. In the same year ground was bought for a cemetery in the township of East Orange, known as St. Mary's Cemetery, in which in 1860 the body of Father Valentine was buried. The cemetery holds the bodies of the following Benedictine Fathers: P. Beda Bergmann, 1860; P. Casimir Seitz, 1867; P. Isidor Walter, 1867; P. Leonard Mayer, 1875; P. Wendelin Mayer, 1881; P. William Walter, 1882; P. Nicolaus Bruch, 1883; P. Benno Hegele, 1885; Rt. Rev. Abbot James Zilliox, O.S.B., December 31st, 1890; P. Leo Szczepanski, 1895. Also more than a dozen Benedictine Sisters have found their last resting place in this hallowed spot.

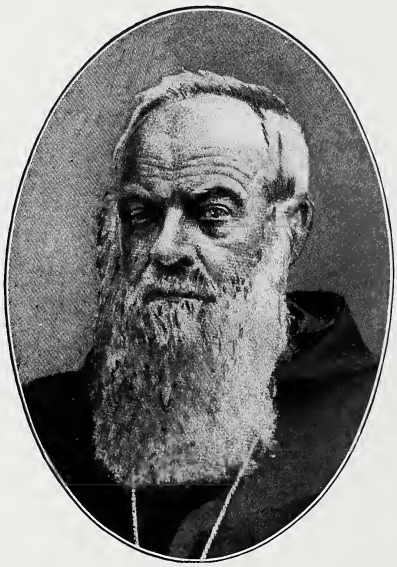
P. Utho Huber, O.S.B., died 1896, was the next prior and pastor, by whom the present St. Mary's parochial school was built.

The next prior was Father Oswald Moosmueller, O.S.B., died 1901, who had the two side altars of the church erected by Brother Cosmas Wolf, O.S.B., of St. Vincent's, Pa.

Father Oswald having been called to Rome, Father Ro-

man Heil, O.S.B., succeeded; both of his assistants died in 1867, P. Casimir Seitz, O.S.B., July 23d, P. Isidor Walter, O.S.B., October 23d.

In 1857 services were held for the Germans in the eastern part of the city, called the "Neck." Father Eberhard Gahr, O.S.B., was the first pastor. In 1864 it was attended by P. Bruno Hegele, O.S.B.; in 1866 by Father Bernardine Dolweck, O.S.B. The other pastors were P. Lambert Kettner, O.S.B., to 1883; P. Theodorius Goth, O.S.B., to 1894. The original title of the church, St. Joseph's, was changed to St. Benedict's. The present pastor since 1894 is the Rev. Leonard Walter, O.S.B., a brother of Fathers Isidor and William Walter.



ARCH-ABBOT BONIFACE WIMMER, O.S.B., D.D.

September 11th, 1858, is the date of the deed by which Bishop Bayley gave to the Benedictines the property of the church on High Street, *the church forever to be a parochial as well as a conventual* (and since 1883 an Abbatial) *church.*

Owing to sickness P. Roman Heil went to St. Vincent's in 1871, where he died May 3d, 1873. His successor was P. Leonard Mayer, O.S.B., who died May 18th, 1875. He was succeeded by P. Bernhard Manser, O.S.B., who departed for Europe in September, 1879, leaving the church in charge of Father William Walter, O.S.B. After his death June 17th, 1882, Father Gerard Pilz, O.S.B. (born 1834, in Bavaria, ordained 1859, September 20th, 1891, in Mary Help Abbey, North Carolina).

The foundation of St. Benedict's College, 522 High Street, dates back to the year 1868. The present building was solemnly blessed by Bishop Bayley February 2d, 1872.

There had been a frame house on the site which was occupied by the Sisters of St. Benedict. To make place for the college the frame building had to be torn down; therefore a convent was

built for the Sisters on Shipman Street, next to the school; in fact, a continuation of it. This, St. Scholastica's Convent, was blessed by Bishop Corrigan in April, 1870.

Father William Walter, O.S.B., was the first director of St. Benedict's College; his successor, 1875–77, was P. Alphonse Heilmer, O.S.B. Then came Father Mellitus Fritz, O.S.B., 1891, till 1882. The next director was Father Frederick Hoesel, O.S.B., up to 1888, who died August 1st, 1889. Then came: 1888, P. Hugo Paff, O.S.B.; 1890, P. Leonard Walter, O.S.B.; 1891, P. Cornelius Eckl, O.S.B., November 22, 1894, in Manchester, N. H.; 1893, P. Ernest Helmstetter, O.S.B.; 1897, P. George Biln, O.S.B., who still continues in office.

The present rectory and abbey was begun by Prior Gerard Pilz in the year 1882, and its solemn dedication and blessing by Bishop Wigger took place April 16th, 1883; Arch-abbot Boniface Wimmer of St. Vincent's (born 1809 in Bavaria, ordained 1831, solemn vows 1833, died December 8, 1887).

December 6th, 1881, Father Nicolaus Balleis, O.S.B., celebrated in this church his golden jubilee.

April 24th, 1884, Father Gerard celebrated his silver jubilee.

From the time of the appointment of Father Valentine Felder in 1856 to Father Gerard's appointment in 1885 the parish of St. Mary's had been ruled by men sent there by the Abbot of St. Vincent's.

The time had arrived to raise the Priory to the independent position of an Abbey. A request to that effect had been granted in Rome by brief dated December 19th, 1884. This brief arrived January 14th, 1885. Thereupon an election was held February 11th, 1885, in St. Vincent's, in which Father James Zilliox, O.S.B., a native of Newark, and a child of St. Mary's parish, was elected the first Abbot. His blessing and installation by Bishop Wigger took place July 22d, 1885, in St. Mary's Church. The Abbot is pastor or rector of the church, *ipso facto*, but usually appoints an acting or vice-rector. Father Cornelius Eckl, O.S.B., acted in that capacity during the term of Abbot Zilliox. His two assistants were Fathers Alexander Reger, O.S.B., and Polycarp Scherer, O.S.B. Owing to failing health Abbot Zilliox resigned and his resignation was accepted by the Holy See in October, 1886. In a new election, November 16th, 1886, Father Hilary Pfraengle, O.S.B., then director of St. Vincent's College, was chosen as the second Abbot. He was blessed by Bishop Phelan of Pittsburg in St. Vincent's,

February 17th, 1887. He appointed Father Polycarp Scherer as pastor of St. Mary's, and he still performs this office, to the satisfaction of his superiors as well as the people.

Any of the Fathers residing at St. Mary's may be called upon to perform the duties of an assistant; and while the parish pays the salary of but one, it frequently has the services of three or four. It ought to be mentioned that the Benedictine Fathers have deserved well of the Newark diocese, as they have in the olden days attended missions that have now grown into flourishing and wealthy parishes. They have lent willing assistance always to the secular clergy, whenever and as far as it was possible for them to do so.

April 6th, 1880, Bishop Corrigan of New York, in presence of Cardinal John McCloskey, celebrated a pontifical high Mass in St. Mary's Church in honor of the fourteen hundredth anniversary of the birth of our holy Founder St. Benedict (born 840, in Italy). Bishop Becker, of Wilmington, delivered an eloquent sermon on the occasion.

Dependent upon St. Mary's Abbey are two parishes in the diocese: the one already mentioned, St. Benedict's, of Newark, in charge of P. Leonard Walter, O.S.B., and the Sacred Heart Church in Elizabeth, in charge of P. Ambrose Huebner, O.S.B. The assistant in the former place is P. Henry Becker, O.S.B., in the latter P. James Cullinane, O.S.B. (a native of Elizabeth).

The Fathers of St. Mary's, Newark, also have charge of the Sacred Heart Church of Wilmington, Del. (founded by P. Wendelin Mayer, O.S.B.), P. Hugo Paff being the present pastor with P. Meinrad Hettinger for assistant; and of St. Raphael's Church in Manchester, N. H. (founded by P. Sylvester Joerg, O.S.B.).

The greatest undertaking by St. Mary's Abbey was the foundation of St. Anselm's College in Manchester, N. H. P. Hugo Paff supervised the building and was the first director from 1893 to 1896. Fathers Sylvester and Florian followed as directors. For the last three years Abbot Hilary Pfraengle resides there and is acting director. There is a regular course of philosophy and theology for the younger members of the order at the college, and more than twenty priests have already finished their studies at St. Anselm's.

August 17th, 1890, St. Mary's Church, after having been thoroughly renovated, was solemnly consecrated by Bishop Wig-

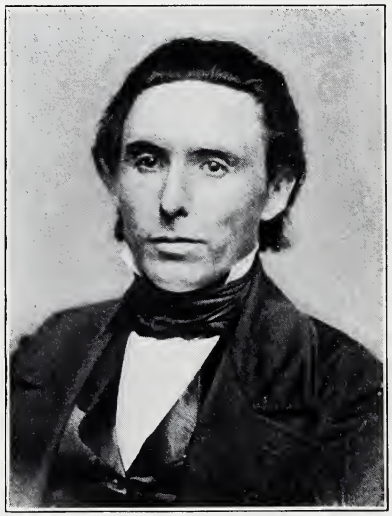
ger, and the Sunday within the Octave of the Assumption of the Blessed Virgin was fixed as the day of the yearly commemoration of this event.

St. Mary's Church, Elizabeth.

In the very dawn of the settlement of Elizabethtown is found Catholicity in the several Alsatian families—a weakly exotic, which struggled awhile for existence, weakened, and totally perished. The French Revolution drove hither many noble and distinguished exiles, among whom are found the names of Lady Anne Renee Defoerger de Mauperrins, widow of the Baron of Clugny, Governor of Guadeloupe, Marie de Rouselat Campbell, the De Clots (who entertained Jerome Bonaparte and his wife, *née* Patterson), the De Touchimberts, De Maroles, Malherbes, Cahierres, Libertons, Du Bucs, Godets, Triyons, Cuyers, Dufors, Mosquerons, as well as Terrier de Laistre and Almonde Tugonne. The most prominent, without doubt, was Joseph Louis, Count d'Anterroches, born at the chateau of Puy Darnac near Tulle, Limousin, France, about August 25th, 1753. As the second son, in accordance with the custom of his country and his day, he was destined for the church, and was educated in the palace of his uncle, Alexander Cæsar d'Anterroches, bishop of Comdom. But as his elder brother died in exile at the outbreak of the revolution, and preferring a military career to that of the sanctuary, he ran away and accepted a commission in the English army. Captured by the Continentals at Saratoga, he wrote to his kinsman, Lafayette, and,

ST. MARY'S CHURCH, ELIZABETH.

on parole, he enjoyed full liberty within the American lines throughout the war. He wedded, in 1780, Mary, daughter of Capt. David Vanderpool, of Chatham Bridge, N. J., but left no descendants. It was said of him that "he was a consummate tactician, possessing the art of imparting his knowledge to others and gaining their confidence and affection." Many of these families were Catholics, and enjoyed the ministrations of the Rev. John S. Tissorant in 1805–06; but most of them joined the Episcopal communion, so that to-day there remain but few fragments of the old Catholic stock. Good Father Howell during his life wrote the history of the faith as he found it, and it is herewith appended.



REV. ISAAC P. HOWELL.
Founder of St. Mary's, Elizabeth.

The Rev. Isaac P. Howell, born in Philadelphia, of a Quaker father and an Irish mother, educated partly in St. Charles' College, Philadelphia, and partly in St. John's, Fordham, was ordained priest by Bishop Hughes, March 2d, 1843. Appointed to the pastorate of Elizabeth shortly after his ordination, he organized the parish, built its church, pastoral residence and school, and died after twenty-two years of zealous and apostolic labor, August 31st, 1866, universally loved and mourned.

Although the borough of Elizabeth is the oldest settlement in New Jersey, still the Catholic Church cannot boast of having made any progress within her borders until of late years. The Catholic missionary in search of the scattered sheep of the fold would pass her by, unable to discover within her limits the object of his search. In the year 1829 three Catholics were known to reside in this town, who, when their religious principles were discovered, were obliged to leave, as no employment would be given them. The first influx of Catholicity was caused by the construction of the New Jersey Railroad in the year 1833; and by this means the inhabitants, instead of being disabused of their preju-

dices, became scandalized at the inebriety and other vices and excesses of the laborers who professed themselves to be Catholics, and thus their antipathy to religion increased. The construction of this work aroused the dormant energies of the neighborhood. An impetus was given to agricultural, manufacturing, commercial pursuits. Laborers were in demand. Necessity and interest overcame proscriptive intolerance. The proscribed race was received into employ, in the hope that it would be enlightened. Those who were weak enough to deny their faith were indulged in their excesses, and evidences that they did are unfortunately in numerous cases permanently existing; but those whose sense of rectitude withstood the tempting offer endured as long as necessity or interest compelled them the taunts of their persecutors, and then left their places to those whose indigence compelled them to accept any situation offered. During the time of the construction of the New Jersey Railroad, and also of the Central Railroad, the sick calls were attended to by the Rev. P. Moran, then the only priest in Newark. In the year 1842 Rev. Yldephonsus Medrano, then stationed at Staten Island, visited the few scattered Catholics in this neighborhood. He celebrated for them occasionally the rites of religion; but unfortunately the only place he could procure for the purpose was a low tavern on the outskirts of the town, and his visitations were attended by the most unfavorable circumstances, not only to his own personal interest, but also to the most vital interests of religion. A few wept over the degraded condition to which religion was reduced, their most strenuous efforts to elevate it having proved ineffectual. In the fall of 1843 several of the most zealous visited the Bishop of New York, the late lamented Archbishop Hughes; he encouraged them by promising them that he would send them a priest in the spring. In the spring of 1844 he ordained and sent them as pastor, Rev. Isaac P. Howell, with instructions to visit that section of the country, and report on the possibility of establishing a mission at Elizabethtown, and another at Rahway. After considerable difficulty a small room, in a house near the town, was procured in which to celebrate Mass. On Palm Sunday, 1844, a congregation of twenty-five assembled to greet their pastor and assist at the sacred rites of religion.

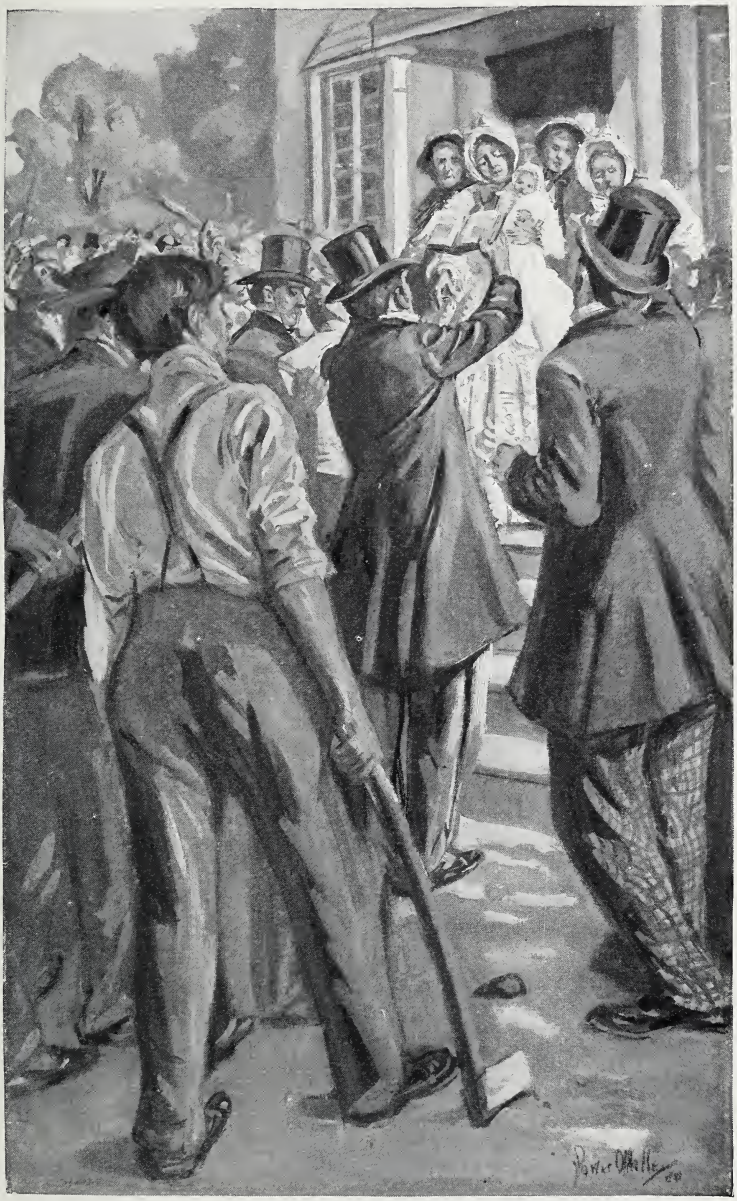
In 1832 the *Protestant*, the notoriously infamous anti-Catholic sheet, conducted by a cabal of Presbyterian and Dutch Reformed ministers, honored the little congregation in Elizabeth with the following notice:

"Progress of Popery.

"*Jersey, Elizabethtown.*—On the 13th of September, one hundred and three persons were *confirmed* in their idolatry; and the Mass house is about to be very much enlarged."

During the year 1844 there was somewhat of an increase in the congregation, and a collection was commenced in the fall to purchase a lot on which to build a church. In April, 1845, the basement wall of St. Mary's of the Assumption was laid, and by the first Sunday of the next Advent a substantial brick church, fifty feet square, was sufficiently completed to accommodate the congregation, which by this time had increased to about one hundred. The funds for the purchase of the lot were contributed by the congregation, but those for the construction of the building were the charitable offerings of the faithful in New York, and of the different congregations in East New Jersey, and particularly from the laborers on the Morris Canal, solicited by the untiring exertions of the pastor. No sooner was the sign of our salvation erected on the new edifice than in a few years the church became too small. In the year 1847 the German portion of the congregation erected an edifice for themselves, and in a short time were blessed by a pastor of their own. In the year 1851 a substantial brick school-house, two stories high, was erected alongside of St. Mary's Church.

At the outbreak of fanaticism, stirred up by the native Americans and Know-nothings, St. Mary's did not escape attention. The infuriated rabble marched toward the church with the avowed intention of sacking and destroying it. With the open Bible—the book of all books which embalms sentiments of peace and goodwill toward all, and the stifling of human passion—at the head of the procession, these sons of savage hate and crass ignorance wended their way to the modest edifice which stood for the faith and for the sacrifices of the Irish Catholic. Father Howell well knew what it would mean, if in some way he could not induce the men of the congregation to absent themselves from the scene of impending conflict. He succeeded. Then to the women he entrusted the task of defending the church. With their babes in their arms, they grouped themselves, these worthy daughters of martyred sires, in front of the main door, and awaited the oncoming hostile mob. In the forefront, nerving the rest to courage by



"Come, Mary, stand aside with your child!" shouted the leader.

her bravery, stood the wife of Captain Whelan. In her arms her infant son, who, grown to manhood, was destined to meet and overcome more subtle and more powerful foes of the Master, faced the leader, who was well known to her. "Come, Mary, stand aside with your child!" shouted the leader. "No, Sam, I will not. You cannot enter this door, but over the dead body of my child and myself!" she quietly replied. Daunted by this manifestation of courage, and not entirely devoid of the chivalrous spirit which at times his forefathers were wont to manifest, he hesitated for a moment. Then, turning to his fellows, he told them to go home, and, with a terrible oath, swore he would brain the first man who would lay a finger on woman or child. Father Howell's strategy was successful, and the church was saved.

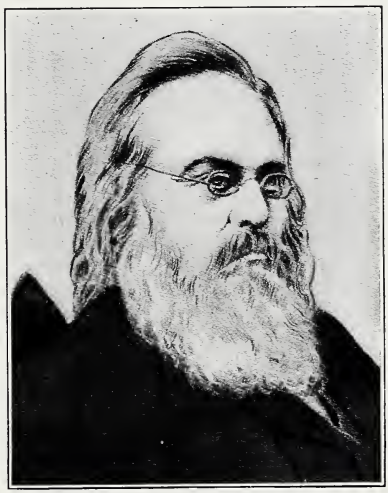
In the year 1858 collections were made for the enlargement and remodelling of the church, and the erection of a pastoral residence in the rear. The spring of 1862 saw the work completed, and a beautiful church, 133 by 66 feet, and a spacious rectory evince the zeal and charity of the congregation. Meanwhile, the eastern portion of the city was not idle. The Catholics at the Port determined to have their own church; and soon, under the untiring efforts of their pastor, the Rev. M. M. Wirzfeld, and the liberality of the flock, a commodious church, school, and pastoral residence arose as if by magic. In 1844 the entire population of Elizabeth was about five thousand, the Catholics about twenty-five in number; and in the year 1866 the city's population was about fifteen thousand, and the Catholics numbered about four thousand. Then within its corporate limits there were two churches and schools. Now there are eight churches with schools attached, and the fine hospital of the Xavierian Brothers.

The faithful servant of God and his people, Father Howell, after twenty-two years of zealous, fruitful labor, passed away to the blessed vision of God, universally loved and regretted, August 31st, 1866.

The Rev. Michael E. Kane, a native of Newark, and ordained June 24th, 1865, succeeded Father Howell, and labored in this field with lofty motive but somewhat indiscreet zeal for five years. In January, 1872, the Rev. Leo Thebaud, a native of New York City, educated at Seton Hall and the Collegio Brignole-Sale, Italy, and ordained June 13th, 1867, was promoted to the pastorate. He had been an assistant in St. John's, Paterson, for some years, and by his zeal and piety endeared himself to both pastor and flock. Despite a chronic malady which left him no ease from

pain night or day, and which his unbroken cheerfulness never betrayed, he labored with this flock with much fruit, until he was at length forced to resign, and died in the home of his sister, Madison, N. J., May 10th, 1893.

In 1888 the Rev. James H. Corrigan, born in Newark, June 29th, 1844, a brother of Archbishop Corrigan, making his preparatory studies in Wilmington, Del., and St. Francis Xavier's, New York, graduated from Mount St. Mary's, studying theology in the American College, Rome, and at Seton Hall, and ordained at Seton Hall, October 20th, 1867, succeeded Father Thebaud. The circumstances of the retirement of the one and the promotion of the other were alike. Father "James," as he was lovingly called by the seminarists and students, having taught in Seton Hall, and filled successively and with credit the offices of director of the seminary, vice-president and president of the college, was compelled to resign on the plea of ill health, and to seek in the active ministry relief from the worriment and anxiety of his late duties. But his disease was firmly rooted in his system and baffled the skill of his physicians; and after two years in St. Mary's he died of heart disease, November 27th, 1891. His assistant, the Rev. Eugene C. Carroll, who had been the "staff and support" of himself and his predecessor, carried out the wishes of Father Thebaud, and with the moneys generously given by him for that purpose, erected the splendid building for the young men—St. Mary's Lyceum. The Rev. Francis O'Neill, born in New Brunswick, Canada, November 27th, 1842, educated by the Sulpicians in Montreal, and ordained in St. John's, New Brunswick, February 16th, 1869, was the next pastor, and is the present incumbent. Father O'Neill labored successively as assistant in St. Peter's, Jersey City, and after as pastor of Hampton Junction, where he rebuilt St. Ann's Church, and built churches at Bethlehem, High

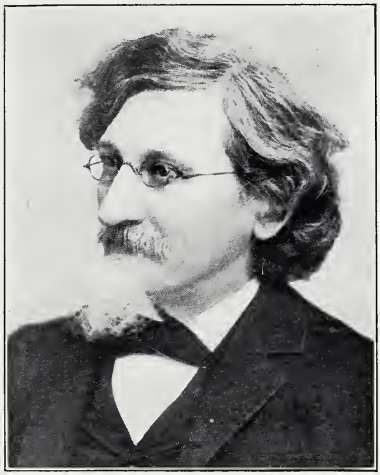


ORESTES A. BROWNSON, LL.D.

Bridge, and Clinton. He was promoted to Guttenberg and Shadyside in June, 1880. As not much had been left undone by his predecessors, Father O'Neill is fulfilling his task by perfecting their work. He has beautified the church, and has lately added another church to meet the wants of the Catholics in the growing northern part of the city.

From its earliest days Elizabeth has attracted to its borders men of education and refinement. For a long time it was the home of Orestes Augustus Brownson, LL.D., the ardent convert, unswerving champion of the faith, and docile child of the Church. Born in the Puritan atmosphere of a New England home, in Stockbridge, Vt., September 16th, 1803, of humble parentage, devoid of the opportunities of education, by deep and earnest study he developed that masterly germ which nature had given him, and became one of the greatest lights of the nineteenth century. He has been deservedly ranked among the bouquet of chivalrous and illustrious knights, whose lance was ever ready for the defence of religion and justice and right, when faith needed champions more than at any other period in the world's history. His name deserves to be linked with that of Görres, O'Connell, De Gerlache, Rossi, Lamoricière, Montalembert, Veuillot, Dechamps, Marshall, Ward, Garcia Moreno, Mallinkrodt, and Windhorst, whom to name is to praise, and theirs is the roll-call of that illustrious band, mainly laymen, who did more, perhaps, for the uplifting of religion than the priests and bishops of their age. His religious experience had passed through the gamut of human vagaries, from the oppressive gloom of Presbyterianism to unbelief, and, at last, into the full light and peace of truth. At nineteen years of age he wrote of himself: "I have done my best to find the truth, to experience religion, and to lead a religious life, yet here I am without faith, without hope, without love. . . . My life is a stream that flows out of darkness into darkness. . . . In attempting to follow the light of reason alone have I not lost faith, and plunged myself into spiritual darkness?" To the astonishment and disgust of the pseudo-intellectual world he surrendered to the convincing arguments of the Catholic Church, and he was baptized into its communion, October 20th, 1844. Ever after his towering genius was at rest, and his powerful pen was tireless in the defence of the one Catholic and Apostolic Church. But with this step, in a measure, he lost caste, and was taboo with the protæans of the then prevailing philosophic school. Not so, however, was he regarded by the solidly learned. A distinguished scholar and professor in Harvard

University was travelling in England, and went to see Lord Brougham. After conversation on various subjects, Lord Brougham said, "And what have you to tell me of Orestes A. Brownson?" This question took the professor somewhat by surprise; for, like others of the Boston aristocracy, he had been accustomed to look down on Brownson as a vulgar *locofoco*. "Why," said he, "I have not much to say of him in Boston. Indeed, I am not acquainted with him." "Then," replied Lord Brougham, "I advise you to become acquainted with him in Boston as soon as you get home. Let me tell you, sir, he is one of the first thinkers and writers, not merely of America, but of the present age." The learned professor went away, it is said, somewhat abashed. Dr. Brownson died in Detroit, Mich., April 17th, 1876.



JOHN GILMARY SHEA, LL.D.
Historian. Died at Elizabeth, N. J.

Of quite a different stamp, but no less distinguished, sincere, and devoted, was another champion of truth, and the chronicler of the early missionaries, John Gilmary Shea. Born in New York July 22d, 1824, on his father's side of good Celtic stock, and on his mother's of one Nicholas Upsall, who came to America in 1620 with Governor Winthrop, Gilmary Shea united what was best of both races, and reflected in his life the virtues of both ancestries. He at an early age entered Columbia College, but was not graduated. He preferred a business career, and took a position in the office of a Spanish shipping merchant. Providence seemed to shape the circumstances of his early life to prepare him for the *rôle* he was to fill in his ripened manhood. He acquired a thorough familiarity with the Spanish language, which in the prosecution of his historical studies was of immense advantage. His first literary effort, written when he was only fourteen years of age, merited the encomium of Bishop Hughes, and encouraged the youth to continue in this line of work. Another step, which although it failed of his aim, but was of great service in his future career, was his novitiate during six years

with the Jesuits. He was to be the eulogist of Brébeuf, Lallement, Bressani, and the martyred Jogues; so it was fit, indeed, that he acquire the spirit and be imbued with that unction which have distinguished the sons of Loyola since their institution.

No field of history in this land that does not bear the trace of his footstep. Nothing has he touched that he has not adorned. But his, too, has been the experience of others, that the labor of the historian may win fame, but fortune is golden in other fields. His works are a complete library of Catholic effort in America, and should be read and treasured by every intelligent Catholic. His private life was that of a true Christian, serene, calm, content in success, resigned in sickness, and to his spiritual superiors docile as a child. As in life he had always striven to serve God, so in death he feared not to meet him. He passed to his reward February 22d, 1892. Of John Gilmary Shea it has been said: He lived well, he wrought well, and he died well.

St. Mary's Church, Hoboken.

The early history of this congregation has been so thoroughly written by the Rev. Anthony Cauvin, that it has been considered advisable to reproduce it, even with its archaic and quaint expressions, as it so faithfully portrays every scene in the advancement of the faith in Hoboken and near by. As one reads this precious gleaning from the past, the heart is filled with regret that others of his compeers had not done likewise. Then we, of a distant day, would not be forced to grope and halt amid a mass of conflicting and contradictory traditions and memories.

Before the year 1836 the Catholics of Hudson and Bergen counties, from Bergen Point to Fort Lee, had no church. They were visited occasionally when sick by a priest of St. Patrick's Cathedral in New York.

In 1836 St. Peter's Church was built in Jersey City, and its pastor had charge of them. In 1841 Rev. Hugh Mohan, pastor of this church, read Mass in Hoboken once a month for nine months. In 1842 Rev. Walter J. Quarter, his successor, also read Mass in Hoboken in the month of September on the occasion of a jubilee. It was then that he appointed Mr. James Tallon to collect every month contributions from the people of Hoboken to pay the debts of St. Peter's Church of Jersey City, which he did for fifteen months.

On January 25th, 1844, Rev. Walter Quarter called the Catho-

lics of Hoboken to a meeting in the house of Mr. Patrick McKeon, and explained to them the advantages of having a church in Hoboken, wherein the divine mysteries might be celebrated, and the rising generations instructed in their religious and moral duties. And it was resolved that the Catholics of Hoboken would unite their endeavors to build a church to be called St. Mary's; that every month they would give a subscription for that purpose. Collectors were appointed to receive these monthly subscriptions. Mr. James Tallon was made treasurer and Mr. Cornelius Donavan secretary. The amount collected from that day until April, 1845, was $148.24.

REV. ANTHONY CAUVIN,
Born August 23, 1810; died May 26, 1902.
Founder of Our Lady of Grace, Hoboken.

On the 6th of December, in 1844, Rev. John Rogers, who lived in Jersey City, came to Hoboken for the purpose of building the church, and read Mass every Sunday in the Phenix Hotel, corner of Washington and First streets, kept by a Catholic woman named Mrs. Sweeny. Not being successful, he left Hoboken on the 1st of April in 1845, having remained only four months.

In the month of May, 1848, Rev. John Kelly, who had succeeded in October, 1844, to Rev. Walter Quarter in St. Peter's Church of Jersey City, came to read Mass on Sundays once a month in Hoboken until October of the same year—that is, for five months. He exhorted the Catholics of Hoboken to subscribe again their monthly contributions, which had been stopped in April, 1845; which being done, their contributions from June, 1848, until April, 1849, amounted to $276.08, which after adding the $148.24 collected before amounted to $424.32. After paying $55.78 for rent, vestments, books, etc., the remainder, $368.54, was placed by Mr. Tallon in Chambers Street Savings Bank of New York to the credit of the church to be built in Hoboken.

From October, 1848, until November, 1851, no Mass was read in Hoboken. In July, 1851, Rev. A. Cauvin, of Nice, in France, was appointed by the Most Rev. J. Hughes, Archbishop of New York, to take charge of the Mission of Hoboken from Five Corners, Hudson City, to Fort Lee; and was directed by him to build a church in West Hoboken first, because it was the most central part of the mission.

A Sunday-school was immediately established in the public school-house of Hoboken, Mr. James Davis, Jr., teaching the boys the catechism until the spring of 1852, when he was succeeded by Mr. James Tallon. Miss Catherine McKeon and Miss Rosanna Davis took charge of the girls. These good persons continued to teach the catechism to the children of Hoboken every Sunday until St. Mary's Church was opened in Hoboken in July, 1855.

Church of West Hoboken.

Mr. James Kerrigan, who resided in West Hoboken, gave to Archbishop Hughes a plot of ground containing about six lots, whereon the church was built during the time between the months of August and November in 1851. The church, vestry, and fence around the ground cost $3,829. The people of West Hoboken and vicinity contributed $424—of Hoboken, $114, and Rev. A. Cauvin collected in New York $1,824.75, thus making a total of $2,362.75.

On the 23d of November, 1851, the church was blessed and dedicated by Archbishop Hughes to Our Lady of Mercy, on account of an oil copy of Our Lady of Mercy of Rimini sent by His Eminence, Cardinal L. Brignole, from Rome to Rev. A. Cauvin for the new church. This painting was given to the Cardinal to be sent to some foreign mission by Mr. Nicholas Paci-Ippoliti, of Rimini, who afterward by his letter of the 23d of August, 1853, to Rev. A. Cauvin, acknowledged his indebtedness to Our Lady of Mercy and to the prayers of the congregation of West Hoboken for his miraculous escape from imminent death in an explosion of powder.

In 1852 the sacrament of Confirmation was administered in the church to one hundred and twenty-six persons, half of them being adults or aged persons, by Archbishop Walsh of Halifax, Archbishop Hughes preaching at the High Mass.

In 1854 a house was built for the sexton in the rear of the church at a cost of $328.

On the 3d of September, 1854, Confirmation was again administered in the church to one hundred and thirteen persons by Rt. Rev. James Bayley, first Bishop of Newark and the State of New Jersey. On these two occasions Confirmation was administered to the people of both Hoboken and West Hoboken. The two places formed at that time but one parish.

On the 9th of September, 1860, the Stations of the Cross were established in the church, and it was decorated with fifteen large oil paintings. These were presented to the church by its pastor, Rev. A. Cauvin, and were on that day solemnly inaugurated with a sermon by Dr. Neligan, of New York. Toward the close of September, 1860, a mission was given in the church by Fathers Gaudentius and Anthony, Passionists from Pittsburg, and the result was a great spiritual benefit to the congregation. It was then agreed with Bishop Bayley that the Passionist Fathers would take charge of the mission of West Hoboken, and that they should always have with them a German Father for the benefit of the Germans of the locality.

In November, 1860, in expectation of the Passionist Fathers, Rev. A. Cauvin repaired the church and house, having them painted inside and out. He established a choir by opening a singing school for the young persons of the congregation, and had them instructed for six months by a singing teacher. Thus when the Passionist Fathers came, they found the church painted and repaired, decorated with oil paintings and Stations of the Cross, and a choir, accompanied by a melodeon, to sing Mass and Vespers.

Mass had been sung in the church of West Hoboken from its opening on the 23d of November, 1851, until the opening of the church of Hoboken in July, 1855, on Sundays and on the principal solemnities until Christmas, 1860. It was also sung every Sunday from Christmas, 1860, until the arrival of the Passionist Fathers in April, 1861. Vespers were also sung during the Lent of 1861, and the Stations of the Cross performed every Sunday.

On the 21st of April, 1861, the Passionist Fathers took formal possession of the church and mission, and were on that day solemnly installed by Rev. A. Cauvin, who had built the church and attended to it for the space of ten years. It was Father Dominic, Provincial, accompanied by Father Vincent and Brother Lawrence, who took possession of the church. It was agreed in the sermon of installation delivered in the church on that day between the Passionist Fathers and the people represented by Rev. A.

Cauvin, that the limits of the new mission would be the hill of the Palisades. Those who lived on the hill were to be under the jurisdiction of the church of West Hoboken, whereas the natural limits of the jurisdiction of the church of Hoboken extended to all those who lived at the base of the hill as far as Mr. King's Point or the coal-yard.

In 1851 and 1852 Rev. A. Cauvin established the stations of English Neighborhood, Bull's Ferry, and Fort Lee. These he visited alternately every Sunday to read Mass, hear confessions, and teach the catechism to the children. In English Neighborhood he read Mass in the house of Mr. Monahan, a venerable old Irishman. The population of Bull's Ferry consisted in part of two hundred or moremen who were working in the quarry. It was from this place that the Russ pavement used in Broadway, New York, was taken. As there were many children in the place, Rev. A. Cauvin sent a teacher from Hoboken to give instruction in the catechism. More than half an acre of ground on the road between Bull's Ferry and English Neighborhood was given by Mr. Arthur Green, a resident of the latter place, to Bishop Bayley for the purpose of building on the spot a Catholic church.

In Fort Lee neighborhood Mass was first read by Rev. A. Cauvin at the home of Mr. Conway of Pleasant Valley, or as it was sometimes called, Tillietudlum. Later on it was read at the Kenny house, now Dr. Anderson's. Rev. A. Cauvin was accustomed to go there on Saturday evening to teach the children the catechism; then on Sunday morning he would hear confessions, preach, say Mass, baptize children, and then return to West Hoboken to say Mass and preach. Rev. A. Cauvin often read Mass on week-days at Mr. Burns' house near the Palisades at Fort Lee, his only travelling accommodation being a boat. At this place he found young persons of seventeen and eighteen years of age who had never seen a priest, and who were perfectly ignorant of religion, knowing only the few prayers taught them by their parents.

From 1852 until 1859 first Communion was given twice in both Fort Lee and Bull's Ferry, and these children were confirmed in Hoboken and West Hoboken. A chalice, two vestments, and a missal were presented to Fort Lee by Rev. A. Cauvin.

In 1853 he bought four lots of ground on upper Fort Lee for a church; but these were afterward sold for the benefit of the Church of the Madonna, built by Dr. Anderson on the ground he gave for that purpose to Bishop Bayley. Rev. A. Cauvin attended

Fort Lee regularly every fortnight in summer and every month in winter until January, 1859, when it was made a new mission and given to the charge of Rev. Francis Anelli, assistant priest to Rev. Cauvin. This mission included Fort Lee, Hackensack, and Lodi, which last place was also attended by Rev. Cauvin from August, 1858, until January, 1859.

Church of Hoboken.

After having built the Church of Our Lady of Mercy in West Hoboken, Rev. A. Cauvin came to reside in Hoboken, the principal place of his mission. Here he read Mass on week-days and heard confessions in a private chapel in his own apartments in the house on Southeast Washington Terrace, corner of Newark Street. Here he remained until May, 1855, or until the time the church and house on Willow Street were finished.

On the 28th of May, 1852, he applied to the Hoboken Land and Improvement Company for a plot of ground whereon to build a Catholic church. As a result the company gave him on the 3d of August, in consideration of $1, a quit-claim deed to a plot of ground in the Church Square, commencing 265 feet from Garden Street, and running 75 feet along Fourth Street, and being 100 feet deep in the square. The deed was made in the name of Archbishop Hughes, of New York, and his successors. This deed was duly filed in the clerk's office of Hudson County on the sixth day of September in the year 1852, in Liber 25 of Deeds, pages 373, 374.

But after asking the legal advice of Mr. Wright, of Five Corners, and Mr. James Grover, of New York, and examining in Hackensack the original maps of Hoboken, filed in 1804 in the clerk's office of Bergen County, where Church Square is marked only Square, he came to the conclusion that Square, which was improperly called Church Square in a map of Hoboken, published by the Hoboken Company in 1851, was a public square, and therefore the company had no right to give or sell any portion of that ground, and the Catholics had no right to build a church on it. The Methodists, who obtained from the same company ground on the square, had built their church there in 1846. The conclusion turned out afterward to be true, for in 1864 the city of Hoboken sued the Methodists in a bill of ejectment before the Supreme Court of Hudson County, and the Methodists were condemned by

a decision of the jury on the 18th of October, 1865, declaring that square a public and an ornamental square.

The Dutch Reformed, who had already built the foundation of their church on the northeastern corner of that square, hearing that the Catholics would not venture to build their church, stopped the work and purchased ground in Hudson Street, between Fifth and Sixth streets; and shortly afterward Rev. A. Cauvin bought from them the window frames they had already prepared and placed them in his church.

On the 14th of May, 1853, Rev. Cauvin wrote to the company, enclosing a copy of the legal advice, and even sent to Mr. Edwin Stevens a deputation of the principal Catholics of Hoboken; but he refused to give other ground, saying that that square was dedicated by his father, John Stevens, for church purposes.

On the 5th of November, 1852, Rev. A. Cauvin called the Catholics of Hoboken to a meeting in the public-school house, situated on Church Square, for the purpose of devising means of building a church in Hoboken. Peter Meehan was called to the chair, and John Kerrigan elected secretary. Rev. Dr. Cummings, pastor of St. Stephen's Church, New York, was present and addressed the meeting. They subscribed $745 for the erection of the church. On the 6th of December, 1852, they had a second meeting, Mr. Francis Bolting in the chair. They subscribed $203, and appointed collectors for each ward.

On the 10th of June, 1854, Rev. Cauvin bought from the Hoboken Land Improvement Company three lots of ground on Willow Street, fronting the public square, corner of Fifth Street, running 75 feet on Willow Street and 95 on Fifth Street, for the sum of $2,600; that is, $1,000 for the corner lot and $800 for each of the other two lots. Of this sum $250 was paid on account. The deed of these three lots was made on the 28th of November, 1856, in the name of Rt. Rev. James R. Bayley, Bishop of Newark; and was filed on the 6th of March, 1857, in the clerk's office of Hudson County, and the balance of the whole amount paid to the Hoboken Company.

On the 4th of September, 1854, the corner-stone of the new church was laid by Bishop Bayley, of Newark, at 4 P.M., a large number of clergymen being present. The labor and temperance societies of Jersey City and Hoboken, accompanied by their band, marched from Mrs. Martha Cook's house on Hudson Terrace, down Hudson Street and Fifth. Their number was about seven hundred and fifty. After the ceremony Bishop Bayley preached

to a very large audience, although the weather on that day was extremely warm. A collection was afterward taken up.

From July, 1854, until June, 1855, a low Mass was read every Sunday in Hoboken, in the public-school house, on the square, at eight o'clock. The men were to pay one shilling and the women six cents. These contributions with the collections amounted at the end of that time to $745.40.

The amount received for building the church from January, 1844, until June, 1855, is as follows:

Collected in 1844 and 1848, with its interest	$511 70
Legacy of Michael Kelly	212 00
Subscriptions in Hoboken and other places in 1852–54, with interest	1,818 84
Laying of the corner-stone on the 4th of September, 1854.	295 92
Excursion on the 24th of September, 1854	141 25
Collected in New York	125 00
Collection in the temporary chapel from 2d of July, 1854, until 24th June, 1855	741 40
	$3,846.11

The expenditures for building the church and the house, altar, furnace, furniture, and the $200 paid on account of the organ, amounted to $10,142.40. A loan of $5,000 was obtained in the year 1855 from Bishop Bayley. On the 24th of June the church was solemnly blessed and dedicated by Bishop Bayley to Our Lady of Grace, in presence of a large congregation. The beautiful painting at the back of the altar is an excellent copy of the Madonna of Foligno, painted by Raphael in 1509, made by order of Charles Felix, King of Sardinia, and bequeathed to him by the Duke of Genoa, second son of Charles Albert, his successor on the throne of Sardinia, and brother of Victor Emmanuel, present King of Italy. This painting with its frame was given by the Duke to Rev. A. Cauvin, who, in turn, gave it to the church.

In spring, 1856, the two side altars were added to the church, the one to be dedicated to St. Quietus, the other to the Society of a Good Death, Bona Mors. Mr. Noguet, of New York, presented to the church the painting of the Crucifixion, which is at the altar of the Bona Mors. At this time, also, were made the baptismal font and the two confessionals.

On the 1st of June, 1856, there took place the solemn translation of the relics of St. Quietus, martyr; the ceremony being performed by Bishop Bayley. The procession started from the par-

sonage, the young Levites carrying palms, the priests singing the Litany of the Saints, and the Bishop carrying the relics in their shrine, which, after being incensed on the main altar, were placed on the altar destined for them. The Bishop preached an eloquent sermon. "He was certainly inspired by the Holy Ghost," said a French lady of great learning and piety. It was the first ceremony of this kind that had taken place in America. It attracted a great number of people from the surrounding cities. All the newspapers throughout the land spoke of it, and *Leslie's Illustrated Magazine* contained in its next number an article accompanied with illustrations showing the interior of the church, the shrine, the altar of St. Quietus, and the likeness of the Bishop. The relics of St. Quietus were found on the 29th of January, 1849, in the Cemetery of Pretextatus in Rome, together with the vase containing his blood, and the marble slab on which was engraved the following epitaph: *Quietus qui vixit annos quinque menses duo in pace.* These relics were given to Rev. A. Cauvin by His Holiness Pope Pius IX., through the protection of His Eminence Cardinal Brignole, on the 27th of July, 1850, with the faculty of retaining, giving to others, or exposing to the public veneration of the faithful in any church, chapel, or oratory whatever. The decree of donation of these relics was signed on the 21st of July, 1850, by Fr. Joseph Cartellani, Episcopus Prophyriensis Sacrarii Apostolici Prefectus. At early Mass on the day of the translation Bishop Bayley administered the sacrament of Confirmation to one hundred and one persons.

FIRST CATHOLIC PUBLIC SCHOOL, HOBOKEN.
Built by Rev. A. Cauvin, in August, 1864.

At the end of September and at the beginning of October, 1856, the first mission was given at the church by the Paulist Fathers of New York, at which time about eight hundred persons approached the sacraments. In October of this year Five Corners, now Hudson City, was detached from the mission of West Hoboken, and a little church was built there by Rev. J. Coyle, of Jersey City, who had it in charge.

In December, 1856, the Society of the Living Rosary was established in Hoboken, and twelve circles of fifteen members each were immediately formed, making in all one hundred and eighty members. The following Sunday another circle was formed, there being then two circles of men and eleven of women. Rev. John Hogan, pastor of Belleville, addressed the society on that occasion. The members of the society meet in the church on the first Sunday of every month, an instruction is then given, tickets are distributed, contributions are collected, and rosary is said. In 1856, before Lent, the Stations of the Cross were established.

In 1857 many improvements were made in the church and house. The ceiling of the church was made with canvas covered with painted paper, and the walls of the church were painted and frescoed. The sanctuary was treated in the same manner. The Bishop's throne and pulpit were also made; and to the house were added a kitchen and piazza.

On the 17th of January in 1857 the Bishop lent $3,000 to the church; and this, with the $5,000 lent in 1855, made $8,000. With this $3,000 was paid the balance due to the Hoboken Land Company for the three lots of ground bought. The deed, which was given on the 28th of November, 1856, with interest from the 10th of June, 1854, amounted to $2,775.

On the 29th of March, 1857, by a rescript of Archbishop Bedini, secretary of the Propaganda a Fide, His Holiness Pius IX. granted to Rev. A. Cauvin, pastor of the Church of Our Lady of Grace of Hoboken, and its successors forever, the privilege of imparting the Papal benediction three times a year to the faithful of the Church: on the festival of the patronage of St. Joseph for the Bona Mors Sodality; on the festival of Our Lady of Grace on the first Sunday of July; and on the festival of Our Lady of the Rosary on the first Sunday of October, for the Living Rosary Society. The Bishop approved the privilege.

On the 5th of June, 1857, Rev. Peter Beckx, Superior General of the Jesuits, granted to Rev. A. Cauvin the privilege of erecting in the church of Hoboken the Sodality of Bona Mors, and aggregating it to the mother sodality in Rome, with all the indulgences, etc. The sodality has since been in a flourishing condition. There has always been a service in the church for that sodality every Friday evening at 7:30 o'clock, the services consisting in the recitation of the rosary, a sermon, the singing of the Litany of the Blessed Virgin, prayers for the sick, the afflicted, and the

dying, for the souls in purgatory, benediction of the Blessed Sacrament, and the recitation of the De Profundis.

On the 20th of June, 1858, the ceremony of the solemn coronation of Our Lady of Grace took place. This ceremony had been announced to the people since April, and they were waiting for it with impatience. The Bishop had granted forty days' indulgence, and the Pope a plenary indulgence to those who would be present at the Papal Benediction; and, in consequence, an immense crowd of people came from New York and surrounding places, even from other States. The crown had been given by Her Highness the Duchess of Genoa, the widow of the Duke of Genoa, to Rev. A. Cauvin. It was given to him in 1856, when he went to Turin and applied to the Duchess for the donation. A platform with steps was raised behind the altar to reach the head of the Blessed Virgin. The procession, which started from the house, was composed of many priests, a crowd of small choir boys, young girls dressed in white, each carrying a bouquet of flowers, and lastly, the Celebrant, carrying the crown on a red velvet cushion. On arriving at the altar, the crown was deposited upon it; the Bishop blessed it, and then ascending the platform, placed it over the head of the Blessed Virgin. He then returned to the altar where a solemn Te Deum was sung. During the High Mass the Bishop preached an appropriate sermon. At the early Mass the sacrament of Confirmation was administered to one hundred and thirteen persons.

A fair was held in May, which gave a profit of $1,115. On the 21st of August, 1858, Rev. A. Cauvin bought from the Hoboken Land Company two lots of land in the rear of the church and house, fifty feet along Fifth Street and one hundred feet parallel with Willow Street, for the sum of $750. The deed, given in the name of Bishop Bayley, was recorded on the 2d of September, 1858.

The Paulist Fathers Baker and Hecker from New York preached in the church at Mass and Vespers, it being the first Sunday of September, 1858, the feast of St. Quietus. The collections taken up on this day were given to the Paulist Fathers for their new church and monastery at Fifty-ninth Street. This was the first money collected for the new building.

On the 15th of December, 1858, Fort Lee, Hackensack, and Lodi were erected by the Bishop into a new mission, and therefore detached from that of Hoboken; and on the 5th of January, 1859, Rev. Francis Anelli, assistant priest of Rev. A. Cauvin, left Hoboken to take charge of it.

On the 18th of July, 1859, Mr. Richard Conover, who had already begun to dig the foundations of tenement houses on the two lots south of the priest's house on Willow Street, kindly consented to exchange these two lots of ground for two other lots south of them, if Rev. Cauvin would pay him $1,000 for the stable he had built in the rear of the two lots. Rev. Cauvin accepting this proposition, on the 22d of September, 1859, the Hoboken Land Company gave him in his own name the deed of these two lots of ground joining the house, with a mortgage of $1,800, the value of the two lots. Besides this Rev. Cauvin gave $115 to the architect who had obtained that exchange from Mr. Conover.

On the 14th of September, 1859, Rev. Cauvin bought, in his own name, from the same company some ground in the rear for $450. As soon as the mortgage was paid, he transferred the three lots to Bishop Bayley by an indenture of the 14th of April, 1860, which was recorded on the 28th of January, 1862.

The Hoboken Land Company gave to Bishop Bayley a lease for 999 years of the alley-way, 10 feet wide and 125 feet deep, from Fifth Street, between the church ground bought on the 28th of November, 1856, and the ground bought afterward on the 21st of August, 1858, and on the 14th of September, 1859. This lease was renewed.

As soon as possible Rev. A. Cauvin repaired the stable previously purchased from Mr. Conover, and converted it into a select temporary school and a dwelling-house for a teacher. On the first Monday of September a select school was opened in that house with Miss Sarah Mahoney for the teacher. For fifteen years she had been teacher of the English department in St. Vincent de Paul's French Church of New York, under the direction of Father Lafont, to whom Rev. A. Cauvin had been an assistant for the four years preceding his coming to Hoboken. This select school for young ladies and small boys continued to flourish until the parochial school was built in 1864, Miss Mahoney still being the teacher. The contributions of the children sufficed for the support of the teacher and the repairs of the school and house. In August, 1859, the gas was introduced in the church and in the house. It cost $762.

In November, 1859, Rev. A. Cauvin established a ladies' benevolent society for the poor of Hoboken. Mrs. Peter Mahon was elected president, Mrs. Frances Bolting vice-president, Mrs. Pychowska treasurer, Miss Celestine Arras secretary, and Miss Sarah Mahoney in charge of the wardrobe. These ladies con-

tinued in office and worked very hard and with great zeal in behalf of the poor until the Sisters of the Poor came to Hoboken in January, 1863. To pay for the ground purchased in 1859, a fair was held in November, 1859, which gave a profit of $1,313; and an excursion was given with a net profit of $653.73.

There took place on the 10th of June, 1860, the solemn inauguration of forty-two oil paintings which Rev. Cauvin procured from Italy to decorate the church. Some of these paintings are original; some as old as one hundred and fifty-seven years. The ceremony was performed by Bishop Bayley, who preached at the High Mass. The proceeds of the ceremony and the funds of the Rosary Society paid for the paintings and their frames. This was the third ceremony of a new kind performed in America, and it served to excite the zeal of the clergy in adorning and ornamenting the churches, according to the true Catholic spirit, and thus distinguishing them from the Protestant churches. At the early Mass Bishop Bayley administered the sacrament of Confirmation to sixty-seven persons.

On the 24th of November, 1861, Dr. Cahill delivered a lecture on the Holy Eucharist and transubstantiation for the benefit of the Ladies' Benevolent Society. On the 21st of April, 1861, the church of West Hoboken with all the territory on the hill of the Palisades was detached from the parish of Hoboken, and given to the Passionist Fathers.

On the 29th of January, 1862, a deed was given by the Hoboken Land Company to Bishop Bayley of a piece of ground 5 by 75 feet, on the rear of the school ground and Mr. Conover's houses, 100 feet from Fifth Street to 175 feet south. This was done to make square the ground bought on the 14th of September, 1859. Confirmation was given in April, 1862, to one hundred and seventeen persons.

On the 11th of January, 1863, the Sisters of the Poor of St. Francis came to Hoboken from Cincinnati, and established a house of their order on Meadow Street, No. 134. Sister Antonia was Superior and Sister Felicita the Mother Superior in America. As there was no house to be rented, Mr. Bryan Smith, a worthy Catholic of Hoboken, bought a house and rented it to the Sisters for $200 a year. Before their arrival, Rev. A. Cauvin made an appeal to the congregation to help him in paying the rent, furnishing the house, and preparing some provisions. The people contributed very liberally. More than $700 was paid in cash, the house was furnished with twenty-eight beds, all the necessary

kitchen utensils and furniture, and provisions for four months. The ceremony of their installation took place in the church at the High Mass. After the High Mass Rev. Cauvin presented the Sisters with a painting of St. Mary of the Poor, under whose protection he placed them, recommending them to take care of the poor without distinction of creed or nationality. In the afternoon their house was blessed and opened to the public for inspection. The Sisters took immediate charge of the poor, the sick, and the orphans. The ladies of the benevolent society, who had taken care of the poor for the space of three years, placed in the Sisters' hands all their funds, and their most precious treasure, the poor themselves. The little association of St. Vincent de Paul that had been formed in Hoboken two years previously did the same, and both societies were dissolved.

In August, 1863, Rev. Cauvin called the male members of the congregation to a meeting, where it was resolved to build a school house on the two lots of ground bought in 1859 for that purpose. Mr. A. Lockwood, the architect, made the plan, Mr. Timothy Foley, of Hoboken, was the contractor for the masonry work, and Daniel Meystre for the carpenter work. It was immediately begun, and in October, 1863, Bishop Bayley came to lay the corner-stone, and preached an eloquent sermon on the necessity for Catholic schools. The school was finished in August, 1864, at the cost of $11,892, which was all paid in 1865, as can be seen by the reports of 1864 and 1865.

On the 1st of September, 1864, the parochial schools were opened for both sexes. The Sisters of Charity of Madison were invited to come and take charge of the girls and small boys, and a layman for the large boys. Then the select school was dismissed, and the worthy teacher entered the Order of the Visitation in Brooklyn.

As soon as the school was organized a Mass was read every Sunday at nine o'clock for the children, who sang hymns under the direction of their music teacher, Miss Catherine Hogan, of Hoboken. The children also sang every Friday evening during the service for the Bona Mors.

In June, 1861, Bishop Bayley came to give confirmation in the church to one hundred and four persons, and in the evening after Vespers he delivered a lecture on his journey to Rome for the benefit of the school.

On the 20th of September, 1864, in pursuance of an act approved February 17th, 1864, the Church of Hoboken was incor-

porated under the name of the Church of Our Lady of Grace, Hoboken, recorded October 3d, 1864. On the 10th of March, 1865, the trustees elected Bishop Bayley president, Rev. A. Cauvin treasurer, and L. DeGrand Val secretary. On the same day they adopted the by-laws.

On January 11th, 1865, the Forty Hours' devotion was for the first time established in the church, according to the general order of the Bishop, who assigned a different Sunday for each church in his diocese. Father Gaudentius, of Hoboken, preached on two evenings. This devotion produced excellent fruits; eight or nine hundred persons received Holy Communion.

On the 5th of February, 1865, a mission was given in the church by Father Smarius and Father Converse, Jesuits of Chicago. The church was always crowded. Seventeen hundred and fifty persons received Holy Communion during the mission.

In August, 1865, they began to build the hospital and asylum for the Sisters of the Poor on five lots purchased from the Hoboken Land Company on Willow Street, corner of Fourth Street. The deed was given to Bishop Bayley on the 16th of November, and recorded on the 23d of November. Mr. Keely, of Brooklyn, was the architect, Mr. Timothy Foley the mason, and Mr. Read, of Boston, the carpenter. It will be under the exclusive control of the Bishop and the Sisters of the Poor. For building this hospital and asylum the people of Hoboken contributed $4,600, and the fair, which was held in Odd Fellows' Hall in October, 1865, gave a net profit of $5,500.

On the 5th of October, 1865, was organized a Temperance Benevolent Society in Hoboken after the plan of the Society of St. Patrick's Cathedral in Newark, recommended by Bishop Bayley in a circular to the clergy, on the 22d of September, 1865. This is also a religious society, since they have a chaplain, who is the pastor of the church, for supervisor, and the members must receive the Holy Communion three times a year. In 1843 there were but 71 houses in Hoboken and 59 rum-shops.

In September, 1857, Rev. A. Cauvin took the census of the Catholics of Hoboken, when he found that there were in the city of Hoboken 1,600 Catholics, as follows: 568 married persons; 341 single persons, 638 children, 83 unknown, principally Germans. Total, 1,600. These married and single persons formed 304 families. Out of the 341 single persons 204 were girls living out, and the remainder, 137 men and women single. Out of the 638 children, 179 were under six years of age, 254 between six and fif-

teen years of age, 205 above fifteen years of age. One family had 11 children and another 10; 1 had 9, another 5; 5 had 7 children each, and 12 had 6 children; 13 had 5 children, and 27 had 4 children. The other 215 families had 1 or 2 children, or none. This census was taken for the purpose of knowing all the children and their residence, in order to bring them to the catechism.

The population of Hoboken was in 1861, 9,662; that of Jersey City, 29,226; that of Hudson City, 7,229; of Newark, 71,941; of Paterson, 19,586; Trenton, 17,221; Camden, 14,358; Elizabeth, 11,568; New Brunswick, 11,255; Orange, 8,977; Rahway, 7,138; Morristown, 5,986; and Hackensack, 5,488. The population in 1865 was: In Hoboken, 12,973; in Jersey City, 36,370; and in Hudson City, 10,509.

The population of Hudson County in 1850 was 21,819; in 1860 it was 65,923; and in 1865 it was 81,900. The population of the State of New Jersey in 1850 was 468,319, and in 1860 it was 659,998.

The principal presents made to Rev. Cauvin for the church, or which Rev. Cauvin gave to the church, were: (1) A silver chalice given by the old Countess of Cavour (Turin) in 1852, which chalice was stolen from the church in 1863 in the month of November. (2) Another chalice, also in silver, given in 1854 by a Marchioness of Genoa, a friend of Mrs. Serafina Archini, the sister of Rev. A. Cauvin, and which he gave to the church of West Hoboken. (3) The great painting of Our Lady of Grace in the church of Hoboken, given by the Duke of Genoa in 1853. (4) The painting of Our Lady of Mercy in the church of West Hoboken, sent by His Eminence Cardinal Brignole. (5) A chalice engraved with the name and imperial arms of Emperor Napoleon III. (6) A large sanctuary lamp with the imperial arms given by the same emperor. This lamp was the same that was bought for the chapel of the Tuileries at the time of the consecration of Charles X. (7) A silver ostensorium, by Victor Emmanuel, King of Sardinia. This present was made to Rev. Cauvin in recompense of the services rendered by him for so many years to the Italians of New York, especially to the Genoese, whom he attended in their sickness, instructed, and many of whom continued to come to him for confession. (8) Some vestments from the family of Cavour, of Turin, and other acquaintances of Rev. A. Cauvin.

In the spring of 1849 some gentlemen of Jersey City, Hoboken, and Five Corners formed a company for the purpose of buying

ground for a cemetery for the benefit of the Catholics of Hudson County, as these had no other place to bury their dead than in Calvary Cemetery of New York. On the 21st of April, 1864, they organized themselves into a corporation, according to the general law of the State of New Jersey, the certificate of which was recorded on the 22d of April, and elected nine trustees, James R. Bayley being chairman and Anthony Cauvin secretary. On the 28th of April, 1864, the board of trustees elected the following officers: Bishop Bayley, president; Rev. J. Kelly, vice-president; Rev. Anthony Cauvin, treasurer; and Rev. D. Senez, secretary. The corporation took the name of the Hudson County Catholic Cemetery.

On May 6th, 1866, Bishop Bayley administered Confirmation to one hundred and eighty-six children and grown persons. Andrew Thorman, a convert at the age of ninety years, was confirmed on this day.

On this day at 4 P.M. Bishop Bayley blessed the new St. Mary's Hospital, which the Sisters of the Poor occupied the week previous. He went in procession from the church, accompanied by the children, who had received first Communion and Confirmation in the morning, by eight clergymen, the temperance societies of Hoboken and Jersey City, and the cadets of both cities, with a band of music. He preached in the chapel of the hospital, and gave in it the benediction of the Blessed Sacrament. A great concourse of people attended the ceremony. The societies paraded through the streets of Hoboken after the ceremony.

In the evening the Bishop lectured in St. Mary's Church for the benefit of the hospital.

On the 28th of September, 1868, Bishop Bayley blessed solemnly the upper part of the Hudson County Cemetery, from the middle cross and the vault to the meadows. Two blocks had been previously blessed by Rev. Cauvin in 1866. The Bishop was accompanied by all the pastors of the Hudson County churches. He preached a beautiful sermon to the people who came to witness the ceremony, which began at 9:30 o'clock and ended at noon.

On April 28th, 1869, Rev. Daniel J. Fisher, assistant pastor of Hoboken, died in St. Mary's Hospital, after ten days of sickness, in great sentiments of piety, patience, and faith. His funeral took place on the 30th of April, in presence of the Vicar-General and twenty-six priests of the diocese.

On the 3d of August, 1869, the clergy of the diocese presented

an address to Bishop Bayley with $5,000; and on the following day he started for Rome to the Ecumenical Council (Vatican).

In September, 1871, the Bishop appointed Rev. Cauvin to take care of the Germans of Hoboken. October 8th the Rev. Cauvin called the Germans to a meeting for the 15th, when about forty German families were present. And on October 22d the Rev. Angelus Kempen (a secularized Carmelite) began to say Mass in a hall kindly put at his disposal by Peter Kerrigan in Grand, corner of Newark Street.

The Rev. Kempen having failed to form a German congregation in the meadows, where his temporary chapel was filled with other people than Germans, the Bishop ordered him to look for a more decent place, and forbade him to preach in English and to have anything to do with the Irish, as his mission was for the Germans only. On the 5th and 12th of May, 1872, he opened a temporary chapel in a hall on Meadow Street, between Fifth and Sixth, and it was filled with Germans. There are in Hoboken between three and four thousand German Catholics. There is no place in the United States where there are more elements for a German congregation than in Hoboken. They need only a church for themselves. But having again disobeyed his orders, and preached in English, and coaxed the Irish in his chapel, and thus failed again, the Bishop invited Father Durthaller, a Jesuit of New York, to take charge of the Germans, and dismissed the Rev. Kempen. After Bishop Bayley went to Baltimore as Archbishop, Dr. Corrigan, the administrator, invited Father Durthaller to keep his engagement; but this he refused to do unless he had also the power of administering all the sacraments to all the Catholics of Hoboken, whether Germans or Irish. Dr. Corrigan was obliged to comply with his demand as a condition *sine qua non*, and December 3d, 1872, he came to Hoboken, and read Mass and preached in his chapel for two Sundays.

Rev. Cauvin disapproved of this arrangement as against the constitution of the Church as defined by the Council of Trent, the Second Plenary Council of Baltimore, and the synod of the diocese, which condemn *nominatim* the jurisdiction of two pastors *ex æquo* over the same flock; and then Rev. Durthaller left Hoboken. Mass was then read occasionally in the German chapel on Sundays, till Dr. Corrigan appointed the Rev. Father Martens to take care exclusively of the Germans. He came to Hoboken March 3d, 1873.

On July 1st, 1873, Rev. Cauvin wrote to Bishop Corrigan, that

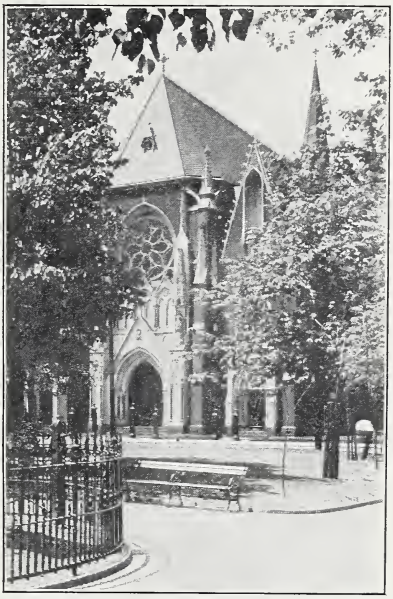
after twenty-six years of uninterrupted labor in this country, twenty-two in Hoboken, with only three months' vacation, seventeen years ago, he felt the need of rest, and therefore he had determined to resign his place and go to Nice, France, his native country. On August 3d, Sunday, Rev. Cauvin announced to the congregation his resignation for the sake of his health and need of rest, and August 9th he left Hoboken for France.

The Rev. Anthony Cauvin, born August 23d, 1810, at Sclos, a little hamlet near Nice, was the youngest of ten children. The child of exemplary parents he was the third to enter the priesthood. His preliminary studies were made in his native town, and his theological studies, until closed by the Revolution of 1830, in the seminary of Avignon. He afterward went to Turin and Rome, where he was ordained priest by Cardinal Brignole-Sale, October 12th, 1834. The register of the clergy of the Newark diocese states that he had been a member of the Order of Mercy. For some years he taught in a college near Genoa, but his health forced him to abandon that kind of work, and for a short time he was a tutor in the family of Count Cavour, the father of the famous minister. In 1847 he determined to go to America, and, on landing, associated himself to Father Lafont, then pastor of the French Catholic Church on Canal Street, New York. He remained three years in this position, and in 1850 he was assigned by Archbishop Hughes to the mission of Cold Spring and West Point on the Hudson. After spending a year in this assignment, Father Cauvin was sent to establish a parish in the territory between the Hudson and Hackensack rivers, the history of which he has so carefully and so charmingly written. There is no doubt that his health was shaken by his constant and laborious pastorate. But there were other motives which prompted him to bid adieu to ties which had so long bound him to the Catholics of Hoboken—the necessity for a larger church, the departure for Baltimore of his old friend, Archbishop Bayley, to whom he was more than devoted, and the friction between those in charge of the hospital and himself with regard to the disposition of the proceeds of the fair, held for the benefit of the hospital, and which amounted to $8,000.

Sisters Paula and Afra complained to the administrator, the Very Rev. Dr. Corrigan, that these moneys had been diverted from their legitimate uses by Father Cauvin. This led to quite some correspondence between the head of the diocese and

the pastor of St. Mary's, until, finally, on November 20th, 1869, Dr. Corrigan wrote to Father Cauvin, "forbidding him positively from alienating the fair money from its legitimate channels, and asking him to announce to the congregation on the following Sunday that the hospital debt would be paid off to the extent of $8,000." Some weeks later he complied with the demand of his ecclesiastical superior. Father Cauvin spent the remaining years of his life in Nice. In 1881 he built at Sclos a chapel in memory of his brother Don Sixte Cauvin, who died the year before; and in the cemetery of the same hamlet he erected his own monument with the following inscription:

"The priest, Anthony Cauvin, born August 23d, 1810. The founder and for twenty-three years rector of the Church of Our Lady of Grace, of the City of Hoboken, in the United States of America. In his own lifetime he erected for himself this stone, in the year of God, 1884." He died at Nice, May 26th, 1902, in the ninety-third year of his age, and in the sixty-eighth year of his sacred ministry.



CHURCH OF OUR LADY OF GRACE, HOBOKEN.

On Sunday, September 28th, 1873, his successor, the Rev. Major Charles Duggan, was installed pastor, and the solemn high Mass was sung by the new incumbent, assisted by the Rev. Fathers Bergmann and Bettoni, deacon and sub-deacon respectively. Father Duggan, born June, 1831, made his theological studies in St. Bonaventure's College, Alleghany, N. Y., and was received into the diocese of Newark on the exeat granted by Bishop Cornthwaite, of Beverly, England, dated October 23d, 1865. He found a field for his activity in New Brunswick, N. J., where, as assistant to the Venerable Father Rogers, he built the convent, bought the rectory and hospital property, and built the church in Metuchen.

May 18th, 1874, work on the proposed new church was begun

by driving piles for the foundation; and on Sunday, June 7th, the foundation stone was laid in presence of a vast concourse of people, and the various parish and other societies; and on Sunday, July 4th, 1875, the corner-stone was laid by Bishop Corrigan, the Rev. Dr. Lancaster Spalding preaching on the occasion.

In November, 1875, Father Duggan returned to England, and became affiliated to the diocese of Southwark.

January 1st, 1876, the Rev. Louis D. Senez, pastor of St. Mary's, Jersey City, was sent to Hoboken, as the third pastor of Our Lady of Grace. But as he was already advanced in years, the burden was beyond his strength, and he was constrained to crave Bishop Corrigan's permission to return to his old charge, to the congregation he had built up in Jersey City. The Rev. Patrick Corrigan had succeeded him as pastor of St. Mary's, and was not at all inclined to yield to the old pastor's prayers. However, he finally consented to exchange places, and in September, 1876, he assumed pastoral charge of the Hoboken congregation. The Rev. Patrick Corrigan, born in Longford, January 1st, 1835, made his theological studies in All Hallows, Ireland, and St. Mary's, Baltimore, where he was ordained priest June 28th, 1860. His first mission was St. Peter's, Jersey City, and continued until 1863, when he was given charge of the Church of the Madonna, Fort Lee. On the death of Father Kelly, 1866, he was appointed pastor of St. Peter's, Jersey City, May 10th. Circumstances made his appointment not altogether popular, and in spite of his energy, cheerfulness, and activity, he realized that the barriers were irremovable. On May 20th, 1870, Father Corrigan called on Dr. Corrigan, the administrator, to arrange for the dedication of St. Bridget's Church, and stated "that he was anxious, as soon as he paid off the debt—$28,000—on St. Peter's, to be allowed to retire to St. Bridget's, and work there alone; that difficulties would always exist to mar his efficiency at St. Peter's," etc. (diary of Bishop Corrigan).

There was a rapidly growing congregation in the southern section of Jersey City, far from the influence of any parish, one which urgently demanded the presence of the priest. Father Corrigan had secured a valuable site, on which he had erected a small frame church.

The transfer of St. Peter's to the Jesuit Fathers took place April 16th, 1871. Thereupon Father Corrigan went abroad, and remained in Europe six months. During his absence the Rev. Peter L. Connolly attended to the spiritual wants of St. Bridget's.

Hoboken needed just such a vigorous, determined, dauntless priest to carry through to completion the stately church begun by Father Duggan. Under Father Corrigan's pastorate were built the rectory and parish school. Altogether the group of buildings is

INTERIOR OF OUR LADY OF GRACE CHURCH, HOBOKEN.

among the finest to be found in our country, and reflects the highest credit on the generous Catholics of Hoboken, who have reared this magnificent monument of their faith. The Rev. Charles J. Kelly, on the death of Father Corrigan, January 9th, 1894, was appointed rector.

The Rev. Charles J. Kelly, born in Plainfield, N. J., February 2d, 1857, after making his preliminary studies at St. Charles' College, Ellicott City, Md., was graduated from Seton Hall College, and, entering the seminary, was ordained in St. Patrick's Cathedral, June 7th, 1881. His first mission was St. Aloysius', Newark, whence he was transferred to St. Mary's, Jersey City, in 1884. On him mainly devolved the burden of erecting the Catholic Club building on Jersey Avenue, for the young men of Jersey City, among whom he had labored with great fruit. The faithful of Our Lady of Grace have responded to the touch of their fourth pastor, who reopened the schools, built a home for the orphans, and decorated the church.

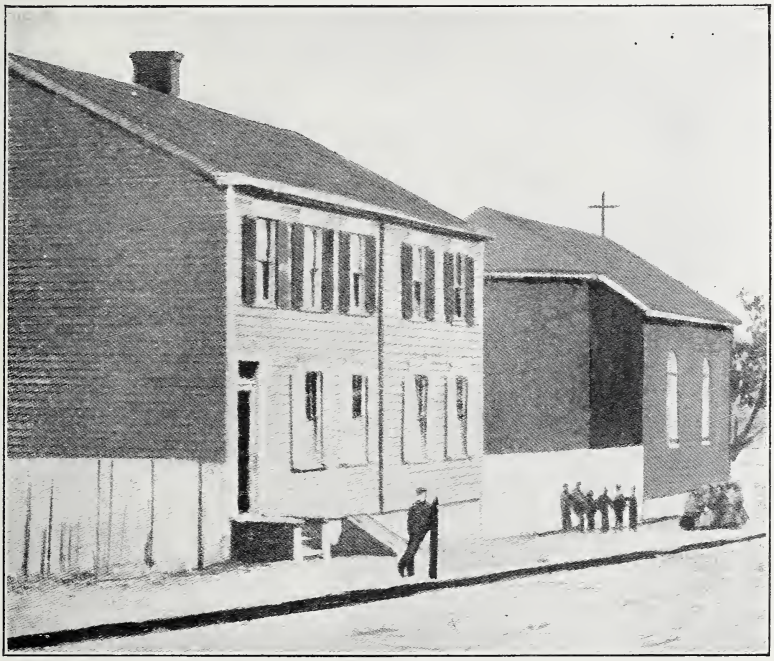
Sunday, November 8th, 1903, was celebrated the silver jubilee of the dedication of the church. The Rt. Rev. John J. O'Connor, D.D., Bishop of the diocese, celebrated pontifical Mass, at which more than thirty priests were present, and a congregation which thronged the spacious edifice. A feature of the celebration was the singing of the children's and chancel choirs—their silvery, guileless voices floating through the arches like the strains of a celestial melody.

St. Mary's Church, Bordentown.

The Catholic church in Bordentown had a very small beginning. We find no mention of divine service being held for the few scattered faithful previous to the year 1837. Before that time the Catholics were too few to have a permanent place of worship, and too poor to support a resident pastor. Besides this the priests in those days were scarce. The missions or stations were many but the laborers were few, and not unfrequently did it happen that the shepherd was obliged to travel upward of fifty miles to attend to the spiritual wants of a dying member of his fold. Under such circumstances how could the few scattered Catholics of Bordentown obtain a resident pastor, even though means were not wanting? We find them, then, betaking themselves to Trenton, whenever divine service was to be held, and worshipping in the little unassuming building which may still be seen on the corner of Market and Lamberton streets. This was the cradle of Catholicity in Trenton. The faithful who worshipped around its rude altar were numbered by tens; to-day they are counted by thousands. This was the parent church of the flourishing congregation of St. John's, while the magnificent structure

of St. Mary's may be looked upon as the offspring of the latter, and St. Francis and our Lady of Lourdes may be properly styled the children of both. It may, with propriety, too, be called the mother church of St. Mary's, of Bordentown, for there our Catholic neighbors worshipped with their co-religionists of Trenton, were instructed and strengthened in their faith, and fed with the spiritual food of their souls.

At the time of which we write the Rt. Rev. Dr. Conwell was Bishop of the See, and the Rt. Rev. Dr. Kenrick, coadjutor and

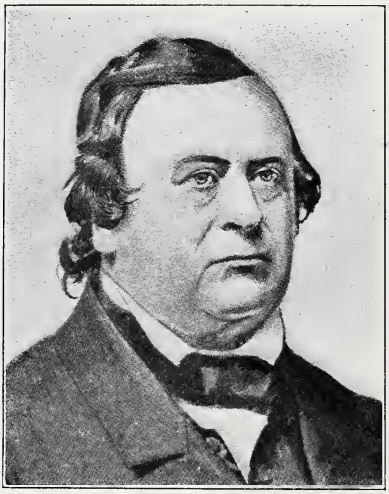


ST. FRANCIS CHURCH.
First Catholic Church erected in Trenton.

administrator. Under the jurisdiction of the latter, divine service was held in Bordentown for the first time. This was in the month of October, 1837. The clergyman who came was no stranger to the people, for frequently did they listen to his words and receive the sacraments from the hands of the good Father McGorien, in the little modest chapel at Trenton. Once a month did he visit his people at Bordentown and White Hill, officiating in private houses, as his congregation was then too poor to think of a permanent place of worship. He continued to administer to their

wants till the year 1840, when his superiors called him to another field of labor.

His successor was Father Gilligan. It was during his administration that the thought was first broached of purchasing a plot of ground, and erecting a small church upon it. Both priest and people saw the necessity for this, as the congregation had somewhat increased, and private houses were no longer large enough to contain the worshipping faithful. Moreover, there was every prospect of the mission growing larger from day to day. The population of the State was on the increase, and the many advantages arising from the public works would, no doubt, attract settlers and induce them to make Bordentown their home. A lot was therefore purchased on the hilltop, at the southeastern corner of Second and Bank streets, and a small frame structure erected for divine service. This was in 1842. The little church was then thought sufficiently large for many years to come, but we may judge of the rapid growth of the mission when the immediate successor of Father Gilligan was obliged to enlarge the building to accommodate his increasing congregation. Father Gilligan labored here for years, holding service but once a month, as the many other missions under his charge prevented his officiating more frequently.



REV. DANIEL M'GORIEN,
Pastor of St. John's Church, Trenton, in 1837.

After his departure, in 1844, he was succeeded by the Rev. Father Mackin. Immediately after assuming charge the new pastor found it necessary to increase the seating capacity of the church. Some might absent themselves from divine service under the plea that there was no room; others again might excuse themselves, as they did not wish to stand while their neighbors were accommodated with seats. Whether this was the real motive or not we cannot say, but certain it is that Father Mackin saw the absolute necessity of adding to the little church, and consequently a transept was erected to the eastern end of the build-

ing, thus shaping it as the letter T. The original building and transept are still standing, plainly discernible, although a subsequent addition was made. After administering to the wants of his people for nearly five years, he was obliged to relinquish his Bordentown people, as the rapid growth of Catholicity in Trenton, Lambertville, Flemington, and the other missions attended by him demanded his constant attention.

His immediate successor was Father Hugh Lane. He received his appointment in 1849. During his term as pastor the second addition was made to the church, and divine service was held every two weeks. Father Lane was the last of the Philadelphia priests who were commissioned to officiate at St. Mary's.

Father Lane ceased to officiate in St. Mary's in 1854, and Father Bowles was immediately appointed its first resident pastor. No additions were made during his term, as Father Lane had made ample provisions for his congregation.

In 1857 Father Bowles took up his residence in Burlington, and Father Biggio became second resident pastor. Under his administration the parochial house was built. After laboring as pastor for nine years, he died in Bordentown in 1866. Father Mackin, who left in 1849, was reappointed pastor, and acted as such for three years, leaving in 1869.

The parish at this time was a very important one, the number of souls exceeding sixteen hundred. The wealth of the parish increased with its growth, and it was the unanimous wish of the congregation to do away with the old unsightly building, and erect a grander edifice, more becoming divine worship. The ecclesiastical authorities, knowing the importance of the place, and the amount of work to be done, resolved to send a man equal to the task, and their choice fell upon Father Leonard, the young energetic pastor of New Hampton Junction. He left his old home, universally regretted by his flock, and assumed charge of St. Mary's, July 18th, 1869. His first thoughts, after becoming acquainted with the people, were to procure a more fitting site for the new church. A lot was accordingly purchased the following 15th of October, on Crosswicks Street, east of Second. The new church was commenced the year following, the generosity of the congregation thus enabling the pastor to begin without delay. The corner-stone was laid October 30th, 1870, and two years later we find the grand cathedral-like church dedicated to the service of God, by the Rt. Rev. Dr. O'Hara, Bishop of Scranton, Pa. It is beyond comparison, although the church of the poor, the grandest

and most costly in the town. The windows were generously donated by individual members, as may be seen by the inscriptions they bear. The grand sanctuary window was the gift of the St. Mary's Benevolent Society, and the beautiful one in the front of the church is the generous offering of the Hibernia Temperance Society.

After the dedication of the new church the children were the object of Father Leonard's zeal and solicitude. To procure for them a good sound Christian education was his constant thought. He established the Convent of Mercy in the old pastoral residence, having obtained a colony of sisters from the mother house, Mount St. Mary's, Manchester, N. H. Since the advent of the sisters a marked change has taken place in the children. The schools are well attended.

In September, 1876, Father Leonard was promoted to the important parish of St. John's, in the city of Newark. He took his departure from Bordentown, October 25th, 1876, amidst the tears of his people, and was succeeded by the Rev. P. F. Connolly.

For twenty-one years, the longest period of any pastor in Bordentown, Rev. P. F. Connolly proved a most zealous shepherd. In 1897 he was promoted to the much larger parish of Phillipsburg. During his lengthy pastorate in Bordentown, the beautiful convent of St. Joseph's, for the Order of the Sisters of Mercy, was erected, and also the equally substantial and modern parochial school and hall. In 1886 Father Connolly's silver jubilee as a priest was celebrated in a befitting manner. On that memorable occasion the Rt. Rev. Bishop McFaul, many priests, including Rev. William Cantwell, of Monmouth County, the orator of the day, the entire congregation of St. Mary's Church, together with the most respected citizens of the various denominations in the city, united in testifying their appreciation of a true servant of God, and an edifying citizen. The best years of Father Connolly's life were devoted to his flock in Bordentown, where he has left an indelible impression of his faithfulness to his holy vocation. The number of converts he made, while remarkably large, will probably never be exactly known.

In September, 1897, Rev. R. E. Burke, now at Princeton, succeeded Father Connolly. The former's stay was brief—only four months.

In January, 1898, Rev. D. J. Duggan, of Salem, became pastor of St. Mary's Church, and is now in control of the parish and its mission at Florence, four miles distant.

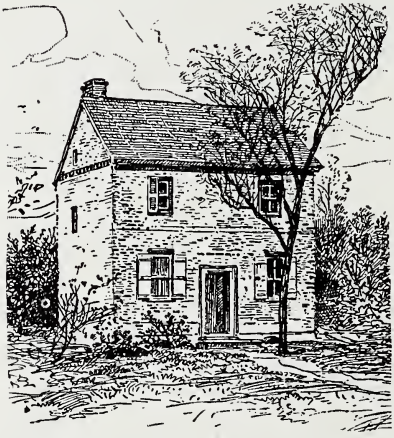
RIGHT REV. JAMES A. M'FAUL, D.D.
Second Bishop of Trenton.

The congregation of St. Mary's Church, Bordentown, now numbers about fourteen hundred souls. In the latter years of Father Connolly a curate was appointed to the parish, and one has been supplied ever since.

That King Joseph, brother of Napoleon I., spent a number of years on his vast estate in Bordentown, while an exile in this country, is a matter of history. He had his own private chapel. When he returned to France the ex-king presented the rich vestments and chalice used in the chapel to the Catholics of Bordentown. The chalice was left in trust forever, three Catholic laymen receiving the deed, which still exists. The vestments were long since worn out. The chalice is now in the possession of St. Mary's Church. Another relic of the first stages of Catholicity in Bordentown is a quaint old bureau in the possession of the children of John Flynn. For years this piece of furniture was used as an altar, when the holy sacrifice was offered in private houses.

St. Mary's Church, Salem, N. J.

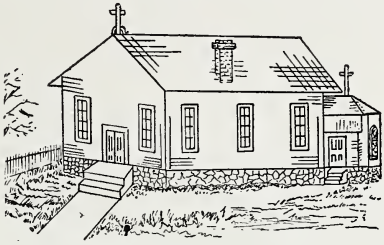
We can imagine the heartfelt rejoicing of that little band of Catholics who were here for a time without Mass, when they heard that a priest from Philadelphia would visit Salem. The Rev. William O'Hara, D.D., for many years pastor of St. Patrick's Church, Philadelphia, and later on Bishop of Scranton, was the first priest to celebrate Mass in Salem. He held the first services early on the morning of St. Patrick's Day, March 17th, 1847, in the house of Matthew McBride, corner of Broad and Second streets.



GEIGER'S HOUSE, NEAR SALEM.
The beacon light of Catholicity in South Jersey, p. 52.

The Rev. Dr. O'Hara made visits to Salem at regular intervals, and held services alternately at the homes of Matthew McBride and Patrick McDonald on West Broad Street. The little band of worshippers gradually increased, and it soon became neces-

sary to procure more spacious accommodations for holding divine services. Samuel Ward, a Protestant gentleman, kindly donated the use of the hall over his blacksmith shop, on the corner of Broad and Griffith streets, where services were held until the church was erected. In May, 1848, the Rev. E. S. Q. Waldron was appointed by Rt. Rev. Bishop Kenrick, of Philadelphia, to attend Salem and other missions in South Jersey. With zeal and energy Father Waldron devoted himself to his laborious missionary work, going from place to place, saying Mass in public halls and private houses, instructing the children, and preaching to the small bands of Catholics in the places he visited. Toward the close of the year 1848 the good missionary and his faithful people in Salem deemed it advisable to secure ground for a church. In those years wages were low, farm laborers receiving but six and eight dollars a month, and living-out girls seventy cents and a dollar a week.



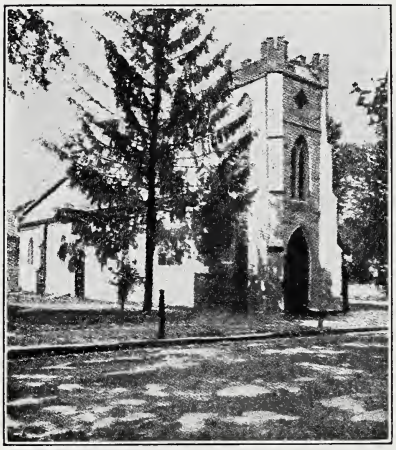
FIRST CHURCH IN SALEM.

The work of raising funds begun by Dr. O'Hara was carried on by the zeal of Father Waldron. October 25th, 1848, the lot on which the church is located was purchased from George Bowen for $540. A new impetus was given to the ardent zeal of the good pastor and his devoted people by the purchase of a site for a church edifice. Work was commenced on the foundation in the year 1849, but had to be discontinued later for want of funds. Father Waldron was transferred to other fields of labor, and Salem was visited regularly by Revs. I. Amat, C.M., Jeremiah O'Donohue, Hugh Lane, A. Haviland, John Kelley, Very Rev. Edward I. Sourin, V.G., Revs. Roger O'Connor and A. Rossi, C.M., successively until December, 1851, when the Rt. Rev. Bishop Kenrick of Philadelphia appointed the Rev. John McDermott as first resident pastor. Father McDermott made his home for several months with Thomas Murphy on Second Street.

March 24th, 1852, Father McDermott bought the small house and lot adjoining the church property from John N. Cooper for $1,003. The house he occupied as a rectory. The church was under roof by the middle of June, and preparations were made to have it dedicated on the 4th of July following. The dedication of the new edifice to the service of God took place Sunday, July 4th,

1852. The Very Rev. Patrick E. Moriarty, O.S.A., of St. Augustine's Church, Philadelphia, officiated on the occasion, and preached an appropriate sermon. The pastor, Rev. John McDermott, celebrated Mass.

In December, 1853, Father McDermott purchased from Ebenezer Dunn a small house and lot adjoining the rectory for $500. He connected the two houses by means of a hallway, and the double house served for nearly forty years as the residence of the pastors of St. Mary's. In the beginning of the year 1855 the Rev. Cornelius Cannon was appointed by the Rt. Rev. Bishop Bayley as pastor of Salem and missions, to succeed Father McDermott.



ST. MARY'S CHURCH, SALEM.

In April, 1859, the last addition to the original church property was purchased from John C. Dunn for $460. The congregation had grown and the pastor purchased this last lot of ground with the intention of erecting a parish school thereon. Actuated by the desire to procure religious training as well as secular knowledge for the children of the parish, Father Cannon erected on the lot purchased from Mr. Dunn the front portion of the frame building on Oak Street in the year 1863. He employed lay teachers to conduct the school under his own immediate supervision. Father Cannon attended Swedesboro and Woodstown. The church in Salem was incorporated September 20th, 1864, under the title of "St. Mary's Catholic Church, Salem." In January, 1870, Father Cannon, after fifteen years of faithful service, was transferred to Jersey City, and the Rev. Secundino Pattle appointed as his successor in Salem. On the eve of Christmas, prior to the arrival of Father Pattle, the altar and the interior of the church were damaged by fire. In less than three months a new altar was erected and the interior of the church renovated.

In 1872 Father Pattle built a small frame church in Woodstown. In May, 1873, the Rev. Anthony Cassesse was appointed by Rt. Rev. Michael A. Corrigan, then Bishop of Newark, as first

resident pastor of St. Joseph's Church, Swedesboro, thus relieving Father Pattle of the charge.

In June, 1876, Father Pattle was appointed pastor of St. Paul's Church, Burlington, and the Rev. James McKernan assumed charge of St. Mary's. Ill health compelled the zealous Father McKernan to resign the pastorate of St. Mary's and missions in November, 1879, to the intense regret of his devoted people. The next spiritual guide of St. Mary's was the Rev. Peter Dernis, who in his quiet and unpretentious way entered on his sacred duties, and labored with zeal and energy for the welfare of the souls entrusted to his fatherly care. The parish school had up to his time been taught by lay teachers, Miss Mary McBride, Patrick Fitzpatrick, Mrs. Fields, James Maguire, the Misses Sarah O'Neill, Agnes Barr, Mary O'Connor, Mary Crean, and Mr. John Loftus, successively. Father Dernis made arrangements to have the Sisters take charge of the school. In 1881 three Franciscan Sisters came from Philadelphia to Salem. In October, 1886, the Rev. J. Duggan was appointed by Bishop O'Farrell to succeed Father Dernis, who was transferred to Moorestown. In the year 1894 what is known as the Mitchell property, on Oak Street, was purchased from I. Oakford Acton, for the sum of $3,200, thus placing in possession of the church the entire half block from Carpenter to Thompson streets.

The parish school was discontinued and the Sisters returned to Philadelphia. After eleven years of devoted and untiring labor Father Duggan was promoted in January, 1898, by Rt. Rev. Bishop McFaul to the pastorate of St. Mary's Church, Bordentown. The Rev. William H. Lynch came from St. Mary's Cathedral, Trenton, as Father Duggan's successor. Father Lynch labored assiduously until October, 1900, when he was appointed to the rectorship of St. John's Church, Lambertville.

The Rev. Stephen M. Lyon, the present rector, entered on his duties October 2d, 1900. He first met his congregation Sunday, October 7th.

St. Paul's Church, Princeton.

It has already been seen that Catholicity is no stranger in the great university town of Princeton. A seething caldron of bitter antipathies to the old Church, the armory whence Breckenridge found and hurled his deadliest shafts against the Catholic Church in his controversy with Bishop Hughes, still this old stronghold of Presbyterianism, with its diadem of beautiful homes and de-

mesnes, with its bewitching and picturesque natural glories of hill and vale, of farm and forest, has even in its earliest days sheltered and tolerated the creed of which of yore it was the bitterest foe. But not until the famines of 1846 and 1847 had driven the Irish cotter from his cabin and country, and landed him an immigrant in our country, where, owing to the development of railroads and canals, his labor was eagerly sought for, did the virile, fertile seed of faith begin to grow and bear fruit in this unfriendly soil. Very early in the forties did good Father Rogers journey hither, and in the home of James Boyle, the farmer of Governor Newell, offer the holy sacrifice and dispense the consolations of religion to the little company of Catholics, working on the canal and railroad, or at service in the college or on the neighboring farms. The Rev. John Scollard was the first resident pastor, in 1850, and remained with the flock seven years. He worked with zeal and efficiency, and seemed to have the courage of his convictions. In a letter written January 3d, 1854, to Father Allaire, then chancellor of the diocese, relative to a collection for the seminary in Fordham, he writes:

ST. PAUL'S CHURCH, PRINCETON.

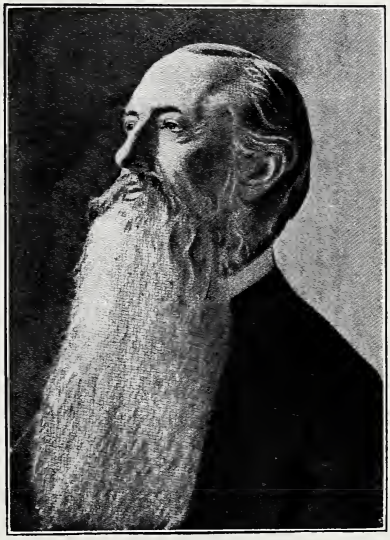
"I have not taken up any such collection in 1853, and what is more, unless the Bishop exercises his full authority in the case, I will not do it in 1854 either; and that because I do not think the seminary in Fordham is what it ought to be, and hence I would not deem it just on my part to contribute to its support. My reasons for thinking so I am prepared to give when called upon."

The Rev. Alfred Young, in July, 1857, was the second pastor. Owing to his shrewdness the Catholics were enabled to buy the fine property of twelve acres, within the city's limits, and their non-Catholic brethren were more than amazed when they learned who had purchased the little farm. He erected upon it the

church, which he kept scrupulously clean and neat. A fine musician, he composed hymns and taught them to the children. During his administration a mission was given by the celebrated Paulist Fathers, Hewitt and Baker, which made no little stir in the community. Owing to improper construction the first church, a stone building, partially collapsed during the mission exercises, but fortunately without serious injury. These zealous missionaries wrought good work among the townspeople, but they were the means of losing to the diocese a very capable and worthy priest. Father Young was enamored of their work, and although Bishop Bayley long resisted his wishes, he yielded eventually, and Father Young entered the Paulist community, in which he remained an active, edifying member until God called him to his reward.

But although no longer in the flesh, Father Young will tell the story of his conversion and his first experience as pastor in Princeton.

Father Alfred Young was born in Bristol, England, on the 21st of January, 1831. In the spring of that year the family came to America, staying for a brief period in Philadelphia, whence they removed to Trenton, N. J. In 1833 they finally settled in Princeton. There young Alfred passed the years of his boyhood and youth, and was destined in later years to become the first Catholic pastor and to say the first Mass ever celebrated within the town limits.



REV. ALFRED YOUNG, C.S.P.

He had been brought up by strict Episcopalian parents in the somewhat rigid observances of the evangelical branch of that sect, and partook of the prevalent prejudices against Catholics to such an extent that when in 1843 his brother George was received into the Church by Father Starr in New York, it was regarded as a great blow to the whole family and became the town talk as something kindred to murder or suicide. It was in that same year

that young Alfred, then an impressionable lad of twelve, saw for the first time the celebration of the holy sacrifice of the Mass. He tells the story in an account of his conversion.

"Hearing one day that the priest was coming from a town some sixteen miles distant to say Mass for the few scattered Catholics in our vicinity, I determined to witness the ceremony. I had learned that the priest would say the Mass at a laborer's house, some few miles distant from our town. So I stayed in my own church till the prayers were over and the minister's sermon began, and then slipped out and flew like a deer down the road and through the woods and over fences, and arrived, breathless from running, at the door of the little shanty. There was but one room into which the people crowded, and so I was obliged to stand on the wooden stoop outside the open door. I looked over the heads of the kneeling worshippers and saw the head and shoulders of the priest, who was standing before a table, on which I observed two lighted candles, three pasteboard cards, and a pasteboard crucifix nailed to the wall facing the priest. I heard only indistinct murmured prayers; a little bell tinkled, the people bowed their heads, and the round white Host in the priest's hands hid the crucifix on the wall from my eyes. . . . About twelve years from the day on which I saw holy Mass celebrated for the first time in that shanty I was the Catholic parish priest of my own town, and the first Mass I celebrated there was with the identical vestments the priest wore on that day, with the same little missionary chalice, upon the same altar stone, and with the same pasteboard altar cards before my eyes. The priest shall kiss the vestments before he robes himself with them. You may imagine with what reverence I pressed those old, threadbare vestments to my lips, doubly sacred in my eyes. Little did the Protestant boy know on that day of the designs of the God he loved."

Alfred advanced so rapidly under the different masters then resident in Princeton that at thirteen years of age he passed the requisite examination for entrance into the freshman class of the university. In 1848 he was graduated from Princeton, and then went to New York to study medicine. In 1852 he was graduated from the medical department of the University of New York.

On November 27th, 1850, while yet a medical student, Alfred Young was received into the Catholic Church by the V. Rev. William Starr. He practised medicine for a year and was then sent to Paris by Bishop Bayley, of Newark, where he studied for the priesthood at the seminary of St. Sulpice. Returning to this

country he was ordained priest in St. Patrick's Cathedral, Newark, August 24th, 1856. In 1857 he was vice-president of Seton Hall under the presidency of Bishop McQuade, now of Rochester, N. Y., and in that same year was made rector of the church at Princeton and later at Trenton. Of his life as rector at Princeton he has left no special record save the fact that he often himself scrubbed the floor and dusted the pews of the church.

Attracted by the life and the aims of the newly founded Paulist community, Father Young was received as a member of the congregation in 1861. He became a missionary of great zeal and noted eloquence. He was also a musician and composed many devotional hymns. He was enthusiastic in restoring the Gregorian chant for the entire services of the Church. He wrote many articles in favor of this movement and delivered many lectures on the same subject. In 1873 he established in the Church of St. Paul the Apostle a choir of men and boys which has used the Gregorian chant in all the liturgical services ever since. He was also an urgent advocate of congregational singing.

Father Young was a writer of widely recognized ability. Besides many magazine articles on various religious subjects, and a series of epigrammatic poems on Scriptural texts in the *Catholic World*, he was the author of the "Complete Sodality Hymn Book," "Catholic Hymns and Canticles," "The Office of Vespers," and "Carols for a Merry Christmas and a Joyous Easter." The last work from his pen was a controversial treatise, entitled "Catholic and Protestant Countries Compared," which attracted much attention. He died April 4th, 1900.

Among the illustrious sons of old Princeton there is none who has reflected greater glory on the university than its distinguished Catholic alumnus, Judge William Gaston. Born in Newbern, N. C., September 19th, 1778, he was the son of Dr. William Gaston, who was brutally murdered by the Tories in the presence of his wife and children. His mother was a Catholic, and instilled the principles of religion deep in the hearts of her children.

William was the first student that entered Georgetown College. His brilliant talents and lovable character were long among the cherished traditions of Princeton University. He was graduated in 1796, winning the first honors of his class. His biographer says of him: "Living in the midst of Protestants, who were his constant and only companions, he was never known to have faltered in his duty as a Catholic, and not in a single instance

to have disobeyed the precepts of the Church." In his reply to Calhoun Judge Gaston once said: "Faction is a demon; faction out of power is a demon unchained; faction vested with the attributes of rule is a Moloch of destruction."

He did not fear to cross lances with the giant parliamentarians of that classic period—the Clays, Calhouns, Websters, Randolphs, Grosvenors, and Kings. He died in Raleigh, N. C., January 23d, 1844.

Father Young's successor was the Rev. James John Joseph O'Donnell, who came to the diocese of Newark from St. Hyacinth, Canada; and he, in 1867, was succeeded by the Rev. Thomas R. Moran, a former member of the Order of St. Benedict. Born in Dublin, Father Moran was received into the diocese of Newark, December, 1866, and was assigned as assistant to St. John's, Paterson. Father Moran was a dignified, scholarly priest, with the loftiest conception of his sacred calling, and enjoyed the esteem of the bishops under whom he lived, and the respect of Protestant and Catholic alike. He built the rectory, convent, and school, and when he died the parish was comparatively out of debt. He was appointed vicar-general by Bishop O'Farrell, and made by Leo XIII. a domestic prelate. He passed to his reward March 31st, 1900.

His successor is the Rev. Robert Emmet Burke. Father Burke, born in the parish of Kilmore, Ireland, June 11th, 1849, made his preparatory studies in St. Charles's College, Maryland, and was graduated from Seton Hall in the class of '72. He was ordained to holy priesthood in the seminary chapel by Bishop Corrigan, June 10th, 1876. He labored as an assistant in St. Mary's, Jersey City, Our Lady's, Hoboken, and was made pastor of the Church of the Sacred Heart, Mount Holly, September 1st, 1880. He has been pastor of SS. Philip and James's, Phillipsburg, where he built the church, dean of Warren County, of St. Mary's, Bordentown, and, during the Spanish-American War, chaplain at Fort Hancock, Sandy Hook. Here his work among the soldiers, and his care of the sick, returned from Cuba, merited the highest encomiums of the officers at the fort. By his talents and natural graces he is well fitted for his difficult post in the university town.

St. Mary's Church, Rahway.

THE initial formation of St. Mary's parish in Rahway was begun by the Rev. I. P. Howell, then pastor of Elizabeth, about the year 1845. His work was not confined to Elizabeth and Rah-

way, but extended on the east to Amboy, and on the south to the territory bordering on New Brunswick. His successor, the Rev. Patrick McCarthy, came in 1849 to extend, or rather concentrate, the work within closer limits. To Father Quinn, however, was given the first resident rectorship. The Rev. Thomas Quinn made his theological studies in Fordham, and was ordained priest by Bishop Hughes, June 14th, 1849. He was for a time assistant in St. John's, Paterson, and its pastor, and assigned to Perth Am-

ST. MARY'S CHURCH AND RECTORY, RAHWAY, N. J.

boy, October 9th, 1853. There he built the old frame church, and attended the adjacent missions; but April 1st, 1854, he took up his residence in Rahway, deeming that the more important mission. Here he built the first church and school.

The older generation of Catholics still treasure his memory, and his name in Rahway, Woodbridge, and the surrounding country brings with it recollections of a priest peculiarly adapted to the arduous work of the early days. He died February 5th, 1873, and he is buried in the new cemetery of the parish.

Father Quinn was succeeded by the Rev. Sebastian Smith, D.D., a man of studious habits and marked ability. His many

works are an important contribution to the ecclesiastical literature of the present generation. The Rev. Edward McCosker was transferred to this field from Newton, where he had labored for nearly a score of years. Father McCosker, born in the parish of Drumragh, diocese of Derry, in 1828, made his preliminary studies in St. Mary's College, Wilmington, Del., and his theological studies at St. Mary's, Baltimore, where he was ordained priest by Archbishop Kenrick, June 18th, 1859. He discharged the duties of assistant in St. Peter's, New Brunswick, St. Mary's, Jersey City, and St. John's, Newark, from which he was appointed to Newton, August 12th, 1861. While in Newton he built the beautiful brick church and rectory, a frame church in Hackettstown, and a brick church in Franklin Furnace.

Shortly after his arrival in Rahway he displayed his wonted energy, and set about the erection of the present fine church and priest's house. But advancing years and unremitting toil made it necessary for him to obtain from Bishop Wigger an administrator who would relieve him of the responsibility and worriment of the pastoral office. The present incumbent, the Rev. Bernard M. Bogan, was sent to him in June, 1894. On July 10th, 1896, he retired as *rector emeritus*, and at present is living in St. Joseph's Hospital, Paterson.

Father Bogan, born in Newark, N. J., December 8th, 1858, made his preparatory studies at St. Charles's College and Seton Hall, and is of the class of '81. He was an assistant in St. Paul's and St. Bridget's, Jersey City, and Holy Cross, Harrison, February 2d, 1886. St. Mary's parish numbers 1,247 souls.

The property, including church, rectory, school, convent, and parish hall, is valued at $50,000. St. Mary's Cemetery, about two miles west of Rahway, is owned and controlled by the church corporation. The parish school is in charge of the Sisters of St. Dominic, and one hundred and thirty pupils are in attendance. A Young Men's Club, Holy Name and Rosary Society, Children of Mary, and Blessed Sacrament Society, keep the faith alive among the old and young, and are active in coöperating with the pastor in the work of the parish.

St. Mary's Church, Stony Hill.

THE records of St. Mary's Catholic Church, Stony Hill, Somerset Co., go back to the year 1847, when the baptismal record shows that Father Raffeiner of Brooklyn administered the sacra-

ment of baptism to Bartholomew Wormzer, October 17th, 1847. The first settlers of this section were Germans, and as the priests of that nationality were few at the time, their spiritual needs were attended to by the pastor of the Germans of Brooklyn, the Rev. John Raffeiner. The Redemptorist Fathers took charge of the parish toward the close of the year 1847 and attended the congregation until the year 1854, when the Rev. Peter Hartlaub became pastor and remained in charge until the end of the year 1857. The Benedictine Fathers from Newark assumed the charge of the parish in the year 1858, and continued their ministrations until the year 1874. Father Bergman and the Rev. Gregory Misdziol were pastors in 1874. Father Misdziol, born in Budkowitz, diocese of Breslau, Silesia, Poland, was ordained priest in Seton Hall College Chapel, June 22d, 1865. His field of labor was New Brunswick, where he was the first pastor of and built the church of St. John Baptist. He also had charge of the Germans in Trenton. In August, 1871, he was assistant to the venerable Father Lemke in Elizabeth, and in March, 1874, he was appointed pastor of Baskingridge and Mendham.

ST. MARY'S CHURCH, STONY HILL.

Owing to the poverty of the congregation the Benedictines again resumed care of the parish and ministered to the people until March, 1878, when Bishop Corrigan sent the Rev. John Schandel to the congregation to reside permanently in their midst. Since that time the congregation has increased in numbers somewhat slowly, owing to the remoteness of the place from any railroad, but through the indefatigable labors of Father Schandel a neat brick church has been built (the old church was burned a year before) and paid for; the little cemetery has been enlarged and beautified, and the zeal and sacrifice of the pioneers of the forties are still found in the descendants who now worship in the Stony Hill church.

Our Lady of Mount Carmel, Boonton, N. J.

THE present town of Boonton had its beginning about the year 1830. It was in that year that the Morris Canal was completed, and by its construction the water power at Boonton Falls was developed, and in consequence large tracts of land, including the northern part of the town and the site of the present "works," were purchased by the New Jersey Iron Company. This company immediately began the construction of extensive iron works. It was the building of these works which attracted immigration toward this section. If we are to judge of primitive Boonton from some of her undeveloped parts at the present time, we cannot but feel a sympathy for the pioneer settlers who hewed out their homes upon her rough hillsides.

In the heat of summer and the cold blasts of winter the earlier Catholics trudged all the way to Madison, then called Bottle Hill, to hear Mass.

The parish of the Rev. Father Senez included the counties of Morris, Sussex, and Warren. In making the rounds of this extensive parish, he visited Boonton Falls and said Mass at the house of John Highland, which is still standing on Liberty Street.

The Rev. B. J. McQuaid was appointed to assist Father Senez at Madison, and succeeded him after his departure for France. The spiritual wants of the Catholics of earlier times were looked after by Father Ward and other priests who said Mass at the house of John Long, on Brook Street, and who came from Paterson.

The first contributors for a fund for the church were Bartholomew Hart, Thomas Logan, John Fanning, John Highland, and Bartholomew Russell. Thomas Logan is still an old and faithful member of the church.

It is stated on good authority that the first money was subscribed in 1846; that ground was broken in April of the following year; that the little church was completed and dedicated on the 15th of August, 1847. The ground upon which the church was built was donated by the New Jersey Iron Company, and though the deed was not passed until August, 1848, it is probable that, as the consideration was only nominal, the consent of the company to begin operations before that date was obtained. On March 10th, 1849, on the occasion of the dedication of the Church of the Assumption, at Morristown, a letter was written to the editor of

The Freeman's Journal, of New York, describing the same, in which it is stated positively that a church was built at Boonton Falls in 1847.

The church was blessed by Rev. John Callan, who was stationed at Dover. At the first Mass, which was celebrated by Father Callan, there were fifteen persons present. The church was built by Henry Tuttle for the sum of $350.

The first church stood where the rectory now stands, and the plot of ground was used as a burying-ground until 1858, when the new plot was purchased on Green Street, above Wooten Street, and the bodies were removed and interred in the new ground. In

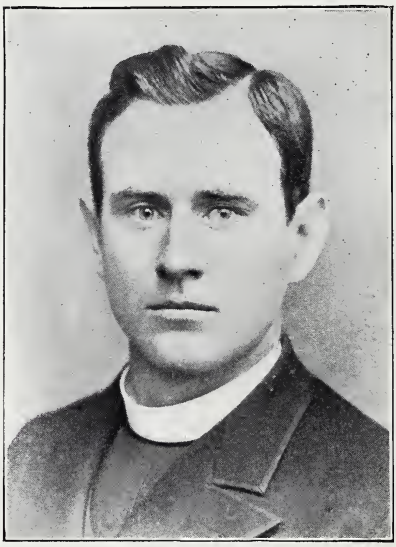
ST. MARY'S CHURCH, BOONTON.

1867 the New Jersey Iron Company donated a small plot adjoining the former one, which has since been enclosed.

The population of Boonton had increased from 300 in 1830 to 2,000 in 1860. On the arrival of Father Castet he found that the little church was inadequate for the needs of the growing parish. He immediately urged the building of a new church, and the handsome stone structure, with some additions and improvements, is the result. The parishioners with willing hands dug out the earth for the foundation, and in October, 1860, the corner-stone was laid by Rt. Rev. James Roosevelt Bayley. It is estimated that the church cost about $12,000. The rectory was built three years after the church was finished, and its cost was much more in proportion than the church, on account of the increase of wages.

Father Castet did everything for the Catholics of Boonton, and

in return did not receive that grateful recognition to which he was entitled. Bishop McQuaid says there was no parish in the diocese where the services were more regular and more beautiful. He returned to France, where he died about 1898. His successor was the Rev. Louis Gambosville, born at Charenton, Fnrace, October 14th, 1829. His theological studies were made in Orleans, where he was ordained priest June 7th, 1852. He had been a member of the Society of Mercy, and for a short time he was an assistant of St. Stephen's, New York. He was then affiliated to the Newark diocese, and appointed pastor of Boonton in 1867, and rector of St. John's, Newark, October, 1878. He died December 29th, 1891, a most edifying death.



REV. JOHN J. TIGHE.

The first parochial school was opened in the basement of the church by Father Castet and was maintained by his successors until 1876. Father Castet also visited Hibernia, to which place the first little church was moved, and attended to the spiritual wants of the parishioners. He also visited Macopin about once a month. Father Gambosville maintained the school and instructed the scholars personally. The Rev. John A. O'Grady came to Boonton to take the place vacated by Father Gambosville on November 20th, 1878.

It was indeed a gloomy prospect for Father O'Grady. The parish had now dwindled to 60 men, 66 women, and 130 children. The parish of Hibernia was still connected with Boonton. Father O'Grady had the church at Hibernia remodelled and had stained-glass windows placed in the same. He was appointed pastor to New Brunswick in May, 1891. He was succeeded by the Rev. P. F. Downes, who remained in Boonton till 1884, when he went to Paterson to establish a parish. Father Downes purchased a lot on the southwest corner of Birch and Oak streets, and erected the building that was afterward raised by Rev. J. P. Poels, and

made the second story of the present school building. When Father Poels came to Boonton in June, 1884, he was enabled, by the condition of the times and the good will and generosity of the people, to begin an era of improvement. In 1886 he purchased the lot on the southeast corner of Oak and Birch streets, upon which he built the Sisters' residence. It was opened for occupancy on September 1, 1887. Father Poels was appointed pastor of St. John's Church, Newark, February 25th, 1892. The new rector was the Rev. John J. Tighe, of St. Mary's, Hoboken. Father Tighe, like his predecessors, came to Boonton as a humble and obedient servant of God, to perform the duties of his priestly mission. Time will not efface from the people's mind the memory of this genial and learned priest.

The present rector, the Rev. Conrad Schotthoefer, D.D., was appointed to Boonton parish May 1st, 1895. Father Schotthoefer, born in Syracuse, N. Y., October 29th, 1859, studied classics with the Franciscan Fathers in Syracuse and Trenton, and theology in the College, Brignole-Sale, Genoa, Italy, where he was raised to the priesthood September 18th, 1886. He was an assistant at St. John's, Newark, and labored with much fruit among the increasing number of Italians. August 1st, 1887, he was appointed pastor of St. Philip Neri's (Italian) Church, and founded the congregations of Our Lady of Mount Carmel and St. Lucy, and built the church for the latter flock.

St. Mary's Church, Dover, N. J.

The frame building erected by Father "Dominic," as Father Senez was called, gave way to a stone building, commenced by the Rev. Pierce McCarthy, which was dedicated in 1873. School was inaugurated in the basement of the frame church by Father Callan in 1866. A new frame school-house was built in 1868 by Father Quinn. The school was discontinued in 1870, but was taken up again in 1881, after Father Hanley had built a frame house for the Sisters. The small frame school-house was supplanted in 1889 by a substantial brick building erected by the Rev. G. Funke, at a cost of about $18,000. The rectory, a frame structure, was built by Rev. B. Quinn in 1868, and in its place the present rectory was built by Rev. G. Funke in 1899, at a cost of $14,000. The old cemetery laid out by Rev. L. Senez in 1846 becoming too small, a new one was purchased by the Rev. P. McCarthy in 1874, to which an addition was made in 1903 by the Rev. G. Funke.

About 1844 Father Senez attended Dover from Madison. The Rev. B. J. McQuaid often went from Madison to say Mass. Father Senez, after building the church, left in 1846 and was succeeded by Rev. S. Ward. In 1847 Father John Callan was made pastor and remained until 1867; he also attended Rockaway, Mount Hope, and Stanhope. His successor was the Rev. B. Quinn until 1869, when he was succeeded by Rev. P. Byrne, who visited the parish, alternating with Rev. P. Fitzsimmons until November, 1870.

Then Rev. P. McCarthy, a professor in Seton Hall, was made rector, who was transferred to East Newark in November, 1878, and was succeeded by Rev. James Hanley, who had been pastor in Mount Hope.

Father Hanley assuming charge of St. Bridget's, Jersey City, in January, 1883, the Rev. John A. Sheppard, then assistant at the Cathedral, became pastor and remained till August, 1884, to be succeeded by Rev. Nicholas Hens, who remained only eleven months, and was succeeded by the present rector, Rev. G. Funke, August 1st, 1885, who had been pastor of St. Joseph's Church, Carlstadt, N. J., for eight years.

Father Funke, born at Cappenberg in 1848, made his theological studies at the American College, Münster, where he was ordained May 30th, 1874. He served as an assistant in St. Mary's, Elizabeth, St. John's, Newark, and St. Pius', East Newark.

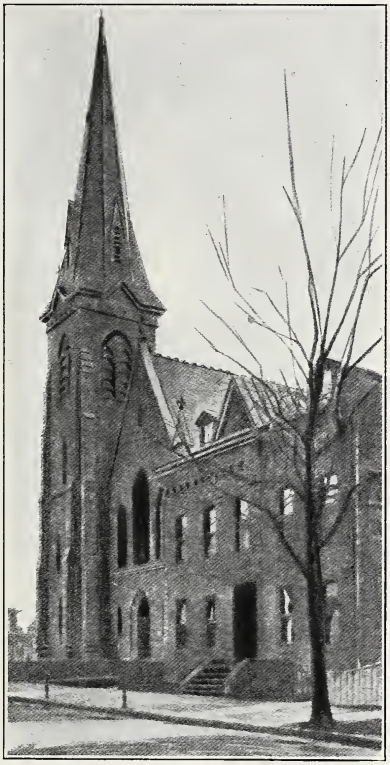
St. Mary's Church, Gloucester, N. J.

Previous to the year 1848 Catholics of this vicinity attended Mass in Philadelphia, and were considered members of the Cathedral parish in that city.

The idea of making Gloucester a separate parish took definite shape in 1848, when a petition was presented to Bishop Kenrick, who ruled the diocese at that time, and as a result the Rev. E. Q. S. Waldron was appointed. Mass was first said in a private house, but the accommodations soon proved too small for the growing congregation. The superintendent of the school hall, though a non-Catholic, gave the use of the hall to Father Waldron, who for a time said Mass there every Sunday. Bigotry and ignorance soon deprived the little flock of this privilege. One Sunday morning the hall was rendered loathsome and unfit for services by a society of bigots who held a meeting there the Saturday evening previous, and who, to show their contempt for all

things Catholic, scattered around the hall dirt and filth of every description. The school hall was abandoned.

In 1849 a generous and large-hearted Protestant gentleman named Mr. Robb donated the ground for a church. Pastor and people immediately made every effort to erect a suitable edifice, their exertions meeting with great opposition. The first and second corner-stones were stolen, but a third, laid by Father Matthew, the great apostle of temperance, was buried ten feet under the earth. The church was built of limestone on the site of the present parochial school, and had a seating capacity of 400.



ST. MARY'S CHURCH, GLOUCESTER.

Catholics labored earnestly indeed for the honor of God in these early years of Gloucester's history. Tradition tells us that non-Catholics were surprised and wondered at the stupendous work assumed by Catholics. Father Waldron ministered to the Catholics of Gloucester until May, 1849, when he was succeeded by the Rev. Jeremiah Donoghue, who continued his ministrations until September, 1850. Father H. B. Finnegan attended the parish from 1850 to 1851, when the Rev. J. N. Hannigan was appointed resident pastor. He remained until 1858. He died in the West, but his remains lie in St. Mary's Cemetery. Father Hannigan was succeeded by Father James Daly. During Father Daly's administration a brick school was erected and two classes were formed, with Miss Annie Whittington as teacher.

In 1869 Rev. W. J. Wiseman was appointed pastor and remained until 1873. Dr. Wiseman had a new school built, and the

old brick church was occupied by the Sisters of St. Dominic, who were introduced into the parish. The ground whereon these buildings stood was low and marshy. The brick building proved an unwholesome habitation. Three Sisters died in it from the dampness of the structure. In 1873 Rev. Egbert Kars was appointed pastor. With characteristic generosity he gave up the rectory to the Sisters and went to live in the old brick building, which served as his parochial residence up to his death, in the spring of 1886. He was a good and pious priest and his memory rests over Gloucester as a benediction. In the prime of manhood he was called to his reward. The Rev. Thomas J. McCormack was appointed his successor. There was great work to be done in the parish, as the number of Catholics increased with the growth of the town. The happy and laborious task of putting Catholicity on a broader field fell to the lot of Father McCormack, who proved himself equal to the work, as the results of his labors and zeal amply testify. In the autumn of 1886 he secured twelve lots, bounded by Somerset, Atlantic, and Monmouth streets. The last mentioned is the principal residential centre of Gloucester. The present substantial parochial residence was built at the cost of $14,000. In the beginning of March, 1888, Father McCormack moved into the new rectory. The lots and rectory were paid for, a few old debts were wiped out, and immediately, March 24th, 1888, ground was broken for the new church. On July 15th Bishop O'Farrell, of happy memory, laid the corner-stone. The church was brought to completion without delay, and dedicated on November 24th, 1889. The cost of the structure was $65,000. In the spring of 1893 the last dollar of debt on St. Mary's property was paid.

St. Mary's Church, one of the most beautiful churches in New Jersey, is built of hard sandstone of a bluish-gray color. The stone trimmings are tool-dressed and the front has a fine stone gable cross. The style of architecture is the early decorated Gothic, with French feeling in the treatment of all the details. The church is 140 feet in length by 70 feet in width; adding to the beauty of a magnificent structure is a tower and spire, together 160 feet in height. Sweet-toned chimes in the tower announce the hours of services, and on Sundays and festivals the dulcet cadences of favorite anthems are musically pealed forth by the harmonious bells.

With the church complete and clear of debt, Father McCormack next turned his attention to the school. He had the old

church and school torn down, and erected the handsome school at the corner of Cumberland and Sussex streets. It is built three stories high, of brown stone and brick, surmounted by a belfry in which is the bell of old St. Mary's Church. Besides having many large class-rooms, the building has a fine entertainment hall that will seat 900 persons. The corner-stone of the new school was laid by Bishop O'Farrell July 3d, 1893. The school was dedicated September 30th, 1895, by the Rt. Rev. James A. McFaul.

Father McCormack worked zealously and well, and his name will ever be associated with St. Mary's parish, which he made one of the best equipped in the State. He was born in New York City, October 26th, 1852, and died on the field of his labors in the midst of the flock he loved, July 30th, 1898.

The next pastor of St. Mary's was the Rev. Peter L. Connolly, who administered to the parish for three years. His short administration in St. Mary's parish closed the career of this zealous and venerable priest. He died after a short illness September 29th, 1901.

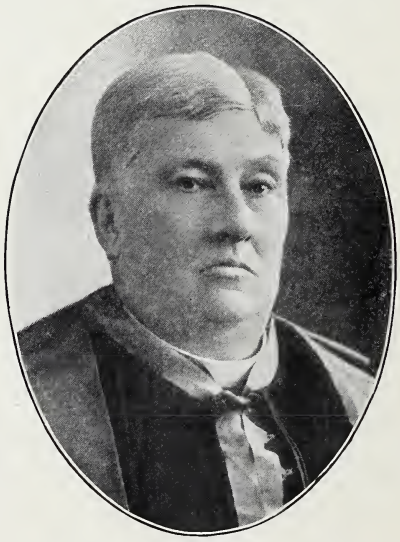
The Rev. Charles G. Giese was appointed October 2d, 1901, to take up the work laid down by the late Father Connolly. For upward of twenty-one years the present pastor labored in Millville, and with such marked success that the people grudgingly gave consent to his removal by Rt. Rev. James A. McFaul to the larger and wider field of Gloucester City. His coming was greeted with as affectionate a welcome by the parishioners of St. Mary's as his departure from Millville was sad.

St. Patrick's Pro-Cathedral, Newark.

Begun by the venerable Father Moran, finished by Father Senez, and consecrated during the pastorate of the Rt. Rev. Monsignor Doane, St. Patrick's is embalmed in the sweetest and holiest as well as the saddest memories of the past.

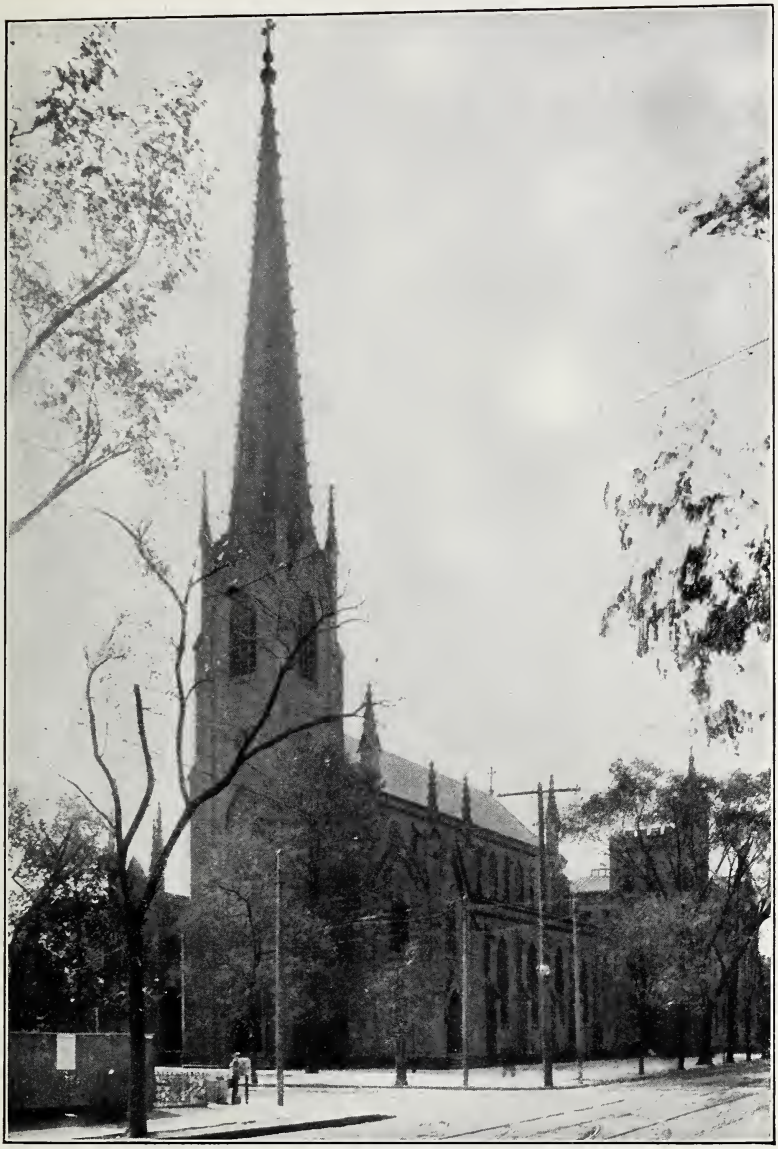
Former Senator Smith, at the banquet given by Bishop O'Connor to the laymen of the diocese who had contributed to the Special Jubilee Cathedral Fund, November 4th, 1903, responding to the toast, "Old Cathedral Charms," said: "St. Patrick's was built because some members of old St. John's, in Mulberry Street, objected to the enlargement of that edifice, and urged the erection of a new church in the centre of the city. Then Father Moran, called 'the Father of Catholicity in Newark,' with the

authority of Bishop Hughes, succeeded, in spite of the prejudice against the Catholic Church, in buying the land which St. Patrick's now occupies. Therefore, in any reference to the old cathedral, Father Moran should get credit, for he drew the plans for St. Patrick's, the second Catholic church in Newark, and he laid the foundations of the building [and carried it on to the clerestory.—*Author*]. He had trials in prosecuting the work, but with the aid of Father Louis Dominic Senez, who became the first pastor, the church was completed in 1850. The work, begun in 1846, was delayed a year by the builder running away. Archbishop Hughes, the great prelate and statesman, laid the corner-stone and officiated at the dedication. . . . The parish first extended from Belleville to the south end of the city, and west to Orange, with the exception of St. Mary's German church parish. Harrison was also in St. Patrick's parish. The streets and roads were not paved, and in wet weather the priests had to wade through mud, and they had to do a great deal of walking in those days."



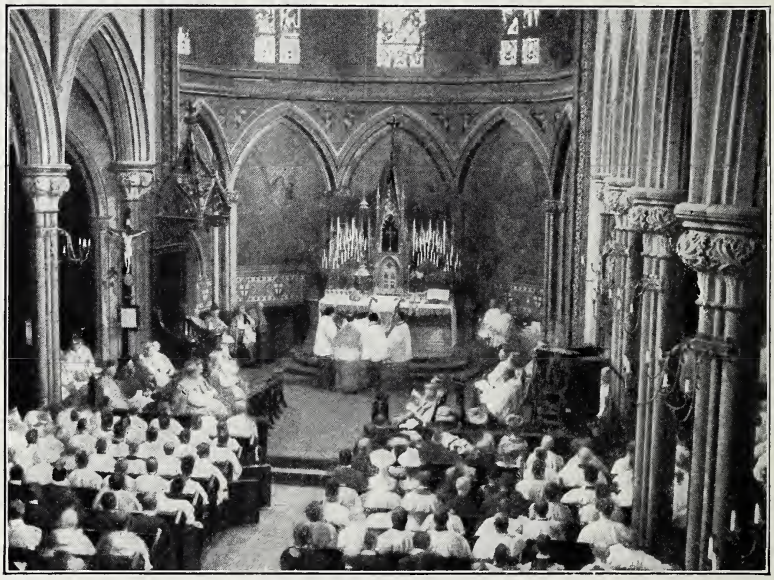
RT. REV. MONSIGNOR G. H. DOANE, P.A.

What scenes has the old cathedral witnessed! What voices have resounded through its arches! Here was the first bishop of the diocese installed and from its portals, on a bleak October morning, was his body borne to his distant archiepiscopal see, to be afterward laid beside the remains of his sainted aunt, Mother Seton, in the humble God's-acre of Mount St. Mary's. Here were his three successors consecrated to the episcopal office with all the reverent pomp and solemnity of the Roman ritual. Here lay the body of Bishop Wigger, and after the solemn requiem had been chanted over his remains, through slush and sleet, accompanied by thousands, the third bishop was laid away in the Cemetery of the Holy Sepulchre. Here a glorious company of young Levites, the children of the parish, raised to the sublime dignity of the priesthood, have celebrated their first Mass, and



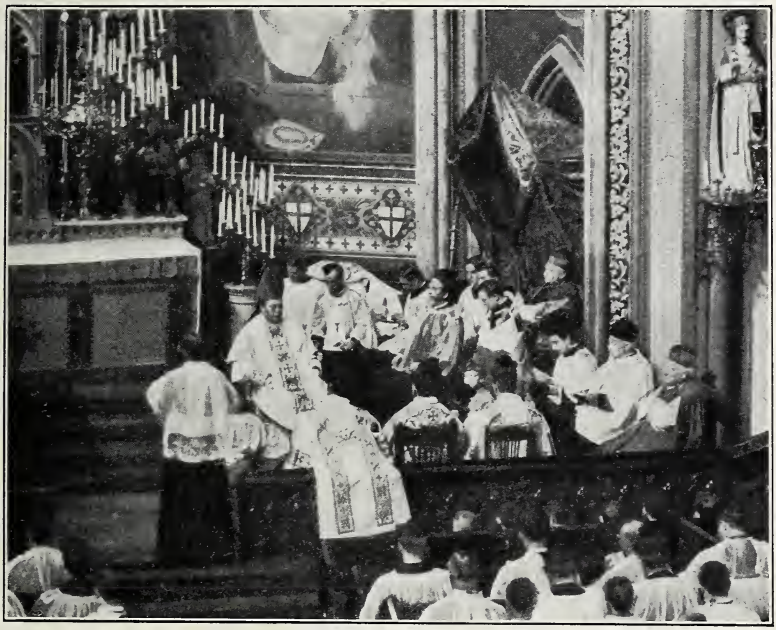
ST. PATRICK'S PRO-CATHEDRAL.

crowds thronged the altar rails to kiss their consecrated hands. Here Father Anthony, the emaciated, ascetic son of St. Paul of the Cross, like another John the Baptist, terrified the sinner and in thundering tones warned him of his eternal doom if he neglected



SCENE DURING CONSECRATION OF BISHOP O'CONNOR IN ST. PATRICK'S PRO-CATHEDRAL.

to turn from the error of his ways. Here the great Smarius alternately swayed his audience to tears and laughter. Here the great Father "Tom" Burke electrified his hearers by that matchless eloquence, which has never been surpassed and will hardly be equalled in our day, and which captivated and enthralled the thousands whose privilege it was to listen to this gifted son of St. Dominic. Hither came the very flower of pulpit eloquence, the standard-bearers of the faith, the McQuaids, the Heckers, the Hewitts, the Spaldings, the Lynches—each in his day a master of the divine gift, each powerful in word and work. Here have ministered almost threescore of pastors and assistants, of whom Senator Smith, in the above-mentioned speech, said: "Within the walls of old St. Patrick's labored men whose lives were consecrated to the service of God, from Moran to Doane, every one of whom gained an honorable place in the hierarchy of the Church. Bishop Corrigan was not a member of the cathedral parish, but the people claimed him, for at one time a majority of the Catho-

lics of Newark were in the parish. He liked the old cathedral. Bishop Wigger was not a Newarker, but he received his training in church work as a curate under Monsignor Doane at the old cathedral, where among sixty other curates Bishop James A. McFaul, of Trenton, Monsignors Sheppard and O'Grady, Dean Flynn, and others were trained. From the children of this venerable parish were sent many priests, who went to other fields of labor and erected churches for the people to worship in, and schools in which their children are given a good religious and secular education, fitting them to be good citizens. Many young women of the old parish have joined religious orders and consecrated their lives to the education of the young, the care of the orphans, the sick, and the aged. And, finally, from those who labored within this sanctuary have sprung institutions of learn-

THE DIOCESAN GOLDEN JUBILEE, NOVEMBER 3d. 1903.

ing second to none, institutions for the physical and religious welfare of those who are bereft of home and parents, and for the treatment of the afflicted."

In September, 1853, came the news that the Rev. James Roosevelt Bayley, the secretary of Archbishop Hughes, was

appointed first Bishop of Newark, embracing the whole State of New Jersey. Father Senez hastened to New York and placed his resignation of the pastoral charge of St. Patrick's in the hands of the bishop-elect. In vain were argument and cajoling used to induce him to remain, and having been asked who was qualified

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RIGHT REV. BERNARD M'QUAID, BISHOP OF ROCHESTER.

among the priests of the new diocese to take his place, Father Senez without hesitation named Father McQuaid, then in Madison. Bishop-elect Bayley wrote at once to Father McQuaid to report at the cathedral the following Sunday. But the pastor of Madison found this impossible, as he had made arrangements with contractors to begin the church in Mendham, and, furthermore, he

claimed at least a week's delay to arrange matters in Madison. This request was granted, and on Sunday, September 25th, the new pastor made his first appearance before his new charge.

It was not easy to supplant Father Senez in the affection of his flock, since this good priest exercised a strong—some would call it a hypnotic—influence over all those with whom he came in touch, and to this day the remnants of the old pioneers still speak of him with love and veneration. When he first visited his new mission, Father McQuaid was dissatisfied with the conditions he found in the orphanage in the rear of the church.

Father Senez had installed some good women of the parish as matrons of the little ones, and while they did the best they could, still there was abundant room for improvement. On a visit to Bishop Bayley, Father McQuaid made known to him the actual state of affairs and the shortcomings in the asylum, and suggested that he ask the Sisters of Charity to take charge. The request having been put to Mother Angela, Sister Philippine and her little band were assigned to the mission and took charge of the orphans, October 18th, 1853, and were thus the first religious women to inaugurate in the diocese of Newark the work of charity which, during the last fifty years, has so flourished and extended. Before his departure Father Senez had built St. Mary's Hall on High Street, the site of the present Women's Hospital connected with St. Michael's, for school purposes, and where Mass was offered for the children on Sundays. This was old St. Patrick's school for boys, as the girls were taught in the old asylum on Central Avenue, then Nesbitt Street. Father McQuaid built the chapel and sacristy, and purchased the present priest's home on Bleecker Street, which he enlarged for the accommodation of the bishop and the clergy. Monsignor Doane further added to it in later years.

Of Father McQuaid the registrar of the clergy records "that he was born in New York City, made his preparatory studies in Chambly, Canada, his theological studies in St. Joseph's Seminary, Fordham, and was ordained, January 16th, 1848, the feast of the Holy Name of Jesus, by Bishop Hughes; consecrated first bishop of Rochester by Archbishop McCloskey, in St. Patrick's Cathedral, New York, July 12th, 1868; nominated previously for Cincinnati, etc. Appointed pastor of Madison, Dover, Morristown, Mendham, etc., etc. His mission extended all through Morris County, and he used to make his ministrations extend also to Warren County, then in the diocese of Philadelphia. He opened

the first continuous Catholic school in New Jersey, that is, the first which has never since been closed; taught in it himself, to start it, for six months. He built the church of the Assumption, Morristown, St. Rose's Church, Springfield, now removed to Short Hills. Pastor of the cathedral, vicar-general after Father Moran's death, and the right arm of the bishop for many years. He built and rebuilt Seton Hall College; introduced the Sisters of Charity, and was foremost in promoting all diocesan works."

What he did for St. Patrick's is not yet forgotten. His Rosary Society was so numerous that meetings had to be held on two successive Sundays. He built the Young Men's Institute on New Street, and was the father of the Young Men's Catholic Association, which to-day numbers thousands in its ranks. In parochial work, in the confessional, in the pulpit he never spared himself. When in the seminary his fellow-seminarists—big, burly, healthy sons of Erin—would look down with contempt on his thin, emaciated frame, and say, loud enough for him to hear, "They'll never make priests of such scrawny Yanks." But, as he to-day says, bowed under the weight of years, but laboring still with the same tireless activity, "I have downed them all." It is true. Of all those who assisted at the consecration and installation of Bishop Bayley, he is the only one left—the last of the Old Guard. Zealous as a churchman, Father McQuaid was no less ardent as a patriot. Learning on a Saturday evening of the attack on Fort Sumter—the clarion which sounded the opening of the internecine struggle between the North and the South—on Sunday morning in eloquent and pathetic words he told his flock what was their duty, and pleaded with them to be loyal to the old flag.

Of all the ministers of the Gospel, Father McQuaid was first and alone that memorable Sunday morning to rally his flock to the defence of the Union.

In the following week he was the only clergyman invited to address the public meeting assembled at the Court House to voice the patriotic sentiments of the citizens of Newark—a complimentary recognition of his patriotic action. And to the front he went as chaplain of the New Jersey Brigade, and mingled with the wounded and dying on the battle-field, amid the storm of shot and shell, until captured by the Confederates.

From the dawn of his priestly life to the golden autumn of his fruitful episcopal career Bishop McQuaid has ever been the consistent, unswerving champion of Christian education. With him

this has never been an academic question. To emphasize its importance, in addition to his other manifold and pressing duties he assumes the rôle of teacher, and for six months he performs the drudgery, but cheerfully, uncomplainingly, because he is convinced of its necessity. His motto has ever been, Upward and onward; and it is safe to say that, in the thoroughness of the training of its priests and teaching sisters, in the rounded, solid education of its children, the diocese of Rochester is peerless among all. Bishop McQuaid's monument is St. Bernard's Seminary. In mediæval days the great churchmen were William of Wykeham, Wolsey, and Richelieu, to whom Cambridge, Oxford, and the Sorbonne look as their patrons and founders, and is it not pardonable to link to these names that of the Bishop of Rochester? Without the almost boundless resources these prelates and statesmen enjoyed, Bishop McQuaid, full of trust in God, secure by his devotion to the Holy Souls, has gone on with his work from the humblest beginnings, while those nearest to him in confidence and closest to him in sympathy were breathless as to the end of it all; regardless of cruel cynicism, which great souls with noble projects never fail to call forth, this venerable bishop may point to-day with pardonable pride to a work accomplished, to criticism silenced, to folly imitated—the safest criterion of merit and admiration.

The so-called Maria Monk revelations, and the animosities excited by some Italian fugitives from justice, who accused the papal nuncio, Mgr. Cajetan Bedini, of cruelties when acting as governor of one of the papal states, and the old racial hatred of the men of the north of Ireland toward those of the south, culminated in an outburst of fanatical fury, as cruel as it was unjust. Some lodges of Orangemen visited Newark September 5th, 1854, where they were joined by kindred organizations, including some German Turners. They marched through the street, with an open Bible at the head of the procession, to the picnic grounds. In the afternoon, heated by drink, which aroused all the savage instincts in their breasts, they marched to the little German church on High and William streets, and immediately began to attack it. So unsuspicious of danger was the pastor, that at the very moment of the onslaught he was dining with a reverend visitor, who, hearing the tumult and rushing to the window and beholding the angry mob, jumped out of a window and escaped. Father Balleis hid himself under a bed, but his housekeeper, brave of heart and indignant at the sacrilege, seized a broomstick and, brandishing

it at the rioters, defied them. They sacked the church, broke the windows, and bent the pipes of the organ, but, fortunately, the Blessed Sacrament was removed by the fleeing priest on his way to a safer shelter.

Bishop Bayley, together with Father McQuaid, had gone early that morning to accompany Father Harkins of Boston on a visit to Seton Hall, then at Madison. Sister Philippine, at that time in charge of the orphan asylum, fearing that the mob would attack the orphanage, led her little ones into the church. There they remained during the rest of the day and far into the night in prayer, until, reassured by the return of their pastor, they retired to repose, if not to rest. Father McQuaid, obeying a secret instinct, returned to Newark earlier than he had intended, and on his arrival learned the news of the outrage.

One of the bystanders, an inoffensive Catholic, had been killed and many others wounded, which wrought the Catholics working in the neighborhood into a great state of excitement. Fathers Moran and McQuaid went among them and calmed their anger by counselling them to allow the authorities to pursue the miscreants in the proper legal way. An investigation was, indeed, made, in which it was clearly demonstrated that there was no provocation on the part of the Catholics, and the blame was laid, where it belonged, to the Orange lodges. More than one of these misguided bigots became a *parable*—to use a good old Irish and significant expression—to his own and a later generation. The acrimony spread to the more pacific non-Catholics of the community, whose hatred, if not so active, was still as deeply rooted and bitter. The children on the way from the first Catholic school in Plane Street, and their elders on their way to the store or going home from work, were mocked and sneered at. The newspapers caricatured them; they were attacked and vilified in the pulpit. A Rev. Mr. Prince accused Father Moran with advising the Catholics of St. Mary's against taking the tracts and Bibles which were offered them by the Bible Society. Father Moran replied that the Germans were unable to read English, and that the Bibles offered them differed essentially from the Rheims Version. While always deprecating controversy, Father Moran never shrank from defending his faith and his Church. Anonymous articles appeared in the press, to which the good priest replied with the irresistible force of one having truth and justice on his side; and, eventually, one of the writers, no less a personage than Chief Justice Hornblower, had the manliness publicly to apologize to

Father Moran for his charges against the Catholic Church, and ever after remained the firm and ardent friend of the priest.

Under all this provocation the Catholics, obeying fully but reluctantly the advice of their pastors, remained quiet, curbing that hot Celtic nature under the sting that hurt most—the insult

MOST REV. MICHAEL A. CORRIGAN, D.D.
Second Bishop of Newark.

to their religion. The tempest passed, and, while its trail was long visible, still it bore fruit by knitting Catholics more closely together, and, blotting out national prejudices, made both the Germans and the Irish realize to the full that their common glory and shame was not by loyalty to fatherland, but fealty to the one Church of whose body they were privileged to be members. The

edelweiss blossoms and thrives in the snows of the icy summits of the Alps, and so this vine of Christian faith seems never to thrive so well as in the storm and fury of persecution. Within it is a divine germ which no human power can destroy. At times it seems to wither, it gives every sign of decay, and when men prepare to sing its death-knell, lo! it bursts forth again in all the bounty of springtide blossoming, and ready again to bestow its benisons on humanity. One evil alone it has to fear—the evil of prosperity, when her children begin to gather into barns, to enjoy without stint and without gratitude, God's bounteous blessings. When her children have forced their way to the little band of moneyed barons, political and professional leaders, then they forget their God and his Church, and too often take the step which leads almost inevitably to the shipwreck of that faith, which all the cruelty of persecution, poverty, and plague was powerless to wrest from their fathers—a matrimonial alliance with one of alien faith.

Here is the fruitful cause of the frightful leakage of the past.

The shock which had almost crushed the Catholics was to ricochet in some measure against the less hostile of their opponents. One Saturday evening after confessions in St. Patrick's, Mr. Matthew O'Brien, the sexton, called on Father McQuaid to tell him that a young man had walked into the church and insisted on seeing Bishop Bayley. The sexton directed him to go to the bishop's house. While Fathers McQuaid and Venuta were discussing the character of the visitor and the nature of the errand the night-bell rang. It was then after eleven. At the suggestion of Father McQuaid, Father Venuta answered it. He found a tall, handsome young man, who excitedly asked for the bishop. He was told that as it was already late it would be difficult, if not out of the question, to see him. He so persisted that finally Father Venuta went to Bishop Bayley's room and delivered the young man's message. The bishop replied, "Tell him I can't see him. It is too late, and let him call again."

But undaunted by this rebuff, the young man replied that he would not leave the house until he saw the bishop.

On hearing this Bishop Bayley came out of his room and invited the stranger to enter. They talked far into the night, and George Hobart Doane returned to Grace Church rectory and informed the rector that he could take no part in the services that day. He paid a short visit to his father, who was the Episcopal Bishop of New Jersey, and promised him to wait two months—in

Newport—before taking any decisive step. In that fashionable watering-place he met Mrs. Peters of Cincinnati and other devout Catholics, who instructed and confirmed him in the doctrines of that Church of whose priesthood he has been these many decades of years its glory and its boast. But an abler pen, of one long since dead, but whose heart always throbbed with admiration and veneration for the pastor of his childhood and the guide of his riper years—the Rev. Michael J. Holland, late pastor of St. Columba's, Newark—will continue this theme.

Rt. Rev. Mgr. G. H. Doane, P.A.

"To-day," wrote Archbishop Bayley, on September 22d, 1855, "I baptized George Hobart Doane, son of the Protestant Episcopal Bishop of New Jersey." Educated, refined, and with every natural inducement in life beckoning him forward, this young deacon of the Episcopal Church abandoned all for Christ's following. Newark could then boast of but a few simply constructed Catholic churches, having no conveniences apart from those necessarily required. The Orphan Asylum and Young Men's Institute excepted, it possessed no Catholic institutions, and its Catholic population, with but a few exceptions, were working men toiling hard for their daily bread. This would make the young man's sacrifice far more great. However, we see him later entering the Seminary of St. Sulpice, in Paris, and finally, after a visit to the Seven Hilled City, returning to Newark, where he was ordained priest on the 13th of September, 1857. The ceremony was performed in the presence of a crowded congregation by Archbishop Bayley, in the Newark Cathedral. Doctor Lyman, of Baltimore, a former convert to the faith, the Rev. Mr. Neligan, a former Episcopalian minister ; Dr. Ives, once Episcopal Bishop of North Carolina; Father Hewitt, and others were present. Archbishop Bayley's memoranda thus summarize the event: "A Protestant minister was to-day ordained by a bishop who was formerly a Protestant minister, assisted by several priests who were formerly Protestant ministers, in the presence of a layman who was fromerly an Episcopal bishop." The Rev. gentleman became the private secretary of Bishop Bayley, succeeded Father McQuaid as pastor of the Cathedral, became Chancellor of the Diocese, and Vicar-General under Bishop Corrigan, and he was honored with the purple by Leo XIII., and after the departure of Archbishop Corrigan to New York, was appointed the administra-

tor of the Diocese of Newark. Monsignor Doane's singularly marked career, apart from his ministerial ability, has been of vast utility to our gradual growth and development. He obtained a hearing with certain classes where others could not, and if he could not wholly convince them, he at least taught many how to respect the Church. At the very outbreak of the war he was appointed chaplain to the New Jersey brigade by Governor Olden, but unable to withstand the hardships of the field, he was obliged to resign the commission. He has, perhaps, been the principal motor and the most gratified witness of the origin and progress of the majority of Newark's Catholic institutions. Churches, hospitals, schools, orphanages, and academies have successively sprung up under his watchful care. Apart from all else St. Michael's Hospital is a practical illustration of his activity. A singular incident in connection with its beginning is this remarkable fact: The first time that white and colored men paraded together the public streets of the United States was at the laying of its corner-stone. This was a most fitting prelude, since the hospital recognizes neither creed nor color. It lavishes its attentive care upon every unfortunate, irrespective of color, creed, or condition. Its good sisters, servants of the afflicted, are bound by vows of poverty and obedience to assist, wait upon, and serve even the most repulsive cases. The present capacity of the hospital is 280 beds, the average number treated during the year, 2,500, and of out-door patients, from 8,000 to 10,000.

How sacred were the ties ruptured by the conversion of Monsignor Doane, how painful the wound inflicted by the step his conscience prompted him to take, may be judged by what follows:

DIOCESE OF NEWARK.

Sentence of Deposition from the Ministry in the Case of Rev. George Hobart Doane, M.D., Deacon.

To all, everywhere, who are in communion with the One Holy Catholic and Apostolic Church:

Be it known that George Hobart Doane, M.D., deacon of this diocese, having declared to me in handwriting his renunciation of the ministry, which he received at my hands, from the Lord Jesus Christ, and his design not to officiate in future in any of the offices thereof, intending to submit himself to the schismatical Roman intrusion, is deposed from the ministry, and I hereby pronounce and declare him to be deposed, in the name of the Father, and of the Son, and of the Holy Ghost, Amen.

Given at Riverside, this fifteenth day of September, in the year of Our Lord 1855, and in the twenty-third year of my consecration.

G. W. Doane, D.D., LL.D.,
Bishop of New Jersey.

In presence of Milo Mahan, D.D., Presbyter,
Marcus F. Hyde, A.M., Presbyter.

This sentence was not executed until the provision of the canon "where the party has acted unadvisedly and hastily," which is preëminently the present case, had been offered, urged, and refused. It only remains for me humbly to ask the prayers of the faithful in Christ Jesus, that my erring child may be brought back to the way of truth and peace; and for myself, that I may have grace to bear and do the holy will of God.

G. W. Doane.

After some years in the priesthood Father Doane was invited by the pastor to preach in the Catholic church of Burlington, his home, and the Episcopal See of his father. Bishop Doane remarked to his man-of-all-work, a Catholic, "Well, I see the prodigal is coming home. Then we must kill the fatted calf." He sent ornaments from his home and flowers from his garden for the adornment of the altar, and in the evening father and son were reconciled.

The Metropolitan of March, 1854, announces the results of a fair held by the ladies in aid of the Orphan Asylum, which netted $2,000. The same paper has a notice of Lockwood's picture of the Last Judgment. Mr. Lockwood was a convert to the faith, and during nine years had been occupied almost exclusively upon this picture, which contained 1,500 figures. "The great blemish to it is a figure typifying Liberty, or man in a state of freedom, received by an angel, which is neither more nor less than a half-nude portrait of Washington." What has become of it?

This leads up to the old school, which was located next to the cottage of the Lockwoods', in the rear of whose lot was a spacious building on Orleans Street, said to contain this wonderful painting. As one looks back to old St. Patrick's school, with its crowded rooms and heterogeneous mass of boys of every condition, from the barefooted, tow-headed urchin to the well-dressed, well-groomed son of a comfortable home, under the tutorship of the memorable and worthy Bernard Kearney, Michael R. Kenny, "Tom" McGovern, and Miss Esther O'Grady, when the fads and appliances of modern education were totally absent and unknown,

and scans the leaders in business, political, and ecclesiastical life to-day, there are few schools can compare with it in results. The old fire bell would occasionally deplete the room of the big boys, and the "Cedars" were an irresistible allurement in the balmy days of spring, and people would keep on dying, and necessitate Mr. Kearney engraving coffin-plates, for of this he held the monopoly among the Catholics of the city, and Mr. Schmidt would have the boys meet in the first room of the girls' school for rehearsal; but, despite all these drawbacks, many of the old boys have attained success in the mercantile world, many have gone into the priesthood, and none has ever been heard to utter any unkind word or bitter protest against "Kearney's School." The old boys had the faith, and it was not a slumbering, quiescent article, but active and, at times, belligerent, as some of the old Eighth Ward boys will recall. They were loyal, too, and at the outbreak of the Civil War more eloquent, but not more patriotic addresses were made in the halls of Congress, than in front of the old school doors, and on the strip of fence between the angles, at the entrance to the school, was written in large letters, "No Compromise." It did not much matter that the boys did not understand what this meant, but the loyal newspapers bore this motto on their headlines, and this satisfied the boys that it was the proper principle to uphold, and uphold it they did. Before the war ended, on the rolls of the patriot dead who shed their blood and offered their lives in defence of the Union, were many of Kearney's boys.

What has become of the Irish schoolmaster? He seems to be as extinct as the great auk. The Kearneys of Newark, the Currans of Orange, the O'Neills of Morris County, the O'Connors and Doughertys of Paterson, strong of muscle, arithmetic, and penmanship, they did not spare the rod, and most of us are like a certain British admiral, who stated in the House of Commons that he was the better for the floggings he received at school. Peace to their ashes! In many parishes they kept the faith alive, on a pittance of a salary, and turned out a larger percentage of children thoroughly grounded in the three R's, good spellers and good penmen, than schools do nowadays.

The Christian Brothers came in September, 1866, and are following out the traditions of their order, and carrying on the good work inaugurated more humbly in old St. Mary's Hall. They may count their alumni among the leading business and professional men, not only of the city, but of the State and among the clergy, and their loyal adherence to their Church is at once the

reward and merit of their Christian teachers. The same is likewise true of the girls, whose school has been in charge of the Sisters of Charity from the beginning. The old building gave place to the present substantial school in 1887.

The Church of the Assumption of the Blessed Virgin Mary, Morristown.

It is quite certain, then, that during the winters of 1779 and 1780 the number of Catholics in and around Morristown far exceeded the number of Catholics at present in our parish, made up of the Irish Catholics in the Pennsylvania, New York, and New Jersey regiments, and the French and Polish officers attached to the line.

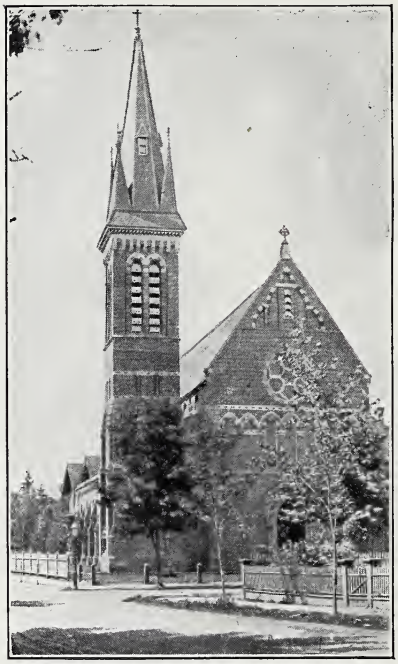
In the Pennsylvania line were many *Irish*, both officers and soldiers; and in the *Official Register of the Officers and Men of*

FIRST CHURCH IN MORRISTOWN, BUILT IN 1847.

New Jersey in the Revolutionary War, compiled under the administration of Governor Theodore F. Randolph by Adjutant-General Stryker, a cursory glance shows that many of the New Jersey regiments contained a liberal number of Irishmen, over four hun-

dred officers and soldiers with unmistakably Irish names being credited to the southern counties.

Without priest or Mass, except on very rare visits from Father Farmer, they were married by the squire or magistrate; and their children, if they themselves did not, attended the Protestant Church, for the reason that it was the only one in the neighborhood. Their companions and associates were of an alien faith.



CHURCH OF THE ASSUMPTION, MORRISTOWN.

It is not surprising, then, that the Celtic names which prevailed in Morristown in the first quarter of the present century are not found on our church records.

With their faith the children lost likewise the distinctive character of their family names. McGee becomes in its filtered state Magee; McCarthy becomes Mecarty; Kearney becomes Kerny or Kearny; Callahan becomes Callinan; Raferty becomes Raverty. All these names still prevail in our midst and are the indices of both the country and religion of their progenitors.

A list of letters, uncalled for in the post-office, October 1st, 1807, contains the following names: Andrew Darsey, Michael Flaherty, John Kelly.

It is said that one O'Hara taught a classical school in Morristown in the first decade of this century, which was the germ of the subsequent McCullogh school

In 1825 Charles Berault, a Catholic and a native of San Domingo, lived in the Revere House on DeHart Street. He married a Mlle. Des Abbeyes, also of a wealthy San Domingo family. Another daughter was Madame Chegarray, who taught a fashionable Young Ladies' Academy, afterward purchased by Bishop Bayley, and the cradle of Seton Hall. This is now the prop-

erty of the Sisters of Charity on the old Convent road to Madison.

A certain Benjamin Douglas kept a diary, now in the possession of the Brookfield family, his descendants, which contains the following entries:

"The first Roman Catholic service performed in the township of Chatham was in the house of Lavaal Duberceau, at Bottle Hill, Sunday, July 30th, 1825, by Rev. O'Donahue. Text, fifth chapter of Galatians."

Father O'Donahue visited Madison once a month from Paterson and said Mass in the upper part of the academy. His Sunday evening instructions were attended by large numbers of non-Catholics. His light-hearted gayety drew to him the hearts of all, especially the children.

To the Rev. Louis Dominic Senez belongs the credit of crystallizing the little Catholic body in Morristown, and infusing into their hearts the courage, despite their small number and poverty, to build a sanctuary, which would hold their children and themselves to the practice of their religion. "The first time I saw Father Senez," said old Tom Degan, "was at a *vendue* near Madison."

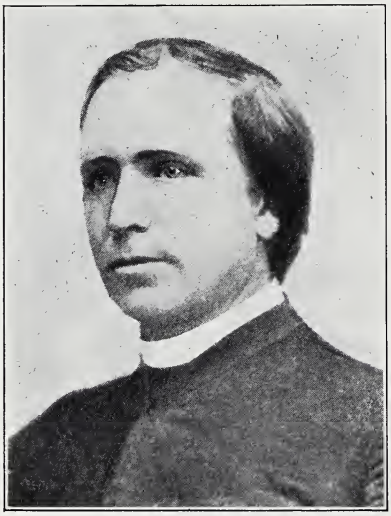
"If I am not mistaken," said the good priest smilingly, in broken English, flavored with a strong French accent, "you are an Irishman and a Catholic."

"And if I am not mistaken," replied Tom, "you are a Catholic priest."

This was their mutual introduction. There was no road throughout the three counties—Morris, Sussex, and Warren—he did not traverse. When he first visited this desolate and disheartening field there was but one church—at Madison; but St. Vincent's has been the fruitful mother of many children. No fewer than twenty-three Catholic churches lift to heaven the cross in the three counties which were the field of Father Senez's missionary labors.

In the springtime of 1844–45 good Father Howell was tempted to sample the pastures and pure air of Morris County, and, combining business with pleasure, he baptized quite a number of children in Morristown, Dover, and Mount Hope. A Catholic woman married to a Protestant was denied the convenience of a carriage by her husband, and walked with her child all the way to Elizabeth to have it baptized, as it happened there was no priest then at Madison.

There is considerable dispute relative to the house where the Holy Sacrifice of the Mass was first offered in Morristown. By some it is maintained that it was in a house formerly on the property of Dr. Dodge, Morris Street; by others, in a house on McCullogh Avenue; again, by some, in the Thébaud house, which long ago stood on Mr. John G. Foote's farm; and finally, by not a few, that it was in the Johnson house on South Street, on the way to the race-track, which was called by a subsequent Catholic owner Bellevue. Wherever it was, it is generally admitted that the priest sought and received the hospitality of Mr. John Rogers. John Rogers was among the earliest settlers, and his home was looked upon as a headquarters for the clergy whenever they made a visitation.



REV. P. M'GOVERN.

In 1847, however, steps were taken to secure a lot to build the church. The site on which the new rectory now stands was bought from John Kennedy, of Philadelphia, for $400 At the outbreak of the French Revolution Father Senez resigned the pastorate to return to his native land. Previous to his departure a "bee" was held to dig the foundations of the new church. Father Senez opposed the building of a basement, but finally yielded to the entreaty of Father McQuaid, and this feature was embodied in the plans. The honor of turning the first sod belongs to Patrick Cavanagh. Mr. Egsall built the masonry, and Mr. Muchmore did the carpenter work.

Before the walls were built Father Senez left, and the work devolved solely on Father McQuaid. To Father McQuaid alone belongs the entire credit of building the first Catholic church in Morristown; and of paying not only for the structure itself, but for the land on which it was erected. Three different times has this honor been wrested from him and unjustly given to another. This may seem to some a matter of indifference; but for the Catholics here it is all-important to know to whom they are in-

debted for the church which cost more sacrifices, more anxiety and care from both priests and people, than would, to-day, the erection of a cathedral. Father McQuaid appointed William Nevins treasurer, and all the moneys passed through his hands. On the 15th of August the modest church was entirely roofed, and Father McQuaid gave the church the title of the Assumption in honor of the Blessed Mother of God, whose great feast saw the culmination of the hopes and desires of the little handful of Catholics.

On Christmas Day, 1848, Mass was said for the first time in the new church by Father McQuaid. Simplicity and poverty were everywhere apparent. The altar consisted of some planks laid on barrels. The little congregation of from forty to seventy

ST. MARGARET'S CHURCH, MORRISTOWN.

made themselves as comfortable as possible without pews or kneeling benches. A fair number of Protestants was present, among them Mr. Bonsall.

"Now," said Father McQuaid, "we depended on the goodness of God and the intercession of the Blessed Virgin, and we are all right. Through frost and cold we have collected by five and ten

cent offerings the funds necessary to build and enclose the church, and now we have everything except the pews."

There was little decoration and very little comfort in the new church, but there was great fervor. The poor exiles were full of gratitude to God that they had now a sanctuary in their midst where they might assist at the Holy Sacrifice of the Mass, reconcile themselves to Him in the tribunal of penance, and bring their children to be baptized and instructed in their holy faith. Father Senez had borrowed the money to pay for the lot, but the people set themselves to work and rested not until they had paid back every penny of the loan.

Fortunate, indeed, it was for the Catholics of Morristown that Father McQuaid came among them.

According to Father McQuaid's estimate in 1849, the Catholics belonging to the Morristown mission, stretching out for miles into the country in every direction except toward Madison, numbered, including babies in arms, about one hundred and twenty souls. The first efforts of the priest were necessarily directed to the salvation of those already within the fold of the Church; but even at this early period conversions were not unfrequent.

In 1843 William Fulton was received into the Church by the Rev. Dr. Ambrose Manahan; and the first convert baptized by Father McQuaid was Mrs. Laurence Johnson.

In 1850 the first festival, or tea-party, as it was called, was held by a few of the ladies of the congregation in what is now Farmer's Hotel in Market Street, then owned by Nathan B. Luse, and used by Isaac S. Runyon for a private school, another floor by the Odd Fellows and Freemasons, and the upper story as a hall.

The brass band of the town furnished the music. There was no dancing. About one hundred and fifty dollars, clear of all expenses, was realized, and Father McQuaid was overjoyed with the result, because it enabled him to pay each of three creditors the fifty dollars he owed.

The first sexton was Mr. William O'Toole, whose weekly salary was fifty cents. In September, 1850, Father McQuaid opened the first Catholic school in Morristown, with Mr. Tracey, from New York, as teacher. He was one of the old school of hard taskmasters whose theory and practice ran on the line of Solomon's injunction: "Spare the rod and spoil the child."

One Antoine, a Frenchman, brutally murdered his master and mistress, for which he suffered the death penalty. This incident

provoked an intense hostility to all foreigners, and, as a matter of course, the Irish were the first victims.

Two poor laborers were driven by threats from their homes and compelled to seek refuge in Mr. Ford's woods, there to hide until the passion of the rowdy element had cooled down.

The Irishmen who worked in Mr. Vail's Speedwell works were attacked, and more than one scrimmage took place; but the Irish succeeded in defending themselves. This condition of things continued until Mr. Vail took sides with his Irish employees, and gave their shopmates to understand that he would tolerate the question of nationality no longer, and that the persecution must be stopped.

Father McQuaid was succeeded by Father Madden, and although the wide field of his mission tested to the utmost the physical endurance and zeal of the new pastor, during the three years of his administration the spiritual side of the flock was well attended and the temporal welfare promoted.

From the baptismal record it appears the care of the parish was entrusted at times to the Rev. L. Hoey; and occasional entries indicate that the Rev. Alfred Young, later of the Paulist community, together with the Very Rev. Dean McNulty, and, now and then, the Rev. D. J. Fisher came from Seton Hall College—now the old St. Elizabeth's Convent—to say Mass, catechize the children, and administer to the wants of the congregation. The Morristown Catholics held Father Young in high esteem. His genial manners made him friends everywhere. The young flocked around him. At the sick-bed his charm of manner never failed to cheer, and his tender message of patience plucked out the thorn of suffering and substituted the holy calm of Christian resignation.

The Rev. L. Hoey, who was appointed to the new mission of Morristown, cut off from Madison in 1860, was the first priest to reside permanently here. He stopped at Mrs. Rogers's eleven months, during which time he labored hard and zealously for the erection of the priest's house. His ability as a mathematician attracted the attention of his superiors, and secured for him a professorship in the new college.

His efforts were successful, and in 1861 the priest's home was built. About this time the old graveyard was bought for $500. The parish school started by Father McQuaid, although it had not all the appointments and conveniences of a modern school, continued its work. The rooms were dark, very warm in summer,

and correspondingly cold in winter. A great stove stood in the middle of the room, and a pipe was placed through one of the windows, but not too far out of the reach of the tricky boys. When the task became irksome, or the tempting chestnuts strewed the ground, or the ice was in prime condition for skating, a sod conveniently thrust down the stovepipe checked the draught, filled the room with smoke and gas, and necessitated the dismissal of the school.

When Mr. Tracey severed his connection with the school he was succeeded by Mr. Donlin. Miss Slater, of Massachusetts, and a Mr. Faulkner, whose knowledge of the English language was too limited to make him a successful teacher, were engaged and taught for a short time. These teachers taught previous to 1860.

That the school might be kept together until a competent person was found to take charge of it, Father Hoey himself taught during the vacancy which occurred about the time of his appointment. A Miss McDonald, with sufficient confidence in her ability to teach and rule the masons, painters, plumbers, and carpenters of the present day, presented herself for the arduous position; but a short experience convinced her of the serious mistake she had made.

Mr. O'Neil was then secured; and, although gifted with considerable talent, was forced to resign on account of ill health. To him succeeded Mr. Meehan, who is remembered as "teaching the A B C's with the children on his knee, and both teacher and pupil enveloped in the smoke of his pipe." Then appears Mr. Fennessy "in a white shirt, ruffled upon either side of the bosom; this, together with his personal appearance, evoked such a volley of cheers from the scholars that he was mortally offended, and decided to punish severely the unruly children by teaching them only for the short space of half a day."

The absurd anti-Catholic and anti-Irish spirit, fed by the ignorance and scheming of preachers and newspaper editors, made its sting felt in Morristown, as in almost every village, hamlet, and city of our country. There is a vague tradition of an attempt to destroy the little church first erected here by the lusty young bigots of that day, possessed of more brawn than brain. But a fanatic is usually a braggart; and the tidings that the miners from Dover were ready to march down to protect the Catholics and avenge any insult offered to them, cooled the courage of the bullies and dissipated their plans. But, from time to time, the old hatred cropped out, especially on St. Patrick's day.

It was not unusual to see strung up on a flag-pole or suspended from a tree a stuffed figure to represent St. Patrick, with a string of potatoes about his neck, a whiskey bottle in one pocket, and a codfish in the other. It was such a sight that aroused the lion in Patrick Smith as he saw the effigy of his patron swaying in the wind from the flag-staff in the Park. The assuring words and wise counsel alone of Colonel Vail prevented him from cutting down the flag-pole. On a like occasion another Smith, a namesake of Patrick but no relative, saw a similar figure pendent from a tree. His good wife brought him an axe, and down came both tree and effigy. The last appearance of this vulgar exhibition was in Market Street, a few doors down from South Street.

In 1864 the church was incorporated, the board consisting of Rt. Rev. James Roosevelt Bayley, the Very Rev. Patrick Moran, the Rev. Lawrence Hoey, Messrs. Henry James and Patrick Rowe.

In 1865 the school was found inadequate for the accommodation of the children, and was enlarged at an expense of eight hundred dollars.

The Rev. James D'Arcy was appointed pastor July, 1867.

Father D'Arcy's magnetism and winsomeness were irresistible. Gifted with more than ordinary ability, by careful study he enriched his mind.

On the 2d of June, 1868, in obedience to his bishop, he left this parish to assume the pastoral charge of Madison, made vacant by the death of Father Madden. The sorrow and regrets were mutual on the part of priest and people.

The Rev. P. McGovern took charge of the parish on the departure of the Rev. James A. D'Arcy, about October, 1865. Father McGovern busied himself with the spiritual interests of the flock entrusted to him. His gentle nature, when aroused by the misdoings of his children, plainly evidenced that he knew how to be severe where leniency failed.

A new church, owing to the increased number of Catholics, was a pressing necessity; but the very thought of building one, and of incurring a debt, appalled the pastor and flock.

In the fall of 1871 Father McGovern resigned and withdrew from a charge never entirely congenial. The most perfect harmony, however, existed between him and his people, and when he left he was sincerely and deeply regretted.

Father McGovern was ordained by Bishop Hughes, January 29th, 1853. He was a subject of the Archdiocese of New York,

but was received by Bishop Bayley temporarily, December 25th, 1853, and was assistant in Madison until 1855, when he returned to New York by reason of ill health. He again came back to Newark, and after his resignation of the Morristown parish went to Bergen Point, where he paid off all the indebtedness of the church; thence to Keyport, as first resident pastor, July 1st, 1876. Once more he retraced his steps to New York, and became pastor of Croton. After many years of service he retired, and died some two years ago.

The Rev. James Sheeran succeeded to the pastorate October, 1871. Father Sheeran was a born leader of men, an ideal nineteenth-century priest. His life was varied by almost every incident that may happen to layman or priest.

Father Sheeran was born in Temple Mehill, Longford, in 1814. He chose the profession of teacher, and taught school in Monroe, Mich., and for the Redemptorists. After the death of his wife he entered the congregation of the Most Holy Redeemer, October 15th, 1856, of which he was a most efficient missionary.

When the yellow fever broke out in New Orleans and all the Fathers in the house were prostrated, he alone remained to attend the sick calls, and for weeks never slept in his bed.

When the war broke out he was South, and, together with Father Smulders of the same congregation, was assigned by his superior to attend to the spiritual wants of the Confederates. There was nothing of the gold lace or gilt edge connected with his position. The soldiers' meagre fare was his; their hardships in camp and bivouac he shared. Realizing the importance of the events which were daily happening he kept an accurate diary, for which at the close of the conflict he was offered a large sum of money by a Southern firm of publishers; this he refused.

Owing to a disagreement with his rector, he asked to be allowed to withdraw from the congregation. His petition was granted, and he was adopted for the Diocese of Newark by Bishop Bayley. Pending a permanent appointment, he assisted in the parish of Hackensack. Such, in brief, is the history of him to whom the Catholics in Morristown are so much indebted.

In October, 1871, Bishop Bayley made him rector of that parish. Already far advanced beyond the meridian of life, his naturally strong constitution was weakened by hardships in the field and on the mission. Although providentially preserved from contagion in the yellow-fever epidemic through which he had

passed, the awful strain dealt a blow to his health from which he never recovered.

The economy and prudent administration of Father McGovern had freed the parish entirely of debt, so that the way was clear to proceed with the construction of the new church.

Fortunately a suitable site, secured by the wisdom and forethought of Bishop McQuaid, remained on which to erect the house of God, which was to excel all other church buildings in Morristown.

On Sunday, June 30th, 1872, the corner-stone was laid by Bishop Bayley, who also preached the sermon on the occasion.

ALL SOULS HOSPITAL, MORRISTOWN.
The old Arnold Tavern, 1780.

On Ascension Thursday, May 22d, 1873, a leaden dulness overspread the sky. The rain fell in torrents. Without everything was dismal and sombre, but within the walls of the church what joy filled the hearts of pastor and flock! Bishop Corrigan solemnly blessed the new church, and the ceremony was followed by solemn pontifical Mass. After the Gospel the Rev. Dr. Edward McGlynn preached from the text, "Thou art a priest forever according to the order of Melchisedech" (Psalm cix.). There was a large attendance of priests and people. The music rendered during the Mass was by a choir selected from the different churches in Newark. Thus, twenty-five years from the erection

of the first humble sanctuary, the pioneers who survived saw their first efforts eclipsed, the tender shoot developed into a mighty tree, and a dwelling-place enshrining the Holy of Holies which far exceeded their hopes and expectations. The Lord had, indeed, builded the house, and their labors had not been in vain.

An important step for the welfare of the children was now made.

From every side came petitions to Mother Xavier for teachers. The influence of the children of St. Vincent had already made itself felt in the parish schools and orphanages of the Newark diocese.

Father Sheeran's plea was recognized, and arrangements were made in September, 1875, to send two of the Sisters from the mother-house every day. A little room was added to the school, and fitted up with a stove and cupboard. Here, after the noon dismissal, the Sisters prepared their lunch in light-hearted gayety and contentment. Their hallowing influence over both boys and girls was at once apparent. The success of the school was assured.

On Sunday, April 3d, 1881, the trials of Father Sheeran terminated, and the good priest, full of merit, comforted by the holy sacraments, went to his reward.

Mr. McMaster, an old friend, in the editorial column of *The Freeman's Journal* noticed his death, and among other things said of him:

"At an early age he came to New York. He was engaged here, for many years, in business. Out of a desire to do good he went to Monroe, Mich., to teach a parochial school, under the pastoral care of Father Smulders, of the Redemptorists. Mr. Sheeran married and had two children—a daughter who died in the Benedictine Convent, in Westmoreland County, Pa., and a son who died in the novitiate of the Redemptorists. The death of the latter inspired Mr. Sheeran with a desire, gallant and noble in its sentiments, to take the place of his deceased boy in the Redemptorist novitiate. He entered, and, notwithstanding the difficulties of age somewhat too much advanced and habits of personal independence settled, finished his novitiate and his scholastic course and was ordained. His disregard of danger in face of the yellow fever has been spoken of in some of the daily papers. That is the rule for Catholic priests as soldiers of the Cross."

As the diocese was then without a bishop, the administrator, the Rt. Rev. George H. Doane, assigned the senior assistant of

the cathedral, the Rev. Joseph M. Flynn, to the pastoral care of Morristown, and Father Flynn took possession of his new charge June 18th, 1881. Father Flynn was born January 7th, 1848, in Springfield, Mass. The early years of his life were spent chiefly in New York. He attended school, taught by the Christian Brothers, in St. Vincent's Academy until 1859, when, on the removal of his family to Newark, N. J., he was sent to the parochial school attached to St. Patrick's Cathedral, then located on High Street, now occupied by the Women's Hospital connected with St. Michael's.

In September, 1865, he entered St. Charles's College, Ellicott City, Md., and in March, 1869, Seton Hall. His assignments as curate were St. Bridget's, Jersey City; Assumption, Morristown; St. Peter's, New Brunswick; thence to the cathedral, Newark, May 7th, 1876, where he successively filled the offices of bishop's secretary, diocesan chancellor, master of ceremonies, secretary of the Commission of Investigation, and for over a year, while Vicar-General Doane was abroad in search of health, administered the parish until his return in 1879.

A site for a church in Morris Plains was secured, and, until its erection, an effort was made to have Mass in one of the houses conveniently located and sufficiently roomy for the accommodation of those who might desire to attend.

This, and the increasing ministerial work in Morristown and the important supervision of the school, made the services of an assistant priest a necessity. December 3d the bishop wrote, "Father Whelan may be relieved at any time, and, if so, will be sent to you, as you desired."

The Rev. Isaac P. Whelan reported some time in the month of December, and the Right Rev. Bishop added to the other duties of the Morristown priests the care of the Whippany mission.

On Christmas Day Holy Mass was said for the first time in Morris Plains in the house of Andrew Murphy. The room was crowded, and the scene recalled to many the stories told them by their fathers of Catholicity forty years ago.

Thereafter Mass was regularly celebrated every Sunday. Between attending to the two Masses in Morristown, one in Whippany, and another at Morris Plains, Sunday was a busy day for the priests, who, from early morn to high noon, knew not a moment's rest.

The house deeded by old Thomas Burns, a confessor of the faith in this locality from the early twenties, to Father Flynn per-

sonally, was converted into a home for the Sisters of Charity, who came to reside here permanently January, 1882.

In March, 1885, Father Flynn purchased the Condit property at the junction of Speedwell and Sussex avenues, embracing ten acres, for the sum of $25,000. The land was surveyed, laid off in lots, and a number of maps were printed for those who contemplated purchasing. A meeting of the congregation was called to order in the pavilion. The object, it was stated, was to dispose of the lots to Catholics, if possible, and, after a reasonable time, to all comers. Father Flynn acted as auctioneer, and most of the best lots were quickly disposed of at good prices. The Water Company laid their pipes through the streets, and thus the location became more desirable for residences.

The streets were named Columba, in honor of the great saint of Iona; Grant, in honor of the great general of the Civil War, who was then in his death agony; and Bellevue Terrace, from the charming prospect visible from the elevation.

The lot looking north, directly in front of Columba Street, was reserved for the erection of a chapel. In the beginning of April the requisite permission was obtained from Bishop Wigger.

No delay was made in the construction of the modest building which was to rear aloft the cross and be a new sanctuary of the Most High. The great devotion of the Celtic race to St. Margaret, Queen of Scotland, as witnessed by their family names—for after Mary there is scarcely another more frequently bestowed upon their daughters than Margaret—her sweet and beautiful life, so much in its details like that of St. Elizabeth of Hungary and in some respects more attractive, prompted the pastor to honor, even in a humble way, this great saint, recognized thus for the first time in the United States. At the close of the month of May everything was in readiness for the laying of the corner-stone. It was determined to invest it with all the pomp and ceremony possible. The members of the parish entered heartily into the pastor's plan, and the ceremony was so grand and impressive that few who witnessed it will ever forget it. The following accurate report was written by an eye-witness:

Sunday, May 31st, 1885, was a memorable day for the Catholics of Morristown. Surrounded by members of the local and visiting clergy, in the presence of a large number of the laity, the Rt. Rev. Winand M. Wigger, Bishop of the Diocese of Newark, laid the corner-stone of the chapel to be erected to the honor of God and St. Margaret, with all the pomp and splendor of ritual

with which the Roman Catholic Church invests such an important ceremony. But, apart from the interest that such an event naturally arouses, the occasion was one of deep significance. It illustrated and emphasized not only the growth of our city, but it was likewise indicative of the rapidly increasing strength of the Catholic Church in our midst. There are some of the members of the Church of the Assumption who can recall the time, not so very long ago, when the nearest Catholic church was at Madison, then known as Bottle Hill. Hence it was determined to give the ceremony an expression of the significance it justly claimed, to mark it as an era in the history of the Catholic Church in Morristown. And so, despite the threatening weather, the mother Church gathered together her numerous societies, and, preceded by the cross-bearer and the acolytes with waving banners, followed by the clergy in their sanctuary dress and the bishop in his purple vesture, they marched, over a thousand in number, through the town to Sussex Avenue, where the new chapel is to be erected. A peculiar feature of this procession was the corner-stone, adorned with flowers and carried by four of the oldest members of the congregation, preceded by six little girls in white, all representing the tribute of three generations to this happy event. Arrived at the grounds, the bishop, vested in cope and mitre, and bearing his crosier, solemnly blessed and laid the corner-stone, in which was placed an iron box containing, besides various coins and copies of *The Jerseyman*, *The Banner*, and *The Chronicle*, a parchment describing the event in Latin, and of which the following is a translation:

"D. O. M.

"On the 31st day of May, in the year of our Redemption 1885—Pope Leo XIII. happily reigning, Rt. Rev. Winand M. Wigger being the Bishop of Newark, and Rev. Joseph M. Flynn, rector, with Rev. Eugene A. Farrell, his assistant, of the Church of the Assumption; Grover Cleveland being President of these United States; Leon Abbett Governor of the State of New Jersey; and John Taylor Mayor of Morristown—Rt. Rev. Winand M. Wigger, D.D., in the presence of the clergy and before a large concourse of people, laid the corner-stone of this chapel to be erected to the honor of God under the invocation of St. Margaret."

After the ceremony the Rt. Rev. Bishop made a short address to the people, congratulating them on the progress of the Church in Morristown, and in particular commending the zeal they uniformly manifest in the furtherance of every good and praiseworthy work in the interests of morality and religion. He concluded with the hope that the day would not be distant when they and their labors would be so blessed that the humble beginning of to-day would ripen into a new, a large, and a flourishing parish.

Huge masses of black clouds rolled up from the southwest;

the wind was momentarily increasing in violence, and great drops of rain admonished all to seek shelter from the impending storm. Banners were taken from their poles and put away; white veils were hurriedly removed, and soon all were in shelter from the tempest, which disappeared almost as quickly as it sprang up.

The patriarchs who carried the corner-stone from the mother church were Thomas F. Burke, Thomas Degan, Martin Murphy, and John McGuire, and they were accompanied as a guard of honor by the little Misses Genevieve Welsh, Lulu Clifford, Rose Corcoran, Agnes Lucas, Marguerite Kenny, and Marguerite Martin. The Rev. William D. Hughes, Paulist, a guest at the rectory, took part in the ceremony.

The corner-stone laid, an effort was made to raise the money to pay for the chapel as the work went on, so that, if possible, by the time of dedication it should be absolutely free from debt. To this end a bazaar was held, and in three days $1,089.05 were realized. All worked with a will, and the parishioners showed their enthusiasm by their attendance in large numbers and generous liberality.

The old church, converted into a school, was no longer in a condition to accommodate the children. Hence it was determined early in 1886 reverently to remove the dead from the old cemetery, and erect on the land the new school.

Ground was broken in the spring, and on Thanksgiving Day the corner-stone of the Bayley Grammar School was laid by Bishop Wigger, and after the ceremony the old pastor, now Bishop McQuaid, preached a sermon of rare historical interest to the crowded congregation in the church. In closing he said:

"When the providence of God removed me to New Jersey my first thought was to get these sisters; so I went to Mount St. Vincent on October 18th, 1853, and asked for two sisters, the first to come to New Jersey. And what a blessing they are! It is those women who are creating a Catholic atmosphere; the prayers of the mother at home are continued in the schoolroom. Who can take their place? You have this blessing in Morristown.

"May God bless all those here and never forsake them! Bless this congregation with added prosperity year after year, and all those who have gone before us, who are now looking down from heaven upon the good work we are doing! And when today I looked down upon the old graveyard on the bodies I placed there, when I looked upon that place where those remains are gathered up and removed to a more beautiful cemetery, the

thought came to my mind: Those souls, now in heaven, gladly make way for the Christian school that is to stand there; gladly resign their resting-place for the foundations of the large, beautiful schoolhouse; the saints in heaven—for many holy ones I placed there—are now looking down upon us."

The new school was blessed by Bishop Wigger and opened October 9th, 1887. A desirable property, in the very centre of the city, in the heart of its business, was put on the market. Dean Flynn invited the original members of the Young Men's Catholic Association to meet him in the rectory January 17th, 1887, and there proposed to secure a lot and erect a permanent home. It was thought that $25,000 would be the limit of the outlay for site and building.

On Tuesday, May 1st, 1888, took place the formal dedication of the Young Men's Catholic Association building.

A large flag floated from the front of the attractive building, while the interior decorations were superb, a wealth of pictures everywhere gracing the walls, supplemented by banks of palms and flowering plants, sprays of cut flowers and smilax, festoons of bunting, and other decorations pleasing to the eye. The committee on decorations were Messrs. W. V. Dunn, M. F. Lowe, J. T. Murphy, and Thomas Holton, the latter furnishing the floral display that on every floor delighted the beholder.

There were two receptions—one in the morning to the ladies, and one in the afternoon and evening to the gentlemen. The reception committee was Very Rev. Dean Flynn, pastor of the Church of the Assumption; President C. H. Knight, and Messrs. P. Farrelly, T. Clifford, M. E. Condon, M. F. Lowe, John Murphy, Thomas Malley, T. J. O'Brien, D. L. Fox, and P. Welsh.

In the morning the committee was assisted by a number of ladies, friends and relatives of the members, and the scores of visitors were lavish in their admiration of the arrangement, finish, and equipment of the building. Voss's orchestra was placed in an alcove of the lobby outside of the parlor, and sweet strains of classic music added to the delight which the inspection of the building gave.

In September, 1888, it was determined to open a school for the children of St. Margaret's. Some five and twenty little ones attended the Mass of the Holy Ghost celebrated by the pastor, and the chapel, as a matter of necessity, had to be used for a schoolroom; but what more fitting place than His sanctuary who said "Suffer the little ones to come unto me"?

October 24th, 1888, brought the tidings that Bishop Wigger had honored the parish by making it one of the seven in the Diocese of Newark which fulfilled all the conditions for a permanent rectorship, and the pastor, by appointing him the first irremovable rector.

The year 1890 was to bring additional improvements. On Sunday, March 2d, Dean Flynn announced at all the Masses that, with the bishop's permission, he had sold the sisters' house for $4,000, and that this was virtually a donation of that sum to the parish, since it came to them from him as a gift. He furthermore stated that a rectory would be built on the site of the old church, and when completed the priests would take possession of it, and the sisters of the old rectory.

Satisfactory progress had been made with the new rectory, and to such an extent that on St. Catherine's day, November 25th, the furniture was put in place, and the priests took possession of their new home. The same day the busy hands of the sisters and scholars enabled the former to be transferred from their temporary house to the more comfortable and commodious quarters of the old rectory. Early in December the congregation was invited to inspect the new building. All day long throngs of ladies passed in and out. In the evening the men imitated their example. Lunch was prepared for all, and served by the willing hands of the Young Ladies' Sodality.

It had long been apparent that the growth of this section called for some provision for the sick, injured, and infirm. For a long time the matter occupied the attention of bishop and pastor. The distance to the city hospitals was considerable; the demands made upon them by the exigencies of their surroundings sometimes rendered it difficult to accommodate patients from afar. In the month of November, within the octave of All Souls, the ever-recurring thought returned; but, while the building was attainable, it was a rather more difficult task to obtain sisters trained and devoted to this kind of work.

On Sunday, November 22d, 1891, the announcement was made to the congregation that the old Arnold Tavern, venerated for its Revolutionary memories, on Mt. Kemble Avenue, had been purchased for a hospital, and that the Grey Nuns of Montreal, Canada, had consented to assume the charge of it. Unbounded enthusiasm was manifest on every side. The old Arnold Tavern, removed some years ago from the square in Morristown, had long awaited a purchaser. This building sheltered General Washing-

ton in 1777. It was his first headquarters. There he spent several months with his chiefs of staff. This became the Morristown home of the Grey Nuns. The ballroom of General Washington was turned into a chapel. The dining-room became a hospital ward. The broad corridors that a century ago resounded with noise of spur and clank of sabre took on new life, and were filled with the soft-falling footsteps and rustling garments of the gentle sisters, there to nurse the sick and afflicted of all races, colors, and creeds. In the building at the rear of the main structure a home was provided for the aged and the orphans.

On a single Sunday afternoon and evening $6,500 in cash was given by the men and women of the congregation for the furtherance of this work. Men were seen hurrying off to borrow money in order to share in the joy each one seemed to take in helping this great work of charity.

On Labor Day, September 5th, 1892, the hospital was blessed by Bishop Wigger, assisted by the rev. clergy of Sussex and Morris counties. It was a beautiful autumn morning, and early in the forenoon carriages and pedestrians were seen wending their way out to Mt. Kemble Avenue by the hundreds. It is estimated that 2,500 people visited and inspected the institution. The women of the parish provided a bountiful luncheon for all, and the visitors were waited on by the Young Ladies' Sodality and the Young Men's Catholic Association.

In the great national conflict which divided the North and South, in 1861, members of our parish were found under both flags. The roll is an illustrious one. On the battle-field, in the prison, in rank and file, the children of St. Mary's gave ample proof of courage and patriotism.

Among all names there is one conspicuous above the rest—Gen. Joseph Warren Revere. Descended from a French Huguenot family, his grandfather was Col. Paul Revere, of Revolutionary fame.

At the age of fourteen young Revere entered the United States Naval School, and began a long career of service on sea and land in almost every portion of the globe. In his sixteenth year he sailed for the Pacific, and was attached to the squadron employed in suppressing the African slave-trade. After narrow escapes from disease, wreck, and mutiny, he was detailed to the European squadron, and visited every country of Europe, and the Mediterranean shores of Asia and Africa. His knowledge of many languages secured him a favorable position, through which

he met the most distinguished personages of the day. He was an eye-witness of the Carlist War, and served with the Mosquito fleet on the coast of Florida during the Seminole War. In 1838 he sailed in the first American squadron which circumnavigated the globe.

When in India he saved the British man-of-war *Ganges* from shipwreck, and was presented for his service with a sword of honor by the governor-general.

GEN. JOSEPH WARREN REVERE.

Throughout the Mexican War he was on the coast of California. At Sonoma he raised the first American flag north of San Francisco. Soon after this he resigned, and was employed by the Mexican Government in reorganizing the artillery service. At the outbreak of the Civil War he offered his services to the general government and received a commission as colonel of the Seventh New Jersey Volunteers. The brilliant record of this gallant regiment, second to none in the service, has been largely attributed to the severe discipline it received under General Revere, whom General Hooker pronounced the best disciplinarian in the army. He was in all the battles of the Peninsular campaign; was promoted to the rank of brigadier-general, and commanded the Second New Jersey Brigade until after Fredericksburg. He was assigned to the command of the New York Excelsior Brigade, and at Chancellorsville Revere's brigade led the van in the desperate struggle after the rout of the Eleventh Corps, when Howard's men retreated before the impetuous onslaught of Stonewall Jackson. Censured by General Sickles for his conduct in this battle, Revere was for a time deprived of his rank; the opinion of his troops, and of Generals Meade, Sedgwick, and other high officers, held him innocent of any offence. President Lincoln declared

that he had been unjustly treated and restored to him his rank, and he was subsequently named brevet major-general. It was after the Peninsular Campaign that one day, in Washington, brooding over the severe losses his regiment suffered from the terrific struggle, he was led almost unconsciously to a Catholic church. On the moment he felt the impulse, or rather inspiration, to become a Catholic. For years he had carefully studied religious matters, and consequently, when he presented himself to the priest and asked to be baptized, he was found thoroughly instructed in the principles of the Catholic Church. He received holy baptism October 19th and his first holy communion October 26th, 1862. Some years later he was confirmed by Archbishop Bayley in our own church. During the period of well-merited repose in his delightful home he published in 1873 *Keel and Saddle*, a retrospect of his stirring life, and various magazine articles. The picture of the "Espousals of the Blessed Virgin and St. Joseph," which hangs in the church in Our Lady's aisle, attests his artistic ability. He died April 20th, 1880. One of his sons, Mr. Paul Revere, was received into the Church some years after his father, and coöperated with every good work in the parish until his untimely death November 10th, 1901.

Many of the daughters of the parish have entered different religious communities, and in the priesthood are the Rev. Eugene P. Carroll, Newark; the Rev. James J. Mulhall, Newton; and the Rev. William P. Dunn, Passaic.

St. Mary's Star of the Sea Church, Cape May.

The church records of St. Augustine's, Philadelphia, show that the Very Rev. Michael Hurley, D.D., officiated frequently at Cape May island, and that he made his first visit about 1803. The Augustinian Fathers seem to have given this mission whatever attention it demanded, which, no doubt, was little except in the summer months; and no notice of it appears in the Catholic Directory until 1848, when the name of the church appears—St. Mary's—and the attendant priest, the Rev. E. Q. S. Waldron, with the admonition, "During bathing season divine service every Sunday. Once a month the rest of the year." The names of those who ministered to the spiritual needs of the Catholics until the formation of the new diocese are the Revs. Hugh Kenny, E. J. Sourin, and J. McDermott, Salem. From 1854–56 the Rev. John Ford was the pastor; and from 1857–64 it was attached to

the pastoral charge of Salem, and from 1864 until 1869 to Millville. The Rev. Martin Gessner was pastor of Millville during this latter period, and under his administration the churches of Bridgeton and Millville were built. Father Gessner, born at Sonderhoff, Bavaria, November 10th, 1837, studied at Mount St. Mary's, and after in Munich. He was ordained priest July 26th, 1863, and after laboring nine years in South Jersey was appointed pastor of St. Patrick's, Elizabethport. He was succeeded by the Rev. Theophilus Degen, a secularized Capuchin (d. October 31st, 1900), who, by purchase of the cottage adjoining the church, established in it a convent and school, taught by the Sisters of Mercy. Father Degen also built St. Agnes's Church at Cape May Point, added a chapel to the Cape May church, and built an addition to the rectory. He was succeeded by the present incumbent, the Rev. D. S. Kelly.

St. Francis's German Church, Trenton.

Before the year 1844 all the Catholics of Trenton worshipped together in the old St. Francis's Church on Market and Lamberton streets. In that year Father Mackin gave up this church for the new one which he had erected on Broad Street and called St. John's. The German Catholics thought this a favorable time to secure a church of their own where the German language would be spoken, but they were too few to pay for the church and support a pastor. The church was, in consequence, sold in 1851, and bought by Mr. Peter Hargous, a prominent Catholic, who presented it to Bishop Neumann for the use of the Germans. The first pastor, Father Gmeiner, was appointed June 21st, 1853. Three years later he purchased two lots on Market Street, in the rear of the church, on which, in October, 1856, he erected a school which for several years was in charge of the Sisters of Notre

ST. FRANCIS'S CHURCH, TRENTON.

Dame. Soon after the erection of the school, he left St. Francis's for another mission, and was succeeded by the Rev. Anton Muller. In 1859 Father Gmeiner again became pastor and remained until 1865, when he was followed by Father Storr. At this time the Methodist church on Front Street was for sale. Father Storr seeing that it would accommodate his congregation better than their own, bought it for $11,000. After some necessary changes were made it was dedicated in the following year and called St. Boniface's, but afterward at the command of Bishop Bayley the name of the first church, St. Francis's, was substituted. Father Storr left before the church was opened for services, and was succeeded by Rev. Francis Gerber, D.D., who, in 1867, built the priest's house and the tower of the church, and in January, 1869, placed the Sisters of St. Francis in charge of the school. He soon after left for Europe, and was succeeded by the Rev. Peter Jachetti, whose zeal and labors for the church are so well known to the people of Trenton.

In 1870 Bishop Bayley gave the church to the Franciscans, and Father Jachetti was continued as pastor. In 1874 Father Jachetti resigned St. Francis's in order to start a parish in that part of the city then known as Chambersburg, and was succeeded by Rev. Avellino Szabo, who remained in charge for about eight years. His most important work was the building of the present parochial school. He was followed by the Rev. Conrad Elison, who was in care of the parish until November 1st, 1883, when, in obedience to the wishes of Bishop O'Farrell, the Franciscans resigned the charge of St. Francis's for that of St. Peter's German Congregation in Camden. The Rev. Joseph Thurnes was transferred from Camden to St. Francis's. Father Thurnes greatly improved the appearance of St. Francis's Church. He also made some additions and improvements to the rectory. He erected a little frame church in Pennington, which is attended every other Sunday from St. Francis's. St. Francis's parish has about one thousand souls and two hundred and fifty children in the parochial school.

In connection with this church the following letter of Archbishop Bayley will be interesting:

NEWARK, August, 1856.

M. L'ABBÉ O'BÉRCAMP: I hasten to reply to your kind letter of July 5th with reference to the dimensions for the picture to be placed in the church of St. Francis of Assisi, Trenton, which his Majesty King Louis of Bavaria has so graciously offered us. The

measure is what is known as English measure. The height is nine feet English, and the width in proportion. I regret that my letter, owing to lack of sufficient explanation, has caused you some annoyance.

Father Thurnes died June 7th, 1902, and was succeeded by the Rev. Joseph Rathner, D.D.

St. Bernard's Church, Raritan, N. J.

Mass was said in Raritan several years previous to 1850. Father Rogers came here from New Brunswick and said Mass here and there in private houses. A small frame building was then erected by a few enthusiastic Catholics about 1850, and whether by accident or as some say by design, owing to an anti-Catholic spirit then prevalent, soon became a prey to the flames. Father Rogers said Mass in this church. Father Howell followed, remaining about two years, and after him Father J. McDonough had charge for about three years. The registry of baptisms commences with the year 1854, which was the date of the burning of the church. Mass was then again said in private houses, but soon after steps were taken for the building of a more substantial brick structure. Father Fisher had charge from 1855 to 1856; Father T. Kieran from 1856 to 1868, coming from Plainfield. Father M. Kaeder was pastor from 1868 to 1873, and bought the first parochial house, which afterward served for the residence of the sisters. After him Father Schandel of Stony Hill remained about a month, until the appointment of Father Marshall, who had charge from 1873 to the end of June, 1876.

The next pastor was the Rev. Joseph J. Zimmer, born in Williamsburg, N. Y., June 20th, 1846; was graduated from St. John's College, Fordham, and, after completing his theological studies in Seton Hall, was ordained priest May 18th, 1872. His first appointments were as assistant to St. Mary's, Hoboken, and St. John's, Paterson. Father Zimmer is a scholarly priest, and gifted with musical talent of a high order.

He was assigned to Raritan, as the Rt. Rev. Bishop Corrigan informed him, temporarily; but he still has charge, having enjoyed the distinguished and rare honor of celebrating in 1901 the silver jubilee of his pastorate, begun in 1876.

Besides having charge of St. Bernard's Church, there were several missions attached—Somerville, Bound Brook, and Millstone. These have since been made into separate parishes, each having its own pastor.

St. Bernard's Church is now well constituted for all the needs of the people. A cemetery was bought in 1876 and blessed by the Rev. F. Daly, O.S.D. A new rectory, built of brick, was erected in 1881; the parochial school and hall in 1887; and the old rectory moved from its former site and fitted up for the sisters. The school is taught since 1889 by the Sisters of Mercy with great success.

In the year 1883 there began a large influx of Italians and Slavs into the parish, so that in a short time it assumed a cosmopolitan aspect. An Italian priest was occasionally called in, until a regular assistant was appointed, the Rev. A. Soporno, who became the first assistant, and continued in charge of the Italians from April, 1896, to October, 1899; then came the Rev. N. Coscia to June, 1900, followed by the Rev. T. Rudden, a Genoese student, who remained till December, 1902, to be followed by the Rev. J. Triolo, who had charge till April, 1903. At this time the Italians importuning the bishop engaged in a new venture. They determined to leave St. Bernard's Church and begin a separate parish. The congregation of St. Bernard's, at the time of the departure of the Italians to form a separate congregation, numbered about 1,700 souls. The original congregation, owing to deaths and departure for more profitable fields of labor, is gradually diminishing, but this is a problem many others have to face.

Church of St. Mary of the Lake.

FIRST CHURCH AT LAKEWOOD.

THE first services of the Catholic Church that were held in this vicinity, as far as can be actually known, were in 1850, when Mass was said in the small house of Larry Reilly, between the two lakes. Later a small shedlike building was erected east of the railroad crossing at the Cedar Bridge road, and here the services of the church were conducted by priests from various parishes, such as Freehold, Red Bank, and Trenton. Gradually this building was allowed to go to ruin, and Mass was then said for a number of

years in the private houses of the Murphys, Wilsons, Carrolls, and Reilleys, until in 1889 Father James E. Sheehy, S.P.M., came to Lakewood and erected a temporary chapel on Second Street, where the present church now stands. On the first day of November, 1889, the parish of St. Mary of the Lake was founded by the Rt. Rev. M. J. O'Farrell, Bishop of Trenton, who appointed Rev. Thomas B. Healy rector, with instructions to build a church.

Father Healy was born in Tompkinsville, Staten Island, December 27th, 1859. He made his classics at the college of St. Francis Xavier, New York, his philosophy at Seton Hall, and was graduated in 1883 with the degree of A.B., and in 1885 with the degree of A.M. His theological course was made at the Grand Seminary, Montreal, Canada, and he was ordained to the priesthood by Bishop O'Farrell in the seminary of the Sacred Heart, Vineland, N. J., on March 5th, 1887. He began his missionary work in the Church of the Sacred Heart, Trenton, N. J., where he remained for two years and eight months, and then he went to Lakewood.

On his arrival in Lakewood Father Healy said Mass in the small frame chapel on Friday, November 8th, and on the following Sunday he celebrated two Masses and read the letter of the bishop appointing him rector, and announced that he was to build a church.

At that time there were only six Catholic families living in Lakewood, comprising about thirty souls, with as many more who worked in the one hotel, the Laurel Hotel, and in the cottages and boarding-houses throughout the town.

Not only was there no money to build the church, but the parish was then in debt to the extent of $1,600 for the lot on which the chapel stood. The Bricksburg Land Company had given the church two lots in the eastern portion of the town, which Bishop O'Farrell had exchanged for two others in a more central location at an increased price of $1,600. The kindness to Father Healy of the prominent Protestant clergymen of Lakewood was fully appreciated by him, especially that of Rev. Dr. Alfred H. Dashiell, Rev. Dr. Charles H. McClellan, and Rev. Ralph L. Bridges, and at the house of the latter fellow-clergyman he took his first Christmas dinner in Lakewood. People who visited Lakewood also showed their interest in the struggling church, and Mrs. Grover Cleveland, at that time "the first lady of the land," with Baroness McDonald, of Canada, attended and made gener-

ous purchases at the first church fair which was held in Larrabee's Hall.

Sufficient money having finally been raised, ground was broken for the church on the 9th of May, 1890, and the corner-stone was laid August 15th of the same year.

The church was dedicated with imposing ceremonies by the Rt. Rev. Bishop O'Farrell, assisted by thirty-five priests, on April 29th, 1891.

The parish, which on Father Healy's installation was in debt for $1,600, now has a property value of not less than $50,000. In March, 1892, a rectory was built on land adjoining the church, and later a home for the sexton and a stable were erected. The church itself is fully equipped; it owns land to the east and west of it, with an entire frontage of 175 feet, and has a good-sized cemetery just west of River Avenue, the cemetery of St. Mary of the Lake. This was consecrated by the Rt. Rev. Bishop McFaul, assisted by Father Norris, Father McCullough, and Father Healy, on Sunday, April 30th, 1899.

In the autumn of 1898 three Sisters of Mercy from St. Joseph's mother house at Bordentown, N. J., came to Lakewood and established the convent and academy of St. Mary of the Lake, with Sister Superior Gonzaga in charge. The academy was opened with eight pupils, but from that small beginning it has grown now to have an attendance of forty pupils, with eight sisters, at the head of whom is Sister Superior Mary Agnes, and in the autumn their house was doubled in size.

Twenty-two acres of land have been purchased on the west side of the Squankum road, and within a few years a handsome brick building, to cost $75,000, will be erected on it to be used as a convent and academy.

During Father Healy's incumbency in Lakewood he has had to assist him Father John J. McCullough, Father John R. O'Conner, Father Joseph A. Ryan, Father John J. Sweeney, Father James E. Sheehy, Father Peter J. Harold, Father Michael J. Brennan, and Father James J. Hughes.

St. Michael's (Monastery) Parish, West Hoboken.

The superb edifice dedicated to God under the title of "St. Michael the Archangel" at West Hoboken is the development of a little frame church erected in 1851 under the title of "Our

Lady of Mercy," by the Rev. Father Cauvin. On the front of the church was the following inscription:

"MATER MISERICORDIAE"

MOTHER OF GRACE! O MARY HEAR
MOTHER OF MERCY LEND THINE EAR
FROM RAGING FOES OUR SOULS DEFEND
AND TAKE US WHEN OUR LIFE SHALL END.

This church was generally called St. Mary's. It was dedicated by the Most Rev. Archbishop Hughes of New York, as this church was at the time in his archdiocese. The archbishop preached on the occasion.

St. Mary's Church was erected on ground donated by James Kerrigan at the corner of Clinton Avenue and High Street. This parish at that time embraced the whole territory that is now included in the parishes of St. Nicholas and St. Paul of the

ST. MICHAEL'S CHURCH.
Monastery of the Passionist Fathers in the left.

Cross, Jersey City Heights; St. Lawrence, Weehawken; the Holy Family and St. Augustine, town of Union; St. Joseph, Gut-

tenberg; the Sacred Heart, Shady Side; and St. Joseph, West Hoboken.

When the Monastery Church was opened in 1875 St Mary's became St. Michael's parish of West Hoboken.

On September 29th, 1860, feast of St. Michael the Archangel, Fathers Gaudentius and Anthony, of the Passionist Monastery in Pittsburg, opened the first mission ever held in St. Mary's, and a most satisfactory one it was. Shortly after the Rt. Rev. Bishop Bayley invited the Passionists to establish themselves in his diocese. His offer was accepted, and after looking about for the most desirable spot on which to locate, the fathers selected West Hoboken, then but a sparsely settled hamlet, and on April 27th, 1861, they formally took charge of St. Mary's, with Very Rev. Father John Dominic Tarlatini as pastor. A parishioner wrote: "That Sunday is a never-to-be-forgotten one in the memory of the writer Father Cauvin's turning the keys of the church over to the new pastor was like rending the last link that bound us to a good priest who had done his duty faithfully toward us, and there were many tearful eyes in the crowded little church; for all who could had come to bid their old pastor farewell."

ST. JOSEPH'S, WEST HOBOKEN, JERSEY CITY HEIGHTS.

Father Cauvin now devoted himself to the rapidly increasing parish of Our Lady of Grace in Hoboken.

In the same year the Passionist Order purchased twenty acres of land, a portion of the Kerrigan estate, known as "Kerrigan's

woods," as a site on which to build a monastery in the near future.

The new mission of the Passionists being an accomplished fact, Very Rev. Father Victor Carunchio was appointed Superior. The small house at the rear of the church, being found wholly inadequate, was moved back, and a comfortable frame building was immediately commenced and shortly after finished. Such was the nucleus from which sprang St. Michael's Monastery.

Work was soon commenced on the new monastery, a building of "blue stone" 101 feet long by 36 feet in width, the corner-stone of which was laid Sunday, August 9th, 1863. On that day at 3:30 P.M. Bishop Bayley officiated at Solemn Vespers in St. Mary's Church. He was assisted by the Rev. Chancellor (now Monsignor) Doane as deacon and Very Rev. John Dominic Tarlatini, Provincial of the Passionists, as subdeacon. After Benediction of the Blessed Sacrament, a procession was formed and headed by a brass band, the young girls dressed in white, and the members of the congregation following, two by two, carrying the United States flag, the green flag of Erin, the French and Italian tri-colors, and the bishop, attended by the Fathers and Brothers of the Order, closed the procession, which marched to the site of the new monastery, where the ceremony was to take place. Rev. Dr. McGlynn delivered an eloquent discourse. Rev. Father Cauvin preached from another stand in French, while from another platform the Rev. Father Stanislaus of the Passionists preached in German. After the ceremony and the blessing by the bishop, the procession returned to St. Mary's in the same order.

At this time it was necessary to cross the open fields to get to the monastery, and at the time the site was not a healthy one on account of the lowness of the land and its swampy condition. But the history of the monks repeats itself, for by cultivation it now smiles and is altogether changed.

The dedication of the monastery took place a year later, September 25th, 1864. On this occasion also a procession moved from St. Mary's Church to the new monastery, which was dedicated by Bishop Bayley. An address was read by Mr. P. M. Weldon, a very worthy member of old St. Mary's parish, to which the Very Rev. Father Dominic, Provincial of the Passionists, responded as follows:

"GENTLEMEN: I thank you very heartily in my own name and in the name of all those of the Passionist community for your flat-

tering address, as well as for the hearty coöperation you have always given us in the work that has been done for the good of the congregation.

"We likewise thank all the ladies of St. Mary s congregation for their interest in our undertaking. We also thank the neighboring friends who so generously helped us in the erection of this monastery. I hope you will persevere in the good work, and although for the future we are to be removed from you a short distance, some of us will remain to take care of you.

"Let us all then thank God for the many benefits he has bestowed upon us, and by the purity of our lives show ourselves worthy disciples of the Cross."

The Rev. Dr. Brann, of Jersey City, followed in a timely, eloquent discourse, after which Benediction of the Blessed Sacrament was given and all went away greatly pleased with this day's ceremonies.

Shortly after the arrival of the Passionist Fathers in West Hoboken in 1863, the same year in which the corner-stone of the monastery was laid, St. Mary's School was erected on ground donated by the Kerrigan family. It was built opposite St. Mary's Church, on the east side of Clinton Avenue and High Street. In 1882, while Very Rev. Benedict Murnane, C.P., was rector of St. Michael's Monastery, an addition was made to the school. The schoolrooms are spacious, well lighted, and ventilated, and the sanitary conditions of the building leave nothing to be desired. The school is in charge of the Sisters of Charity. It ranks high among the parochial schools of the Diocese of Newark, and its general reputation is in every respect excellent. We shall return to speak of the erection of St. Michael's School in chronological order.

On September 25th, 1864, as we have stated, the monastery was solemnly dedicated, and on that day its portals were thrown open to the public, of which privilege hundreds of the townspeople, Protestants as well as Catholics, availed themselves, the ladies especially; for well they knew that when the doors would close against them that evening this opportunity would never again be afforded them, as no woman is permitted to go beyond the parlors and vestibule. That same day the little band of Passionists bade farewell to St. Mary's, just three years and five months after their advent to West Hoboken.

It soon became evident that more room was required in the new monastery, and therefore strenuous efforts were made, fresh

obstacles overcome, and in October, 1864, a wing, 65 by 50 feet, was commenced.

In this wing was erected a beautiful chapel, which was dedicated by the Rt. Rev. Bernard J. McQuaid, then elect and now the honored Bishop of Rochester, N. Y., on Sunday, September 30th, 1866. After Solemn Vespers at St. Mary's Church, at which Very Rev. Father Anthony Calandri, Provincial of the Passionists, was celebrant, in the presence of the Rt. Rev. Bishop-elect of Rochester, the Rev. Dr. Brann of Fort Lee, and other clergymen, a procession was formed, headed by the Germania band from Third Street, New York, which proceeded to the monastery. Arriving at the front entrance, the Rev. Dr. Brann ascended the stoop and delivered a sermon full of strength and beauty, taking for his text, "And the Word was made Flesh and dwelt amongst us."

The bishop-elect then addressed the people and gave a sketch of the Passionist order in America. "May we not fairly believe," said he, "that the masses of these recluses, especially dedicated to the Passion of Jesus Christ, will have much efficacy in drawing down its redeeming fruits upon the streets and people of our own cities on the banks of the Hudson? May God increase sevenfold such institutions."

On June 29th, 1867, a date never to be forgotten by the Passionists, Blessed Paul of the Cross was canonized by Pope Pius the Ninth of glorious memory. For this occasion, and the solemn Triduum that preceded it, a frame building 150 feet long and 60 feet wide was erected where now stands the magnificent stone structure which is justly the pride of the people. It was decorated by the ladies of the parish and adorned with the papal arms, flags, bunting, banners, and evergreens. The number that attended the services was legion. There were bishops, monsignori, and clergy from all parts, and right royally were they entertained, for was it not a gala week with the Passionists?

Among the orators for this Triduum were the eloquent Bishop of Hartford, Rt. Rev. F. P. McFarland; Rev. Dr. Wiseman, of Seton Hall; and Rt. Rev. Monsignor, now Archbishop, Seton.

The third fair was held in this temporary building in October of the same year, just previous to its being torn down; for in November the first huge stone was rolled into place for the new church, which was commenced in the month of April, 1869. Sunday, July 18th, 1869, in the presence of all the societies attached to the church and those from St. Paul of the Cross,

Holy Family, St. Joseph, and other parishes, the corner-stone of this grand edifice was laid by Bishop Bayley—a church which was to be a lasting monument to the memory of those who had been instrumental in its erection. The orator of the day was the Very Rev. Dr. Anderdon, an English convert. On July 22d, 1870, St. Mary's Church, amid the lamentations of its old parishioners, was closed forever to divine services, and the parishioners now worshipped in the basement chapel of the monastery church.

This chapel was dedicated by Monsignor Seton, D.D., July 17th. It was in the transept of the church, being 170 feet in width and 60 feet in length.

St. Mary's Church was used as a hall for school entertainments until 1895, when it was removed to make room for the fine new school of St. Michael.

On July 4th, 1875, the superb Church of St. Michael the Archangel was dedicated with all the pomp and splendor possible. The dedicatory ceremonies were conducted by Rt. Rev. M. A. Corrigan, second Bishop of Newark, assisted by Monsignor De Concilio, of Jersey City, and Father Victor, C.P., as deacons of honor. Bishop Lynch, of Charleston, S. C., and Bishop O'Hara, of Scranton, were present in the sanctuary. After the ceremonies of dedication a Pontifical High Mass was sung by Bishop O'Hara, of Scranton, assisted by Rev. Dr. McSweeney, of Poughkeepsie, and Rev. H. McDowell, of St. Agnes's Church, New York City. The sermon was preached by Bishop Lynch, of Charleston, S. C. Among other things the speaker said:

"To-day your beautiful and grandiose church is dedicated to the service of God. Here is a temple worthy of any city, even of Rome itself. Here stand those noble soldiers of Christ—the Passionists—toiling day and night, bearing on their heart a shield reminding them of Christ crucified. This order was brought here to this land not many years ago by the illustrious and devoted prelate who was the first Bishop of Pittsburg, Rt. Rev. Michael O'Connor, D.D., who was called to his reward last year."

The music on this occasion was by the choir of St. Stephen's Church, New York. It elicited the admiration of all present.

The following are the dimensions of the great blue-stone church of St. Michael: Extreme length, 195 feet; width of nave, 70 feet; width of transept, 104 feet; height of main aisle, 75 feet; depth of sanctuary, 25 feet; height from ground to top of the cross on the dome, 193 feet. The blue-stone material was quarried on the Passionist Fathers' grounds. The trimmings are of

brown stone. The architect was Mr. P. C. Keeley, of Brooklyn, and the church is one of his best specimens of the basilican order of Roman style.

In the south tower are three bells, each named for a saint: St. Michael, 3,040 pounds; St. Paul of the Cross, 1,500 pounds; St. Joseph, 900 pounds.

On Sunday, April 24th, 1898, St. Michael's Church was consecrated with imposing ceremonies. For fifteen months it had been undergoing repairs and alterations. Bishop Wigger, the third Bishop of Newark, was the consecrator. On this occasion the Pontifical Mass was sung by Monsignor Martinelli, the Apostolic Delegate, and the sermon was preached by His Eminence Cardinal Gibbons of Baltimore. The church is now one of the most beautiful and ornate in the State. At present, under the rectorship of Very Rev. Justin Carey, C.P., it is being fitted up with eighteen hundred electric lights, and promises to be wonderful in its attractions.

We must return to record the building of St. Michael's School at Clinton Avenue and High Street. It stands where old St. Mary's was formerly erected. It was dedicated on November 8th, 1896, by the Rt. Rev. M. W. Wigger, Bishop of Newark. The structure, whilst primarily a parish school, is meant to meet various parish needs. The building, whose construction belongs to the period when the Very Rev. Charles Lang, C.P., was in charge of the parish, is fitted up with every modern improvement. It is heated by steam, and special attention has been paid to lighting and ventilation.

The building is a red-brick structure with a high stone basement trimmed with Belleville brown stone. It fronts on High Street, and is 118 feet long by 74 feet wide. Besides the basement there are three stories. The building has a very handsome high hip roof with a tower in the centre, which is surmounted by a gilt cross. The latter is 112 feet from the street level. In the basement are the bowling alleys for St. Michael's Young Men's Lyceum. On the first floor on the east side are the rooms of St. Michael's Young Men's Lyceum. The second floor is occupied by class-rooms. The top floor consists of a hall, which is the largest in North Hudson. It is 70 by 80 feet, with a stage 48 by 22 feet.

Seven hundred and eighty-six children attend St. Michael's and St. Mary's schools.

St. James's Church, Red Bank.

The Catholics of Red Bank in the early days were attended from the Amboys. The first priest whose name is connected with this mission is the Rev. Michael A. Madden in 1851.

The faith was planted here with the usual obstacles and opposition. It is in the memory of some still alive that, after having offered Mass in different private houses, the opportunity offered itself to use an abandoned Presbyterian church. The Catholics had gathered from the surrounding country, and while service was going on a crowd on the outside threw through the open windows dead cats, old tins, etc.; and after Mass was over a guard of stalwart Catholics escorted the priest beyond the limits of the town to protect him from assault and insult. So bitter was the prejudice against our people that when the first church was built mechanics had to be brought from New York, as not one in Red Bank was willing to work on it. In 1853 the Rev. James Callan from South Amboy, and from 1855 to 1863 the Rev. John Kelly, ministered to the Catholics. The first resident pastor appears to have been the Rev. Thomas M. Killeen, born in New York City, November 3d, 1834, educated in St. Francis Xavier's College, New York, and in the Propaganda, Rome, and ordained in Newark by Bishop Bayley, December 6th, 1860. Before his appointment to Red Bank in 1863 he had been an assistant in St. James's, Newark, St. Mary's, Jersey City, and St. John's, Paterson.

In October, 1867, the Rev. John Francis Salaun, of Brittany, France, who had come to the diocese of Newark from Cleveland, and volunteered his services on the cholera ship in the Lower Bay, N. Y., remaining there from April 24th to July 5th, 1866, and assistant at St. Peter's, Jersey City, took pastoral charge in succession to Father Killeen. He remained until July 1st, 1876, when he was appointed first resident pastor of Long Branch, where he built a church. He was later transferred to Seton Hall, named first pastor of South Orange, resigned, and returned to France in 1889, where he died October 19th, 1895. His successor was the Rev. Michael E. Kane. Father Kane, born in Newark, made his studies in Seton Hall, where he was ordained priest June 24th, 1865.

He had been assistant in St. James's, Newark, pastor of St. Mary's, Elizabeth, and again reappointed assistant in St. James's,

Newark, January, 1871–July 1st, 1876. Father Kane paid off all the debt of the church, and built the fine school-house in Red Bank. He died April 4th, 1891.

The present rector, the Rev. James A. Reynolds, educated at St. Charles's and Seton Hall, a member of the class of '82, has built one of the most beautiful churches in the State, which was dedicated by the Most Rev. Francis Satolli, Apostolic Delegate.

St. Mary's, Plainfield, 1851.

A HALF century ago Plainfield was a small hamlet. Over the mountain, in what is still called the "Second Valley," stood the little Catholic chapel of Stony Hill, erected for the benefit of the German farmers tilling the pleasant fields of that smiling spot. The chapel was eight miles away, counting the distance in both directions, from the homes of the little band of Catholics then dwelling in Plainfield, a journey delightful to make in the soft air of May or when the golden haze of October lay broodingly over the mountains, covered with their autumn tapestries; but it was another matter when the fierce sun of July and August burned down on the shut-in Jersey valley and on the side of the steep hills, or when the icy winds of midwinter whirled the snow through the ravine and beat back the souls who braved these terrors to hear Mass. Elizabeth was twelve miles distant, Stony Hill but eight, and these Irish immigrants were used to suffer for their faith. So they toiled through heat and cold to the chapel built by their German brethren, nor thought the alternative of staying home worthy to be entertained.

Time went on, and the intrepid Plainfield Catholics increased in numbers, and the possibility of building a church for themselves and getting the archbishop to appoint to them their own pastor was discussed among them. One of the members of the congregation, appointed delegate for the rest, went to New York to see Archbishop Hughes, and laid before him the fact of the great distance from Plainfield that the chapel of Stony Hill stood, its incapacity to accommodate the increasing numbers seeking it, even at so much sacrifice, and their ability to support a priest, at least, although as yet a church they had none.

The archbishop, recognizing the justice of their request, sent the Rev. James I. McDonough in 1851 to take charge of the Catholics in Plainfield and the vicinity.

It was much to have secured a priest; a church to say Mass

in was beyond the possibilities of his small congregation when he came among them.

Out on what is now Somerset Street, not far from "the Notch," and on the way to the next valley which he had trodden bravely with the rest, stood, as still stands, the house of James Verdon. This was the cradle of Plainfield Catholicity. Here Father McDonough gathered his little flock on every alternate Sunday; here was said the first Mass within the limits of Plainfield.

Increase in numbers continued steadily in this growing parish; Mr. Verdon's house soon became too small, and in Mr. Verdon's barn the Plainfield church was sheltered for a long time. It was not long before the barn as well as the house was outgrown, for there was something like a hundred souls in the little congregation by this time, and they felt they could afford a building a little more like a church. A hall was rented for their use, and this stood in the centre of the village.

THE FIRST ST. MARY'S CHURCH, PLAINFIELD.

The parish of St. Mary's at this time stretched from Raritan to Westfield, with the pastoral residence in the former town, and until 1868 Mass was said in Plainfield only every two weeks.

Father McDonough's stay among his new flock was brief; it was in 1854, the third year after his appointment, when he was succeeded by a younger priest, Rev. Daniel Fisher, who transferred his residence from Raritan to Plainfield. Two years later this pastor was in turn removed to become the President of Seton Hall College, then in Madison.

Father Fisher's removal brings us to the third pastor of St. Mary's and the first to serve the church for any considerable length of time. Father Terence Kiernan, following Father Fisher in 1856, remained in Plainfield until his death, which occurred suddenly in 1869. His successor was Rev. John Connolly, who, because of his frail health, was given Father Morris as assistant, until the not-unexpected death of the pastor a year after his appointment gave the charge to Father Morris.

Father Morris, recognizing the rapid growth of the parish and its insufficient accommodations, began raising funds to build a permanent church. In 1875 the corner-stone of the fine Gothic church was laid. The pastorate of Father Morris ended two years after the dedication of the church in 1882. Two priests, Fathers De Burgh and Callahan, were placed in charge for a few

ST. MARY'S CHURCH, PLAINFIELD.

months each until, January, 1883, the Rev. P. E. Smythe was sent to Plainfield from Jersey City.

In 1888 the fine brick building, St. Mary's School, was built on the corner of Sixth and Liberty streets.

The solemn consecration of St. Mary's Church took place with all due observance on the last Sunday in September, the 30th day of the month, 1900, by the Bishop of Newark, Rt. Rev. W. M. Wigger. The sermon was preached by Rt. Rev. Mgr. Mooney. The Most Rev. M. A. Corrigan, Archbishop of New York, who, when Bishop of Newark, dedicated the church, was present in the sanctuary.

The Rev. P. E. Smythe was appointed permanent rector of St. Joseph's Church, Jersey City, in succession to the Most Rev. Archbishop Seton, and the Rev. Andrew M. Egan was appointed pastor of St. Mary's January 6th, 1902.

Father Egan, born in Newark, August 21st, 1855, made his preparatory studies partly in St. Charles's and in St. Hyacinth's College, Canada, was graduated from Seton Hall in the class of '76, and ordained in St. Patrick's Cathedral, Newark, May 22d, 1880. His missionary career began in St. Mary's, Bergen Point, then to St. Michael's, Jersey City, again to Bergen Point from February, 1883, to 1892, when he was appointed rector of St. Virgilius's, Morris Plains. Here his ministry was characterized by energy, zeal, and tact. Among his other duties was the care of the insane in the State asylum, and never at any time was there friction between the pastor and the staff, by whom and by the directors he was held in the highest esteem. He built the rectory, tastefully laid out the grounds, so that the place became one of the many attractive spots in that locality, and erected a parish hall. His departure was universally regretted.

St. Rose's Church, Short Hills.

The story of this parish is best told by its founder, Bishop McQuaid.

Rochester, N. Y., March 28th, 1882.

Dear Father Corrigan: Your favor of the 26th is at hand. Some of the facts relating to the beginning of the mission of Springfield I can furnish.

When I took charge of Springfield as an outlying mission of Madison in April, 1848, Mass had been said only on week days. Daniel Coghlan then lived in Springfield, and it was in his house that all religious services took place and that the priest found good care and generous hospitality.

After the opening of the Morristown church in 1849, which was subsequent to the formation of the Dover mission in November of 1848, Mass was said in Springfield once a month on Sunday. That Sunday Morristown was left without Mass. The first Mass was in Madison and the second in Springfield. Before the building of the church the Catholics of Springfield and neighborhood met in Mr. Coghlan's house for Mass, for Lenten devotions one evening in the week, and the children every Sunday for catechism. After Daniel Coghlan's removal to Whippany the same facilities were kindly granted by his brother, Thomas Coghlan.

In 1852, owing to increasing numbers, it was judged advisable to build a church. As the non-Catholics of Springfield and Mil-

burn were grossly and stupidly bigoted, it was necessary to proceed warily in buying a lot for the new church. Fortunately a suitable site was found on the main road leading to Elizabeth, just where the road from Newark strikes it. The property belonged to one * * * *. He agreed to sell one acre for $250, having paid $750 for three and a half acres, with house and barn, a short time before. Then, after the story got out that the Catholics were about to build a church, this man refused to complete the bargain, on the plea that his wife refused to sign the deed—a common dodge among people who do not wish to keep their agreements. When it became known that he had backed out, no one in the neighborhood would sell at any price. An offer was then made to the man's wife of $300, and then of $400, for the same bit of ground for a church, seeing that the enemies of the Church were combined against us. She refused, no doubt in the hope of extracting more money, for when she found that the church was to be built elsewhere, she offered the ground at the last-named price. Her offer was indignantly refused.

The site on which the church was built was a free gift from Daniel Coghlan, and was always at our disposal, but as the ground was wet and the location not as desirable as other sites, it was judged better to pay for a choice site rather than accept this as a gift.

The disappointment occasioned by the afore-mentioned gentleman's want of honesty in keeping to his bargain delayed the commencement of the church until the autumn. Promise had been made to the people that they should have a church before the expiration of the year. Ground was broken for the foundations of the church on St. Theresa's Day, October 15th, and the church was blessed on the Sunday after Christmas, I think it was December 26th, by the Very Rev. John Loughlin, V.G., deputed by Bishop Hughes. The day of the dedication all indebtedness was liquidated except two notes of $100, each payable to Houston of Chatham, one in six months and another in twelve months. The first was paid at maturity; the second was met by my successor, Rev. M. A. Madden. The money for building this church was collected in small sums all over the extensive but not populous mission of Madison. An old collection book shows contributions from Madison, Morristown, Mendham, Baskingridge, Providence, Chatham, Columbia, Hanover, Whippany, Speedwell, etc.

In September, 1853, on my removal to Newark, Rev. Father Madden took charge of the mission of Madison. In a few years,

finding the church at Springfield too small for the congregation, he built an addition.

After the removal of Seton Hall College from Madison to South Orange in 1860, Springfield came under the administration of the priests of the college. It did the young priests of the college good to ride over from the college on a crispy winter's morning to get a slight taste of the pleasures of missionary life. It was about this time that Catholic families from New York began to move into the Short Hills.

These are the chief facts that come to my memory in connection with the establishment of the Springfield mission. Should there be any particular points on which you desire information, and within my power to communicate, it will give me pleasure to help your good work.

Very sincerely in Christ,
BERNARD, *Bishop of Rochester.*

P. S. I think that in *The Freeman's Journal* of December, 1852, you will find an account of the dedication of St. Rose's Church. In the last century after the Revolution French emigrants settled at Elizabeth. A priest visited them occasionally. If I am not mistaken, some lived a while near Springfield. Their compatriots at Madison (old Bottle Hill, as it was called) were often attended to by a priest from St. Peter's, New York. He came by boat to Elizabeth, thence by stage to Madison. These visits became quite regular as far back as 1805, although I think that the French priests lived in Elizabeth at an earlier date.

St. Rose's Church is small and not imposing. It is not surmounted by sky-scraping steeple or cross, yet its walls have echoed many an eloquent sermon, and in it have ministered at one time or another as pastor more priests who have attained eminence in the Catholic Church than in any other parish in New Jersey. It was the first parish entrusted to a clergyman who has since become the head of the greatest and largest diocese in the United States, Archbishop Michael A. Corrigan, of New York. Among its former pastors were the Rt. Rev. W. M. Wigger, Bishop of Newark; Rt. Rev. B. J. McQuaid, Bishop of Rochester; Rev. W. J. Wiseman; and Rev. James H. Corrigan, president of Seton Hall College, and Rev. George W. Corrigan, brothers of the archbishop.

Rev. P. Moran, of St. John's Church, Newark, began to make monthly visits to the parish, which comprised Milburn and Springfield. Father Moran used to say Mass and teach catechism in the

house of Charles Fury, of Springfield. This was in 1832 The Furys and Mrs. Matthew Dougherty were the only Catholics in these villages at this time. Rev. Father Guth frequently made visits from Madison to this straggling settlement. In 1841 two men with families, Terence Hogan and John Kenny, and Maurice Lonergan, single, were the only Catholics in Milburn. In Springfield were Charles Fury and family, Mr. and Mrs. Philip Lynch, Mr and Mrs. Michael English, Arthur McCormick, Daniel Coghlan, and Bryan Dunigan. In 1847 Rev Louis D. Senez, of Madison, was assigned to celebrate Mass on week days in the house of Michael English, and teach catechism at the residence of John Hogan on the Short Hills road.

ST. BONIFACE CHURCH, PATERSON.

In the first years of its existence the church had many trials. A spirit of hostility was excited by its erection among the Protestant residents of the locality. Of these some were Irish Protestants — Orangemen — and their bitterness caused much annoyance. At one time an effigy of St. Patrick was hung on the large cross over the entrance to the church on that saint's day, and on other occasions various indignities were cast upon it.

During Father Madden's term as pastor the sanctuary was shattered by lightning. In 1859 the church was robbed, the carpets were torn from the floor and scattered in shreds about the edifice, and the vestments destroyed.

The Rev. Louis Schneider assumed pastoral charge in 1868. Father Schneider was an indefatigable worker. By his efforts its present site and the other property now owned by the church were purchased. The property then consisted of six acres of land, with a dwelling-house and a hat-shop. The shop has since been remodelled as a school. Father Schneider's love for the parish was so great that in the centre of the cemetery he erected a large cedar cross and made known his wish to be buried there. His wish was fulfilled and a monument was erected on his grave by his former pupils.

In 1873 Rev. Thomas J. Toomey was appointed to take charge of the parish.

Father Toomey was succeeded in February, 1874, by Rt. Rev. W. M. Wigger, Bishop of Newark, then pastor of St. Theresa's Church at Summit. In September, 1874, Bishop Wigger was superseded by Rev. L. S. Dagnault, who was the first resident priest. He remained until October, 1876. During his term he also attended Cranford and Westfield. In 1876 the parish had gained sufficiently in population to necessitate the saying of two Masses on Sunday. On October 8th, 1876, Father Dagnault exchanged parishes with the Rev. Joseph Rolando, of Hackensack.

In September, 1879, the present sisters' residence was erected, and a community of the Sisters of Notre Dame assumed control of the school. They were succeeded by the Sisters of Charity in 1881.

The church was removed from Springfield to its present location in 1880. The distance was only about one-third of a mile, yet the church was six weeks on the road. During that time Mass was said in the school-house. Father Rolando was transferred to Madison to succeed Bishop Wigger as pastor there on September 12th, 1881. The first appointment made by Bishop Wigger was that of the Rev. George W. Corrigan to succeed Father Rolando at Milburn in September, 1881. He was a great favorite with all his congregation. His charities and his exceeding kindness of heart are still traditional in the parish. He often went to Unionville and said Mass at the residence of Matthew Quilligan, and thus saved the Catholics of Unionville a walk of four miles. During his pastorate the Forty Hours' devotion was first held in the church, and the first mission took place. It was conducted by the Redemptorist Fathers.

Father Corrigan was transferred to St. Agnes's, Paterson. He was succeeded by Rev. Daniel F. McCarthy, the present pastor. Father McCarthy has worked unceasingly since he assumed charge. The parish is at present in good standing and entirely free from debt. Under his administration a fine school has been erected.—*Newark Evening News.*

St. Boniface's Church, Paterson.

Before the erection of the present church of St. Boniface, the Germans of the city of Paterson assembled in the basement of old St. John's Church for divine worship. They were visited occasionally by Rev. Nagel, C.SS.R., and more frequently by Rev. P. Hartlaub, who from the 9th of October, 1853, till April 24th, 1858, zealously responded to their spiritual wants.

Rev. L. Fink succeeded him in the pastoral work July 18th, 1858, and remained till July 3d, 1859. He became Bishop of Wichita, Kan.

He was succeeded by Rev. John J. Schandel, August 11th, 1859, at the same time assistant of St. John's. He bought the church property of ten lots on the corner of Main and Slater streets.

The corner-stone was laid on July 1st, 1860, by Bishop Bayley, and after completion the church was blessed December 1st, 1861, by Rev. J. J. Schandel. St. Boniface's Church in its present structure has the honor of being the oldest church in the city of Paterson.

At a meeting, 29th of September, 1864, the church was incorporated under the legal title "Saint Boniface's Catholic Church, Paterson."

Rev. Nicholas Hens was appointed as the first assistant September, 1869.

Rev. John J. Schandel leaving December, 1871, was succeeded by Rev. Nicholas Hens in January, 1872, as pastor. He brought the Sisters of St. Dominic to his parish September 9th, 1872, and having procured two lots, the school was built in 1875.

Rev. Aug. J. Geisler came as assistant August, 1879, and remained in that position till October, 1881.

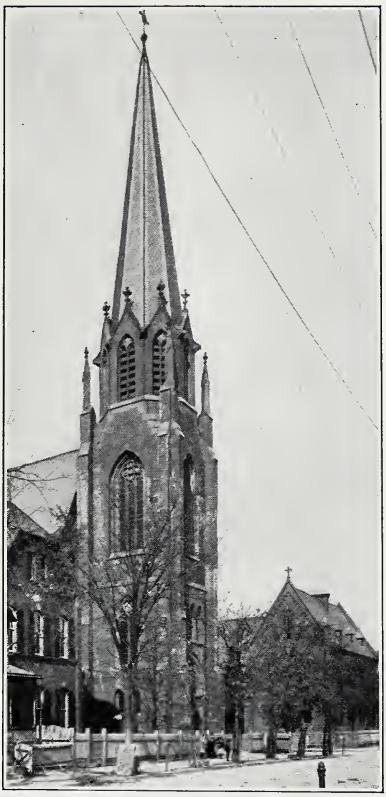
Rev. J. N. Grieff followed him October, 1881, and continued in the parish until February, 1884.

Father Hens leaving October, 1884, was followed by Rev. Eugene Dikovich, November, 1884, as pastor. Having no assistant, he was helped by the Rev. Franciscan Fathers, Paterson, till 1st of May, 1901, when Rev. Adalbert Frey was appointed assistant.

St. Michael's Catholic Church, Elizabeth.

In the city of Elizabeth, N. J., there was only one Catholic church until the beginning of the "fifties," St. Mary's, where all the different nationalities worshipped. The few German Catholics who every Sunday heard Mass in St. Mary's, unable most of them to understand the English language, desired most anxiously to hear the Word of God in their native tongue. When their number increased, the head of the diocese sent a priest now and then to preach the Gospel to them. Some time later a Redemptorist Father came once a month from New York to preach and hear confessions in the German language. Among these Rev. Redemptorist Fathers who came in the years 1849–52 to Elizabeth may be mentioned Fathers J. Nagel, M. Leimgruber, Felix Ed. Brecka.

In the year 1852 the German Catholics, then numbering twenty-five families, resolved to found a new Catholic parish. This certainly was a great undertaking for so small a number, especially as their means were slender, and as most of them were laborers who had to work hard for their daily bread. Still their love for God, and their desire to have a church of their own, filled their hearts with zeal for the great sacrifice.



ST. MICHAEL'S CHURCH, ELIZABETH.

Among the founders were John Engel, J. L. Lutz, Francis Stein, George Streissel, John Eich, John Kelber, Leonard Sauer, Anton Stein, John Daubner, John H. Geiger. They first obtained lots on High Street on condition that they should build a stone church; but they had not the resources sufficient, and hence had to return the gift to the donor. They then bought lots on Smith Street, and under their pastor's guidance, the Rev. Father Hartlaub, the foundation was laid in 1853. The first rector was Rev. Augustine Dautner, O.S.F., who came August 8th, 1852. He remained one year; then he was succeeded for two months by Father Carro; and then by the above-mentioned Father Hartlaub, who built the frame church on Smith Street. His successor was Rev. Adolph Etthofer, from February 5th, 1854, to February 11th, 1855. His successor was Rev. Nicholas Balleis, who was succeeded in the same year, July 29th, 1855, by Rev. Michael Würzfeld. He enlarged the frame church in 1858. In the year 1860 the Rev. Henry Lemke, O.S.B., became rector of the parish. Father Henry, as he was always called, organized in 1861 the school, which was held at first in the church itself, a wooden partition separating the chil-

dren from the altar. On Sundays and holidays this partition was removed. The Benedictine Sisters taught in the school. Father Henry retired from St. Michael's Church in 1870. He organized the Sacred Heart congregation in Elizabeth, and died in Carrollton, Pa., November 28th, 1882, in the eighty-seventh year of his age.

In the year 1870 the Rev. Albert von Schilgen became the rector, and he at once began the erection of a new church on the corner of Smith and East Jersey streets. This new church, built of brick in real Gothic style, is 110 feet long and 55 feet wide, exclusive of the tower, which was not added till 1899 and is 29 feet square and 179 feet high; it was dedicated on St. Michael's Day, September 29th, 1872. The number of school-children in 1870 was 52. On September 2d, 1875, the Sisters of Christian Charity took charge of the school, there being 165 scholars. As the congregation increased so did the number of school-children, so that a new school became necessary. This school, together with the sisters' house, was built in 1885. The sisters' house is 70 feet long and 52 feet wide. The east wing, 90 by 30 feet, and the south wing, 118 by 33 feet, contain the school-rooms, and now (1903) the number of children is 510. Rev. Albert von Schilgen sacrificed every comfort for the benefit of the school and sisters, giving up even his own house to them and living in two hired rooms. The congregation without his knowledge collected $4,000 to build a new rectory in 1882. So that Rev. Albert von Schilgen built the present church on Smith and East Jersey streets, the sisters' house, the school and hall, the rectory, and bought property for the erection of a club-house for the young men. After living for his parish and for it sacrificing himself from March, 1870, till June 2, 1901, he died, mourned and loved by his whole congregation.

REV. ALBERT VON SCHILGEN.

Father von Schilgen, born of a noble and distinguished family, in Arensberg, Westphalia, October 12th, 1833, made his studies in Münster, Paderborn, and Louvain, and was ordained priest March 20th, 1858. He served three years as assistant at Dortmund, Germany, and eight years as missionary pastor of Feudenberg. He was received into this diocese, and sent as assistant to Father Lemke, March 22d, 1870. He was singularly disinterested, modest, and discreet, a highly gifted scholar, and by nature as well as by birth a noble man.

To continue the work of Father Albert von Schilgen has been the aim of the present rector, Rev. Hubert J. Behr, D.D., who succeeded him June 21st, 1901. When in June, 1902, the golden jubilee of St. Michael's parish was celebrated, the church had been renovated outside and decorated inside in an artistic way. There were present also at the golden jubilee five of the original founders of the parish.

The first assistant was given to Father von Schilgen in 1893 in the person of Rev. George H. Mueller, at present pastor of Mendham, N. J. In 1894 the Rev. Michael Rumpel was appointed assistant, and during seven years helped the pastor in his zealous work for the welfare of the parish.

In July, 1901, the Rev. Andrew J. Schonhart became the assistant of Rev. H. J. Behr, D.D., and has been constant and zealous in the discharge of his duties.

Not only has St. Michael's Church worked through its people and rectors for the welfare of the flock, but she has been the mother of other and now flourishing congregations in Elizabeth.

First, St. Patrick's, Elizabeth, is her child, and it is a case in which the child has grown more famous than the mother.

Secondly, the Sacred Heart congregation was organized by the rector of St. Michael's.

Thirdly, the Holy Rosary congregation held service in St. Michael's Church in the beginning, and its rector lived with good Father von Schilgen.

Fourthly, the present Italian parish has used the old church of St. Michael's now for over twelve years, free of all obligations; so that, though St. Michael's congregation may not do overmuch boasting, her works speak eloquently for her.

The Diocese of Newark.

Its First Bishop,

James Roosevelt Bayley.

After the death of Bishop Connolly, February 5th, 1825, the See of New York was vacant two years, and meanwhile it was administered by the Very Rev. John Power, who had been appointed vicar-general by Bishop Connolly. The Rev. John Du Bois, president and founder of Mount St. Mary's College, Emmettsburg, Md., was consecrated second Bishop of New York, Sunday, October 29th, 1826. Bishop DuBois, born in Paris, August 24th, 1764, was educated in the College of Louis le Grand, and among his fellow-students were many who figured prominently in the historical records of their day—among them the Abbé MacCarthy, the Abbé Le Gris Duval, Robespierre, and Camille Desmoulins. Bishop DuBois was one of that illustrious band of zealous, holy, and learned priests, who, driven from their own country by the fanatical hatred of their countrymen, seemed destined under God to come hitherward to build deep and solid the foundations of Catholicity in this virgin field. Letters brought by him from Lafayette secured for him a welcome among the most distinguished Americans of that day—James Monroe, the Randolphs of Roanoke, the Lees, the Beveridges, and the illustrious orator Patrick Henry. He lost no time to familiarize himself with the language of the country. He was brimming over with that charming activity, a peculiar attraction of his race, was courteous, polite, and in a marked manner sympathetic with children, with whom he readily made friends, and through them not infrequently with their parents. While studying English with Patrick Henry he did not neglect his priestly office, but visited the Catholics in Richmond and Norfolk. In 1794 Archbishop Carroll entrusted him with the Frederick mission, as the pastor at that time, Father Frambach, exhausted with the labors of his active missionary life, was no longer able for the work. The sphere of Father DuBois's activity was not confined to Maryland, but extended into Virginia. Despite the grave apprehension of the flock of Catholics in Frederick, he determined to build for them a church. It was built, and by his thrift and zeal paid for. Soon other churches and chapels appeared in his missionary field which tested to the utmost his endurance.

On the suggestion of the Abbé Dubourg, he determined to open a preparatory college at Emmettsburg, and in 1808 he had the satisfaction of inaugurating an institution with seven pupils that was to furnish great names not only to the Lord's vineyard, but in civil and political life. He became associated with the Society of St. Sulpice December 6th of that same year, but, after some eighteen years, he withdrew from it while still holding the esteem and affection of its members.

About this time Elizabeth Bayley Seton, a distinguished convert to the Catholic Church, was chosen by Bishop Carroll to establish at Emmettsburg a foundation of the Sisters of Charity, and from that little log-house on the mountain has developed an institution which down to the present has been a benediction to thousands—on the battle-field, in the hospital, in the orphanage, and in the school-room. While the new community adopted the rules of St. Vincent de Paul, still much had to be done to adapt them to the times and the altered conditions of society. His experience with the Sisters of Charity in Paris and in their asylums for the insane made Father DuBois a most valuable guide and adviser. But what he did and how the little band suffered is best told by the Rev. John McCaffrey in his eulogy of Bishop DuBois in 1843:

Bishop Brutè declared that Bishop DuBois was the true father of that institution (*Sisters of Charity*) from the beginning. When Mother Seton first came to Emmettsburg he gave her a home on its hill. He freely shared his limited means with the nascent community; he supported them when other support they had none. He was their confessor and director during the first years of their existence. To him Archbishop Carroll entrusted all that related to them. He instructed, trained, directed, formed them all. He initiated them into the practice of the rules laid down by St. Vincent de Paul. He consoled, encouraged, and sustained them amid trials and difficulties which would have shaken souls less generous than theirs or his, and from the scanty stores of his own poverty he supplied them with bread, when but for him they had no alternative but to abandon their undertaking and disperse or perish for want of food. That was true heroism then exhibited in St. Joseph's vale, when this man of God taught that delicately reared and softly nurtured mother and her little band of resolute associates to suffer without complaint day after day, month after month, the gnawing pains of hunger, confident that He who feeds the ravens would not forget them, and in the hope that they might yet grow up into a community and one day be able themselves to feed the hungry, to rear the forsaken orphan, to nurse the destitute sick, to throw themselves like tutelary angels between

the raging pestilence and its trembling victims. That hope has been realized! Yes, departed benefactors of the poor, DuBois! Seton! thousands of orphans, rescued from want and misery and death, or worse than death, have raised their grateful hands to heaven, imploring blessings upon you—a thousand orphans will remember you in their prayers.

Among the gardeners who aided Father DuBois in clearing the forest and tilling the farm was young John Hughes, whose extraordinary ability did not escape his keen eye, and who was one day to succeed him as fourth Bishop of New York. Bishop DuBois's life in the field of his new responsibilities was not a rose-strewn pathway, but his indomitable will, his courage, and his faith carried him safely through the troubles of the trustee system and the barriers which his nationality had raised against him. His zeal brought him to every part of his diocese, and many times did he visit the northern section of New York—travelling at one time over three thousand miles—to dedicate churches, to administer confirmation, and to bless cemeteries. There is a tradition that he visited Elizabeth and blessed a portion of the Episcopal cemetery of St. John's, that the French families might lay away their dead in hallowed ground. The pages which precede this narrative speak eloquently of his interest in this part of his diocese in sending zealous and faithful priests to build the foundations of the majestic edifice we now behold. When he took possession of his cathedral, there were about 25,000 Catholics in New York City, who owned three out of the seventy churches. But the commercial panic in England and the famine in Ireland in 1826 brought thousands of immigrants to our shores. Unfortunate Ireland, oppressed by her rulers, afflicted by the hand of God, desolated and decimated by famines from 1826 to 1848, was to see her population disappear and her fields and hamlets deserted. The tide of emigrants from the Sacred Isle still flows on. What were the horrors from which our forefathers fled only those who were eye-witnesses can portray. The famine of 1831 was one of the worst, and in his appeal in *The Avenir* for funds to send to the distressed, Montalembert gives these harrowing details:

The inhabitants of a vast parish in one of the remote counties of Ireland, completely deprived of food and reduced to the last extreme, are mere shadows, and calmly await death to put an end to their pangs and their misery. The priest would not abandon his flock, and died with them of hunger. When he saw there was no hope of relief, no sign of succor, he went from cabin to cabin,

always with the same message: My dear children, in this terrible hour let us not forget our Lord, the Lord God who gives life and takes it away.

Obedient to his voice, five hundred spectres dragged themselves to the chapel and dropped on their knees; the priest tottered up the steps of the altar, and there stretching out his shrivelled hands over the heads of the dying, he tells the litany of the agonizing and recites the prayers for the dead. This agony of a whole people is the agony of a martyr, and in the yawning graves into which this people is falling like the leaves in the autumn, hell will not have a single victim.—*Avenir*, June 13th, 1831.

The appeal was not in vain; $16,000 was forwarded to Ireland to relieve the sufferers.

The English Government seemed helpless or indifferent to stay the ravages of a peril ever recurring and which was losing to them millions of their subjects. This truth the London *Tablet* of that day confesses:

The worst feature of Ireland's condition, in the minds of Englishmen, has been for a long time its hopelessness. It seemed past help and past hope. . . . It is almost heartbreaking to think of Ireland. God, no doubt, tempers the wind to the shorn lamb, but of a truth it requires a stout heart for any minister that has to front the perils of the next twelve months. As it is, we know not what effort can be made successfully, nor how it is possible "to feed an entire nation that stretches out its hands for food" (1846).

Dark, indeed, were the scenes they left behind them and sad their memories, but who can portray the horrors of that passage over sea? The human freight was packed away in rotten hulks, tyrannized by brutal masters and mates, who held human life—especially Irish human life—cheaply. Becalmed at times and wrapped in fogs at others, imprisoned in these floating storm-centres of disease, of mutiny, of riotous and brutal conduct, how many a thrilling tale has been told of life aboard these "coffin" ships! One of them was wrecked off Cape Cod, and of the hundreds aboard only thirteen were saved by the hardy fishermen. The captain's trunk was washed ashore, and in it was found a letter from the owners guaranteeing him a new command should he succeed in sinking the wrecked ship.

But what people can point to a nobler record of self-sacrifice, of filial piety, of intense Catholic faith than these penniless Celts, who, according to Lecky, in the twenty years ending with 1863,

sent not less than one hundred millions of dollars to their relatives in Ireland (*England in the Eighteenth Century*, ii., 343), and who, furthermore, supported themselves, reared families, and built up the Catholic Church in the United States?

These were the hosts which demanded the care and attention of the spiritual heads of our Church, and worried them in their anxious efforts to make provision for their spiritual welfare. With the limited means at their disposal this was simply out of the question, and hence the leakage so much to be deplored and regretted.

Feeling the burden of his office too great to be borne at his advanced age, Bishop DuBois intimated to the bishops of the third Provincial Council that he would be pleased to have a coadjutor, and asked for the appointment of the Rev. John Hughes. The bull of his appointment reached Bishop Hughes in November, 1837, and he was consecrated in St. Patrick's Cathedral, New York, by Bishop DuBois, January 7th, 1838. For twenty-eight years he dominated public opinion as a priest and a patriot, uplifted a weak and timid flock, infused enthusiasm and courage into the hearts of priests and people, maintained their rights and dignity, defended by word and pen the dogmas and practices of holy Church, and gave Catholicity an impetus which has not yet been stayed. He swept away the tyranny of trusteeism, and scotched, if he did not kill, the strident hostility of that evil brood which attacks the Church on the plea of defending and protecting the Constitution of our country, and was in his day known as Native Americanism. His fertile mind never failed in an emergency.

When the Native American party in 1844 had elected one of their party Mayor, who was also the publisher of Maria Monk's infamous book, a meeting was called by them, whose object was murder and arson. Bishop Hughes sought advice with reference to the liability of the city under the laws of New York for damage done by the rioters. A lawyer assured him that there was no legal redress. Then the bishop said, "The law intends that citizens shall defend their own property."

An extra issue of *The Freeman's Journal* contained the following: "If, as it has already appeared in Philadelphia, it should be a part of Native Americanism to attack the houses or churches of Catholics, then it behooves them, in case all other protection fail, to defend both with their lives. In this they will not act against the law, but for the law. . . . But in no case let Catholics

suffer an act of outrage on their property without repelling the aggression at all hazards."

This warning had its effect. The cowards balked. Posters appeared revoking the call for the meeting. A terrible disaster was averted, for a powerful Irish society, with branches in every section of the city, had resolved in case a single church was attacked, buildings should be set afire in all parts, and the great city become a prey to the flames (Shea, *The Catholic Church in the United States*, iv., 106).

On another occasion, when the rumor came to him that certain public men contemplated disfranchising Catholics, he said:

> If there be any intention among the public men of this country to disfranchise Catholics—to abridge them of their rights—in the name of all that is honorable, I would say, let it be done by a manly, noble declaration to that effect. If Protestantism cannot thrive in this country unless it have some one or more denominations to degrade and trample upon—as in Great Britain and Ireland—let it speak out and candidly make known the fact. If defamation in aggregate and detail can accomplish it, the Catholics of this country will soon be degraded enough in the minds of their fellow-citizens.—*Metropolitan*, May, 1855.

With such forcible, manly rebukes and statements he commanded the admiration of the intelligence of the country, and the fair-minded, justice-loving public were soon all on his side. Of him Cardinal McCloskey said in his funeral oration that he was a providential man, and his life and the fruits of his laborious career fully justify the statement.

Father Hurley, the able and eloquent Augustinian of Philadelphia, became acquainted with Bishop Hughes while he was still a seminarist in Mount St. Mary's, discharging, likewise, the duties of teacher, and expecting soon to be raised to the diaconate. Father Hurley wrote to young Hughes in 1825, advising him before ordination to prepare sermons to last at least six months, assuring him that he would find this forethought to be an advantage. He would then be ahead of his work, whenever called upon to perform it. The wisdom of this advice either did not appeal to the seminarist or he did not have time to act upon it. On his way to St. Augustine's, Philadelphia, where he was to begin his work, Father Hughes met Bishop Conwell on the visitation to the western part of his diocese.

Taking a fancy to the young priest, he invited Father Hughes to accompany him, and, arriving at the church, requested him to

preach. Instead of having twenty or thirty sermons, Father Hughes had but one, and was sorry for it. However, he preached

RIGHT REV. JAMES R. BAYLEY.
First Bishop of Newark.

that sermon and preached it well. But at every church on the circuit he received the same invitation and responded with the

same sermon, very much to his dissatisfaction. After the visitation was over, Bishop Conwell said to him, "That was a very good sermon, but I think I know it by heart." He became, indeed, a great preacher, ready, forcible, and eloquent, and both himself and Father Ryder attracted crowded churches even in the heat of summer.

Bishop Hughes had witnessed the almost seven-fold growth of Catholicity in the Diocese of New York since his appointment as coadjutor. Two-thirds of a vast tide of emigration settled either in the city itself or its environs. Realizing the impossibility of administering personally to their wants, and convinced that the time for establishing new centres of the faith had arrived, he asked and obtained the division of his diocese and the creation of the new sees of Brooklyn and Newark. This important event carried with it new honors for himself, for he became the first Archbishop of New York in 1853. Early in the month of October, 1853, the bulls appointing him first Bishop of the Diocese of Newark, which was to embrace the entire State of New Jersey, were received by James Roosevelt Bayley. The bishop-elect, at the time secretary of Archbishop Hughes, was born in New York City, August 23d, 1814. His lineage was illustrious, and in him were combined the best elements of his ancestry. Nor pen nor language can do full justice to his character. In him were blended the Celt and the Dutch, the Gaul and the Briton, and his was their perfect fruitage without their blemish. We see him, as we saw him in our childhood, noble, dignified, gentle, winsome, a man among men, even as Saul, towering head and shoulders over all, attracting by his kindliness the lowliest, twining himself deep into the affections of his priests and compeers, and commanding by his virtues the respect even of those who differed radically from his views.

His early school-days were spent in Mendham, and afterward in Mount Pleasant, near Amherst. Here in his youth he gave that vernal promise which, ripened in maturity, made him idolized by all whose privilege it was to know him. This will appear from the following letters of two of his old classmates, written after death had ushered him to the eternal reward of a well-spent life and reft the Church of a wise counsellor and a zealous prelate.

(From the Brunswick, Me., *Telegraph*, October 12th, 1877.)

It is erroneous to say that Bayley was educated at Washington (now Trinity) College, Hartford, Conn. He was graduated from

that institution, but he entered Amherst College in 1831, and passed his freshman and sophomore years in that institution, leaving, we think, at the close of the sophomore year. In the winter of 1832 we bade our classmates farewell, and with none did we part with more sincere regret than with James R. Bayley, between whom and ourself had sprung up the warmest friendship—a friendship which neither time nor long absence has served to check.

In a cold and dreary night of the month of December, 1832, a few good friends came to the hotel to say good-bye, as we entered the stage-coach, the sole passenger to be jolted over the hills of Pelham and on to Worcester. Since that hour James R. Bayley and we have never met; but we have not forgotten each other in the many years that have intervened. Correspondence at intervals has been kept up, and a letter received from him within two years expresses all the warmth of boyhood's hours, all the generosity of a nature singularly loving and lovable. There was a heartiness, a courtesy about our deceased classmate that won him many and esteemed friends, whose good-will was never impaired, however widely they may have differed from him politically and religiously.

In Amherst College Bayley sustained good rank as a scholar, though we know not the rank which he held at the time of his graduation. He possessed decided talent, a fact evident in his great and almost sudden elevation to place and power in the Catholic Church. . . .

We happen to know that when he was appointed Archbishop of Baltimore, a Protestant gentleman of that city expressed his gratification with the appointment, as the community would be sure of having a gentleman to fill the office.

Letter of John Codman to *The Brunswick Telegraph*, October 19th, 1877.

My dear Tenney: I was much pleased with your paper this morning. You have done justice to the memory of our old friend, James Roosevelt Bayley, and no more than justice, for his character could not be too highly estimated. In talking of him with Beecher [Henry Ward Beecher] the other day, he said: "The commodore was a sincere Christian in his line, and did more good in it than he could have accomplished in any other way. He was 'bigoted' only as all of us are in sticking to our principles."

Do you know how he came by the title of commodore? It descended upon him before we entered college, when we were schoolmates at the Mount Pleasant Classical Institution. He then had a great fancy for the sea, and actually obtained a commission of midshipman in the navy. When he appeared before us in his uniform preparatory to leaving school, I well remember our admiration and envy of the naval hero. But upon mature consideration he reconsidered the matter, packed his uniform

away, and devoted himself to his studies more earnestly than ever.

At the time there were two hundred boys at Mount Pleasant, and I do not remember that the commodore was ever counted in when there was a quarrel, for he was everybody's friend. In fact, I never knew one who in all his boyhood and manhood steered so clear of all damage from collision among all sorts and conditions of men. Like you, I have maintained an acquaintance and intimacy with him till his death. He never obtruded his religious ideas upon those who differed from him, and his charity embraced all mankind.

We Mount Pleasant boys still keep up our reunions every five years on the old grounds at Amherst. The commodore's duties have not allowed him to meet with us, but he was always there in the spirit of his boyhood, as his letters on those occasions so cordially testify. If there is any truth in the Catholic dogma of the "intercession of the saints," I am sure that you and I with all his old chummies can count on a good word from the commodore in the quarter where he has influence.

To this testimony may be added that of Monsignor Doane, who was associated with Archbishop Bayley almost from the day he undertook the government of the Diocese of Newark.

"I was with Bishop Bayley '*quasi ab incepto*,' and learned to know him and to love him well. He was a noble model of a Christian bishop. Duty was paramount with him, and his delight was to be at his work building up the kingdom of God on earth. He was constantly studying the wants of the diocese then struggling into existence, establishing new parishes, new schools, increasing the number of the clergy, preaching, giving confirmation, and attending to all the multifarious details of a Catholic bishop in temporals as well as spirituals. . . . Bishop Bayley was a most delightful companion. He was endowed with a most retentive memory, had read much, and seen men and things, and after a long life I can recall no one more delightful to be with and to hear talk than he. He seemed animated with the spirit of St. Francis de Sales, full of zeal in the episcopal office, and of kindness and charity to all mankind; not only relieving want, but speaking well and thinking well of everybody."

In harmony with this is the language of Senator Smith, on the occasion of the "Laymen's Celebration of the Golden Jubilee of the Diocese": "Bishop Bayley was one of the noblest, grandest characters I have ever known. He was noble in form and feature. One had only to look at his grand face to be convinced of his nobility of character, kindness of heart, and fervent piety. I do not hope to look on his like again." And what would the poor,

the lowly, the humble—the innumerable host of dumb admirers —say, were it possible to gather into one encomium the verdict of their unerring judgment? Their tribute is weighted with blessings, and to-day among the old folks Bishop Bayley is still spoken of as if the Diocese of Newark, instead of four, had had but one bishop.

As has been said, he entered Trinity College, Hartford, Conn., to prepare himself for the Episcopal ministry, and took up the study of theology under the Rev. Samuel F. Jarvis, at Middletown, Conn., and on its conclusion he was appointed rector of St. Peter's Church, Harlem, N. Y. Visiting one day the home of a poor Irish laborer, on a mission of charity, he became acquainted with Father Michael Curran, the uncle of Father Michael Curran, late of St. Andrew's Church, New York City, with whom he formed a friendship which continued throughout life.

In the fall of 1841 he resigned his parish and journeyed to Rome. The result of his studies and investigation was that he was received into the Catholic Church by the Jesuit Father Esmond, conditionally baptized, and confirmed the same day, April 28th, 1842, by Cardinal Franzoni, in St. Ignatius's room. He then entered St. Sulpice, Paris, and entered upon his theological studies. In returning to New York he narrowly escaped shipwreck, the details of which in after life he often told in his inimitably graphic and humorous way. He was ordained priest by Archbishop Hughes, March 2d, 1842, and discharged successively the duties of President at Fordham College and pastor of Quarantine, Staten Island. Here he labored with loving, indefatigable zeal among the immigrants, and the love he always bore the Irish became intensified and ever after was a singular trait of his beautiful character. He was next appointed secretary of the bishop, for which his love of order and administrative ability admirably fitted him. This office he held when he was designated Bishop of Newark. He was consecrated in St. Patrick's Cathedral, New York, together with Bishop Loughlin, of Brooklyn, and Bishop de Goesbriand, of Burlington, Vt., by the Most Rev. Cajetan Bedini, Archbishop of Thebes and Apostolic Nuncio.

On the resignation of Father Senez as pastor of St. Patrick's, Newark, the bishop-elect appointed Father McQuaid, of Madison, with whom he had been on the most intimate terms of friendship, and on the new pastor devolved the responsibility of properly receiving the newly consecrated bishop. Father McQuaid determined to make this a memorable event.

The older clergy were timid and looked on with alarm and dread at the display the young priest contemplated making. They protested and objected, but failed to turn him aside from his plans. Even Bishop Bayley was called upon to check a movement which was bound to stir up rancor and bigotry, but even he failed with the intrepid young pastor. "You are not bishop yet, and if trouble ensues, then suspend me after you have taken possession of your cathedral," said Father McQuaid. The day came at last, the Feast of All Saints, November 1st, 1853. Nature seemed to contribute to the joy of the Catholics, for the weather was balmy, the skies were cloudless, and altogether there was a remarkable blending of golden sunshine softened with the delicate tints of our rare Indian summer.

Thousands upon thousands assembled at the Centre Street depot, the nearest to St. Patrick's, as a measure of precaution conceded by Father McQuaid, awaiting the arrival of the 9:45 A.M. train. On its arrival the procession, which had been formed along Smith Street and Park Place, under Grand Marshal McLear, with his assistants the Messrs. Starr, Brannan, and Rowe, took up its line of march in the following order:

A Cross-Bearer.
The female children of St. Mary's, St. Patrick's, and St. John's Sunday-schools.

A Cross-Bearer.
The male children of the same Sunday-schools. In all about 1,200.

The Newark Brass Band.
The Hibernia Provident Society; the Shamrock Provident Society, with banners and regalia.

The Jefferson Band.
St. Joseph's Society; Erin Benevolent Society; the Laborers' Union.

A New York Brass Band.
The Catholic Total Abstinence Society, followed by carriages containing the Bishops and the Clergy.

The streets were lined with spectators, among whom were the Irish and German Catholics not in the procession, which was over a mile in length. Not the slightest trace of disorder was manifest, not a discordant note jarred the occasion. On arriving at Washington Place the children remained in the park, and the societies formed in open order to allow the clergy to pass to the priest's house on Central Avenue, opposite the sacristy of the church. In the house the clergy vested, and, preceded by a

cross-bearer, the priests and bishops marched to the main door of the cathedral, where Bishop Bayley was received by the venerable Father Moran, the senior priest of the diocese.

The clergy then marched to the sanctuary, and on arriving within the chancel Bishop Bayley knelt in prayer. Father Moran sang the prayer appointed in the ritual for the reception of a bishop, and at its conclusion Bishop Bayley gave his blessing and was led to the throne. Father Moran, on behalf of the priests, made a brief address of welcome, and introduced the clergy to their new bishop. Bishop Bayley arose and returned his thanks for the sentiments expressed in the address. He trusted that their best wishes would be fulfilled and that God would send down upon them His richest blessings. He had hoped and expected Archbishop Hughes to have introduced him, but ill health prevented his coming. He had come among them with the sanction of the highest authority by which any one can be appointed to places of government on earth. He had been consecrated to the See of Newark, and had come to take possession of his See at the bidding of that Supreme Authority which is day after day sending bishops into all parts of the earth.

The Catholics had become sufficiently numerous in New Jersey to require a bishop, and this beautiful and prosperous city had been erected into an episcopal See. When Archbishop Hughes was appointed to the See of New York, there were only fifty priests in the whole diocese, including a part of New Jersey. To-day there are three hundred zealous priests and five episcopal Sees. Experience has shown that new life has been infused among Catholics by the appointment of a bishop, whenever their numbers justified it, and he hoped that the same blessing would attend the erection of this new See of Newark. In regard to himself, he could only say that according to his abilities he should endeavor faithfully to discharge his duty in this part of the Lord's vineyard. In conclusion, he asked this single favor of both priests and people, that they would pray God to send down upon him, His unworthy son, the grace of wisdom and prudence, fortitude and courage, to establish their faith, overcome obstacles, and discharge the duty imposed upon him for their salvation and the salvation of his own soul.

The bishop then received the obedience of his clergy, who on arriving at the throne knelt and kissed his ring. A Solemn High Mass was then sung, the Rev. Dr. Cummings celebrant, the Rev. Michael A. Madden deacon, and the Rev. Father O'Cal-

laghan subdeacon. "There were really three congregations in the church," states Bishop McQuaid; "one on the floor of the church, one standing on the seats, and others standing on the backs of the pews. There were no tickets of admission, and all who could get in were welcomed." Neither before nor since did the cathedral contain such a throng. There were present in the sanctuary Bishops McCloskey (afterward Cardinal) of Albany, Fitzpatrick of Boston, and Loughlin of Brooklyn, and upward of fifty priests in cassock and surplice in front of the chancel. Father Moran was the assistant priest, and the Masters of Ceremonies Fathers D'Andrasse and McQuaid. The music, which was under the direction of Mr. Pirsson, the organist, was very fine, and the Mass was Mazzinghi's in F.

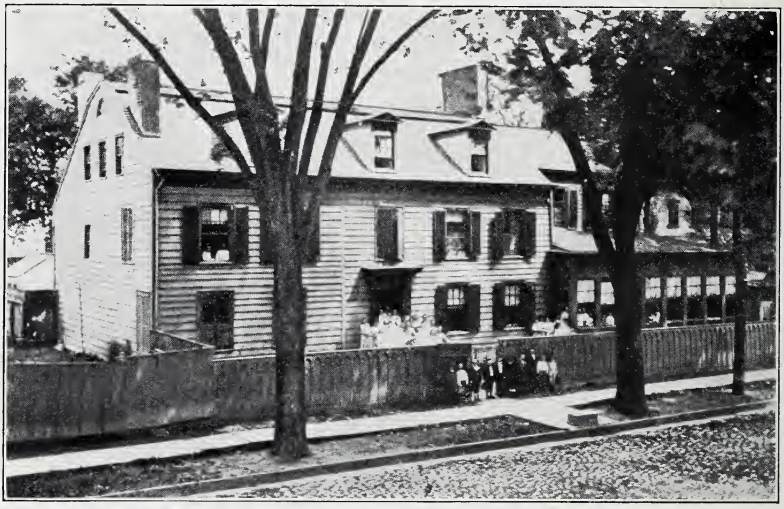
After the Mass the clergy were entertained at a banquet, provided at the personal expense of Father McQuaid, who, to give this last touch to the glory of a beautiful and successful ceremony unblemished by a single mishap, sold his horse and carriage, and even with that was compelled to borrow money to meet the expense.

To increase his difficulties the landlord raised the rent on the Central Avenue property, and Father McQuaid was forced to buy the present rectory, which was then a very small house and ill fitted as an episcopal residence. However, he raised the funds to build an addition, and the bishop retired into voluntary exile until the improvements were completed and the house in a condition for him to occupy it without incurring any risk from the standpoint of health.

Bishop Bayley, as he entered upon the difficult work of organizing the new diocese, and surveyed the vast field entrusted to him, with practically only twenty-five priests on whom he could count as permanent helpers in the ministry, not a single diocesan institution, no funds, and a flock despised and penniless, saw little to encourage and sustain him. His experience in New York confirmed him as to the necessity of Christian education, since the schools, supported by the public funds, were openly antagonistic to Catholic faith, and endangered and in many instances actually robbed of their faith the Catholic children who frequented them. Hence he laid it down as a principle from the beginning that his priests' first care must be the children, and if a choice between the erection of a school or a church had to be made, the preference in every case should be given to the school. For the school once established, the children later on would build

the church. He considered no parish worthy of the name that did not have its parochial school.

His priests responded to the views of their bishop, and strove to organize the Catholic school as best they could with the limited means at their disposal. The work taken up by the sisters in the orphanage broadened, but the supply was unequal to the demand. There was but one thing to do, and that was to imitate the example of Archbishop Hughes, and install in the diocese its own sisterhood. Two sisters from Mount St. Vincent's were



THE OLD WARD MANSION,

First Mother House of Sisters of Charity in the Diocese of Newark. September 30, 1859. Razed in 1873.

permitted to transfer their obedience to Bishop Bayley, open a novitiate, and launch the little community which has grown to such wonderful proportions. The old Ward mansion, on the corner of Bleecker and Washington streets, was purchased, and this became the first advance post of that host of devoted women who from that day to this has accomplished so much of good not only in Newark, but in other dioceses. The two volunteers for this noble work were Sister Mary Xavier Mehegan and Sister Mary Catherine Nevins, of whom only one—Mother Xavier—survives, the witness of the triumphant success achieved through many tears and privations, and a lasting monument of God's condescension and of the zeal and piety of her colaborers. Previous to this

foundation, however, five young women resolved to consecrate their lives to God in the service of the poor and the young, the Misses Margaret O'Neill, of Paterson, Mary Linah, Bridget Daley, Mary A. Duffy, and Margaret Plunkett, all of Newark, and they were sent under the tutelage of Father McQuaid to the novitiate of the Sisters of Charity in Cincinnati, Ohio. The mother superior of that house had been an intimate friend of Bishop Bayley's saintly aunt, Mother Seton, and out of regard for her she consented to train this little company of volunteers from New Jersey.

Hampered by lack of money to further his enterprises, Bishop Bayley determined to appeal to the Association of the Propagation of the Faith, of Lyons, France. This society, the work of two humble sewing-girls, has accomplished wonders in the missionary field of the Catholic Church, and no people are under graver obligations of gratitude to it than the Catholics of the United States, and in no small degree the Catholics of New Jersey. The letters of Bishop Bayley written from time to time reveal the actual condition of the diocese and its progress. His first appeal was made in June, 1854. In his letter Bishop Bayley says:

The emigrants who in the beginning came into this State in search of work strayed all over its boundaries, and, deprived of the help of religion, have abandoned their faith or at least allowed their children to be brought up in heresy. Thus the names of many Protestant families, some of whom are distinguished to-day for their wealth and their influence, point clearly to the religion to which they should belong and to which they are utterly lost. For some years past many industries have been started in this State, and thereby attract many Catholics, who now number from fifty to sixty thousand, for the most part Irish and Germans. . . . But the number of priests is not in proportion to the faithful; the diocese can count only on thirty-three clergymen to meet all its wants and demands. And what is most regrettable is that the State of New Jersey, having been regarded up to the present as an accessory rather than an integral and permanent part of the dioceses of New York and Philadelphia, does not possess a single institution of learning or religion, so necessary to the establishment and progress of religion. It is in view of these considerations that the Diocese of Newark awaits to-day the attention and benevolence of the charitable associations in favor of foreign missions; it believes it has a right to their assistance, since these dioceses, long since established, have kept all their colleges, their seminaries, and religious houses, although their wants and their extension have diminished by the erection within their bosom of new dioceses. Helped in the beginning, the Diocese of Newark will soon be able to take care of itself, and to give back

the kindness which will have been meted out to it, by coming to the assistance of other missions which may need its help.

Again in January, 1855, in acknowledging the receipt of $3,000, Bishop Bayley gives a gloomy picture of the condition of his flock:

When I took possession of the diocese, I found many churches loaded down with debts, and in such straits that they needed large sums of money to prevent their being sold under the hammer. At the same time the occasion presented itself of buying at a reasonable figure a property most suitable for a college and a seminary, and I felt constrained to avail myself of it. These outlays and many others indispensable in a new diocese have placed me in urgent need of funds, and the news of the allowance of your society of 4,100 francs is welcome indeed. I have not as yet been able to obtain an exact and detailed report of the different missions of the diocese, but as soon as possible I will fill out the blank you have sent me. The last Provincial Council held in New York pressed upon the bishops their coöperation with the Propagation of the Faith, with the resolution of establishing it in all the dioceses. I would have taken immediate steps to carry out this resolution, but the commercial crisis, which just now is making itself felt throughout the country, and which has closed, for a time at least, a great number of factories and thrown our poor people out of employment, has left them not only incapable of giving an alms, but rather made them an object of charity. I hope soon for better things and that prosperity will return. I expect to have a retreat for the clergy and a diocesan synod in the course of next summer, and I will then establish the work of the Propagation and urge it warmly on the priests of the diocese.

In August, 1855, he again writes to the director of the same association:

I beg to acknowledge the receipt of the allowance made by the Council, which came most opportunely, for otherwise the Diocese of Newark would have been in great straits. With the money received I have been able to save two churches, on the point of being sold and lost to religion, and besides helped other churches which were very much embarrassed. I hope that a like necessity will not again exist, and all the funds sent by the society will be used no more to repair mistakes, but to build houses of education and charity of which we are so much in need. The report you ask for would have been completed but for the fact that I have not been able to obtain satisfactory statistics such as I would wish to send you. In one of my letters I gave you a general idea of the state of the diocese as I found it in the fall of 1853. The panic which came immediately after has fallen hard on my poor diocesans, who, almost all, are employed in factories and consequently out of work. . . . The only point I wish to modify in that

report regards the number of Catholics scattered throughout the diocese, which I believe has been greatly exaggerated. Nevertheless, our Catholics are so spread out, so floating, that it is extremely difficult to find out just how numerous they are. I have taken means to find out the number of baptisms and interments during a given period, and I hope by this means to ascertain a closer proximate of the number of Catholics in my diocese than heretofore. As I had the honor of informing you in my first letter, there was no educational institution under the care of religious in the whole State when I took possession of the diocese. Since I was named bishop I have obtained from the mother-house in New York some Sisters of Charity to take care of two orphanages, one in Newark and the other in Paterson. There is also in Jersey City a community of sisters who teach in the parish school. In this country, more than in any other, the prosperity of the Church depends above all on the education given to the children. The evil influences to be met on every side are so destructive that the Catholic religion will disappear as quickly as it has spread unless we transplant it in a good soil, in training up with all possible care the children in the faith of their fathers. Therefore I have opened schools wherever there is a church and a resident priest. It is a great burden for our poor people, who are obliged not only to support Catholic schools, but also to pay taxes for the maintenance of free schools, which are carried on at an immense outlay and which present every attraction to catch our children. . . . Again, to consolidate religious education, I have bought a property where I hope to open a college, in which the young men of the diocese who give signs of a vocation to the priesthood will be trained. At present I am of the opinion that there are 40,000 Catholics in the State of New Jersey. The majority of the adults are Irish immigrants, many thousands of Germans, some Americans, English, French, and Canadians. To take care of their spiritual interests we have thirty-five missionary priests, of whom eight, including myself, were born in this country, seventeen born in Ireland, five Germans, five French or Italians. There are forty-one churches or chapels in the diocese, and twelve stations, where Mass is occasionally celebrated, sometimes in the open air or in dwelling-houses. When I will have gathered all the details I will send you a more exact account on all these points. I intend to establish the Propagation of the Faith in the synod which I hope to convoke shortly. I must look, however, to the society to help me to lay well the foundations of religion in my new diocese, and I hope hereafter, with the help of God, we will be able to carry on this work ourselves, and also to lend a helping hand to others.

Impressed with the necessity of providing priests for his diocese, and in accordance with the ordinances of the Council of Trent, he determined to open a college, which might afford him a supply of aspirants to the priesthood, who would receive their

ecclesiastical training in the seminary connected with the college. This wise legislation is summed up in chapter xviii. of the XXIIId. Session in the following words: "The Holy Synod decrees that every cathedral church, in proportion to its means and the needs of the diocese, is held to place a certain number of the youth, belonging to the cathedral city and the diocese, or, if these fail, to the province, in a college near the churches, or in another place as the bishop deems expedient, for instructing and training in the ecclesiastical state. . . . It desires chiefly that the children

MADAME CHEGARRY'S ACADEMY,
Old Seton Hall, Convent Station.

of the poor be given the preference, although the sons of the rich are not to be excluded provided they pay their own way. For its administration the Council prescribes that four deputies be elected in synod, of whom two will supervise the internal discipline and two others look after the finances. Where the canonical dignity does not exist, as in the United States, the Holy See in an instruction to the American bishops has laid down the rule that, for diocesan seminaries at least, two deputies be chosen by the bishop with the advice of his council, one for spiritual and the other for temporal matters. Their advice the bishop is obliged to seek, although he may not follow it."

Father McQuaid, when in Madison, often entertained Father Bayley, who would run out to Morris County to revisit the scenes of his boyhood, and to forget in his rambles through the hills and forests and the famed peach orchards the cares of office and the wear and tear of his responsibilities.

The charms of these precious hours of idyllic pleasure were not utterly lost, and neither had forgotten the situation of the Seminary for Young Ladies, conducted by Madame Chegarry, a few miles from the village of Madison. As it was in the market, both Bishop Bayley and Father McQuaid were of one mind in regard to its desirability for a college site.

Located on high ground and commanding a broad sweep of beautiful country, and unsurpassed for healthfulness, Seton Hall College was opened in September, 1856, with the Rev. B. J. McQuaid as its first president. An entry in Bishop Bayley's diurnal, August 26th, 1856, reads: "Father McQuaid very busy preparing to open the college. The difficulties and obstacles from unexpected quarters have been great, but Father McQuaid hopes to have from thirty to forty students to begin with." Five students answered to the first roll-call, but before the end of the month twenty additional names were registered.

Meanwhile the diocese was responding to the touch of its new bishop. In August, 1854, three young men, Messrs. Cornelius Cannon, John A. Kelly, and Philip McMahon, and in December Mr. John Murray, were ordained to the priesthood and added to the diocesan body. On September 3d, 1854, the corner-stone of the new church of Our Lady of Grace was laid in Hoboken; and November 21st, 1855, Bishop Bayley dedicated a new church in the northern limits of Jersey City, under the patronage of the Mother of God. Mass was celebrated by Father Moran of Newark, and the Rev. Dr. Heyden, V.G., of Philadelphia, preached on the occasion. The same day Bishop Bayley administered confirmation in St. Peter's, Jersey City. Bishop Bayley had visited Rome and taken part in the promulgation of the dogma of the Immaculate Conception of the Mother of God. In December, 1855, he published a pastoral letter to the clergy and laity of his diocese concerning a jubilee in honor of the Immaculate Conception of the Mother of God, to take place during the month of December. The prelate inculcates in the strongest terms "a tender devotion to the Queen of Heaven. Nothing is more remarkable as connected with the revival of piety in our day than the increased devotion of all good Christians toward the blessed

Mother of God. The definition of her Immaculate Conception has already added new fervor to this filial love, and will no doubt tend to draw down additional blessings from God upon us and upon his Church. You will therefore, dearly beloved brethren, join your devotions to those with which the Universal Church has received the dogmatic decision of this important truth."

He acknowledges, in February, 1856, the receipt of $1,290 from the Leopoldine Society of Vienna. This organization owed its origin largely to the representations of Father, afterward Bishop, Rese, who while on a visit to Vienna awakened interest among the Austrian Catholics by his description of the poverty and need of the Catholics in the United States, especially in the territories. The object of the society, as stated in its rules, "was to promote the greater activity of Catholic missions in America," and its name was to be a memorial of Leopoldina, deceased Empress of Brazil, born Archduchess of Austria. The Archbishop of Vienna was its immediate superior.

MONSIGNOR: It is with great pleasure that I acknowledge the receipt of your letter enclosing a bill of exchange on London for £258, allotted by the Leopoldine Society of Vienna, to succor the wants of the poor missions of the Diocese of Newark. I will take special care to see that the money is expended in accordance with the wishes of the society. A part will be given to the mission of Trenton, and the remainder will be distributed to the different German missions of my diocese to help them to build parish schools, with the exception of a portion which I will reserve to aid me in carrying on a work which I consider of the highest importance for the upholding and furthering of our holy religion in our diocese—the establishment of a diocesan college for the Christian education of our youth.

The Diocese of Newark, to the support of which you have so generously contributed, comprises the whole State of New Jersey, one of the first thirteen United States of America. It was erected by his Holiness Pope Pius IX. in 1853. Before this epoch one-half belonged to the Diocese of New York and the other was under the jurisdiction of the Bishop of Philadelphia. Newark is situated between both dioceses. The number of Catholics is about 40,000, almost all emigrants from Ireland, Germany, and other countries. They are broadcast over the whole State, and are employed in factories, as household servants, or on farms. The churches in the diocese are for the most part small structures, built of wood, and attended by missionary priests, who are in the habit of offering the Holy Sacrifice at different stations where there is no church to give our poor people the opportunity of approaching the sacraments. I cannot say exactly just how many Germans there are in the diocese, but I am of the opinion

that they are about one-fourth of the entire Catholic population. There are some German churches and different stations attended by German priests. You are doubtless aware that we receive nothing from the Government and that the clergy is entirely supported by the faithful. The German missions, on this account, are in the greatest need of support, since the Germans, coming from a country where the Church is entirely supported by the state, are not habituated to the system of voluntary contributions and are much less generous than their Irish brethren. When the Diocese of Newark was under the jurisdiction of the Bishops of New York and Philadelphia, the faithful of New Jersey contributed generously to the support of the diverse institutions of piety and learning founded in these dioceses, although none of these institutions were built within the borders of the present diocese. The consequence is that we are now obliged to build ourselves to safeguard religion and uphold its dignity. It is for this reason that, since my advent to the diocese, I have established three communities of the Sisters of Charity, and I contemplate, as I said before, building and founding a college.

I look upon the present time as most critical for our holy religion. The emigration of these last years has been so great that almost everywhere missions and churches are springing up, mainly because the emigrants come for the most part from Ireland and Germany and the Catholic countries of Europe. The future of religion depends consequently upon the means we will take to preserve the children of our Catholics in the faith. There is no fear for the parents, who become ofttimes indifferent but rarely apostates, while the Protestants make the greatest efforts to pervert our youth, mainly in establishing free schools, supported by the state. You will understand why I use every means to establish parochial schools wherever there are missions, in order that one day the children may become the mainstay of religion in our country. The future of our religion depends upon what we accomplish in these days, and if the Leopoldine Society sees fit to offer some assistance to this new diocese for some years, they will have powerfully contributed to the attainment of this most desirable end.

These letters of our first bishop give us the clearest and most reliable view of existing conditions and a realizing sense of the difficulties he labored under and the means he had recourse to in his efforts to overcome obstacles and to keep pace with the demands of his diocese.

In July, 1856, he again writes to the Propagation of the Faith:

The money you have sent me has been a great help to relieve the wants of the poorest sections of my diocese and to help me establish among them the labors I have undertaken to consolidate our holy religion in these parts.

The state of my diocese has not changed materially since my last letter. Many circumstances with which no doubt you are familiar have powerfully contributed to check emigration from Ireland, as well as from other Catholic centres on the Continent. At the same time such as are here have become restless; many of them have gone back to the old country, and a great number of others have left the seaboard for the West. Affairs are certainly brighter, and our poor people, as a rule, have work and are more contented. These circumstances have been a great obstacle to our advancement. I have, however, been able to go on with the work already begun of erecting a diocesan college. It will be open for the admission of scholars the 1st of September.

The only way, in my opinion, in which we can hope to make an impression upon the proud and worldly spirit of the Protestants who surround us—a spirit which, to say in passing, presents to the development of our holy religion an obstacle as grave as the castes of India—is to elevate the social condition of Catholics.

Many of our Catholic emigrants have made fortunes, and if their children can be taught that in holding to their faith they can stand on the same level with Protestants, they will be able little by little to remove the prejudices which hinder the enemies of the Church from examining the truth of our holy religion. During the synod which will be held in the month of August I will establish the work of the Propagation of the Faith, and although I cannot promise large contributions for the present, it will be a step in the right direction, and will draw down the blessings of Heaven on the flock entrusted to us.

In 1858 he writes:

I would be glad to be in a position which would furnish the means to give without being obliged to receive, but although I admit that certain portions of our missions are in greater stress than we, yet it will be difficult for me, at least for the present, to do anything without the help of the association. Here our work is in the midst of bitter heretics, and although our poor people contribute generously according to their means for the support of our churches, it will be out of the question without your help to give to our establishments for education the means and the protection necessary. Unless the work is done now, it will soon be too late. So far as the diocese is concerned, things are about the same. We are striving to organize a mother house for sisters who will devote themselves in a special manner to teach poor children. We have every hope of success. In different places in the diocese we have endeavored to organize the conferences of St. Vincent de Paul. They are highly important to counterbalance the proselytism of the different sects who work constantly and persistently on the poverty of our poor emigrants to pervert their children.

It is well to recall these early, bitter struggles, to listen again

to that voice silenced by death, to recall his warnings, and verify his predictions. Much of the old rancor of our brethren outside the fold, if not extinct, is rarely apparent; but to their spirit of opposition has succeeded the more dangerous, because intangible and inoffensive, prevalent irreligious naturalism, which imperceptibly influences the young, who, restive of restraint, unless solidly grounded in their religion, sweep away every obstacle, moral or religious, which may hinder the full enjoyment of their liberty. The old foe of the Celt still reckons his victims among our ranks, still must be credited with a considerable share of that leakage of the faith which in the last half century has depleted the ranks of the Catholic Church in this country by the hundred thousands. It is the height of folly to blink this fact, which, if admitted, might stimulate to more earnest, persistent efforts to arrest it. One of its most efficient causes has been and is to-day the vice of intemperance. Hence the pastoral of January 21st, 1861, may be reproduced, not only for the interest it may excite, but also for the good it may accomplish.

Reverend Sir: I am compelled to call your attention, in a particular manner, to the dreadful sin of drunkenness.

This horrible vice, so destructive alike to body and soul, is, as we all know, making the most fearful ravages among our people. It may be said to be the chief cause of all the sins they commit, and of all the social evils and discomforts under which they labor. It brings strife and disunion and poverty into families; it renders parents unfit to discharge the duties which they owe to their children; it corrupts the young, and is the source of innumerable crimes. It is, in fact, as we are all made to feel by daily experience, the one great obstacle which stands in the way of our labors for their spiritual and temporal good.

Notwithstanding all the clergy have done, by exhortation and warning, to put a stop to this monster vice, it is, I regret to say, on the increase among us, and I feel that I would be neglecting my duty as a bishop if I did not take some strong measures, in concert with the reverend clergy, to check this moral pestilence.

It is my wish, therefore, that, on the receipt of this letter, you would immediately bring this subject to the attention of your people by reading it to them, and that you would urge upon all the better portion of them, all who love their religion and deplore the scandal which this vice brings upon it, and who grieve on account of the souls that this sin destroys, to unite with you in laboring to arrest its progress.

Your efforts, as you will readily perceive, are to be directed against two classes of persons—the drunkards themselves and those who, knowing them to be such, supply them with drink.

While I am willing to leave to each pastor the choice of the

particular means which he thinks most likely to effect the object we have in view, I would direct your attention especially to those who keep disorderly drinking houses and who sell liquor late on Saturday nights and on Sundays; and I would suggest the advantage of obtaining a list of all the drunken men and women and of those who keep such houses in your district. In this way you may be able to make an example of them and to excite against them the indignation of all good Catholics, as persons who bring disgrace upon their religion and who are to be shunned by every one who has any regard for order, peace, and good citizenship. I am determined to make use of the most severe measures against all who are addicted to this scandalous and destructive vice; and if they continue in the practice of it, they must do it as outcasts from the Catholic Church, who have no right to the name of Catholic while they live nor to Christian burial when they die.

✠ JAMES, *Bishop of Newark.*

Bishop Bayley wrote, in August, 1860, to the Propagation of the Faith in a more hopeful tone:

I am happy to be able to say to you that the labors inaugurated in my diocese for the establishment of religion seem to prosper. The mother-house of the sisters established for the education of the young and other works of charity contains now twenty-six novices. The house which I bought for them is too small and inconvenient, so that I have given them the property which belonged to the Diocesan College. It is large, convenient, and healthy, and it will answer all their wants. The sisters are animated with an excellent spirit, and we have every reason to expect from them the greatest benefits for religion, above all, for the salvation of our poor children. Up to the present they have been supported almost entirely by me, and hence I ask the association to help me as much as possible. Within a year they will be able to receive some help from the other churches, where they will form little communities and will take care of themselves. After having given the college to the sisters, I had to purchase another property for the Diocesan College. It is near the episcopal city and will consequently be under my immediate direction. Moreover, those who are preparing for the priesthood will be able to assist at the functions of the cathedral.

We are sadly in need of priests. Had we a sufficient number of zealous and worthy priests, religion would make great headway in this country. At present it is almost impossible to take care of the Catholics. I have just now twenty-seven young men studying for the priesthood, some in one college, some in another. The most of them come from poor families, and I am forced to provide for their wants during their course, even to ordination. For every dollar I receive from the diocese I must spend three, for if the work is not done now, it will soon be too late to do it.

The year 1861 ushered in the rumors of a conflict which was to rend our country in twain, to precipitate a war between the North and South, which was to cost millions of dollars and thousands of human lives. This gave occasion to Bishop Bayley to call upon his people to avert this dreadful calamity by prayers and penance, and to counsel almsgiving in the stress occasioned by the hard times.

In common with every citizen of our noble country, we cannot but grieve at these sad dissensions, which threaten to bring strife and anarchy where lately everything was peace and pros-

OLD ST. ELIZABETH'S ACADEMY,
Old Seton Hall, Convent Station.

perity. The change has been so sudden and was so little anticipated, the evils threatened are so dreadful, all remedy from human wisdom or statesmanship is so apparently hopeless, that we are obliged to acknowledge that the hand of God is upon us. And it is not difficult for us, as Christians, to understand the cause. Our country was too prosperous, and men forgot God and became proud. It is impossible, in reading our newspapers and the speeches of our public men, not to have been struck with that tone of arrogance and self-exaltation which was rebuked and punished by God in the proud commercial cities of the Old World.

And now God is about to visit us in his justice as he did Tyre and Sidon. He is about to humble us and make us recognize his supreme authority and our dependence upon him. We are no longer to seem to be an exception to the law of expiation which is upon the whole human race. It is our duty, therefore, as Christians and as citizens of the country, to humble ourselves before him and to do all that is in our power to turn away his judgments from us. . . . God would have spared the cities of the plain if ten just persons could have been found in them; and how many thousands of pure and holy souls are there among our poor people whose daily life is one of expiation, and who at the voice of their pastors will pour forth fervent prayers and offer themselves as victims for the sins of the people! There is more hope for us in the prayers and sanctified sufferings of the pious poor than in all the wisdom and resources of men.

And since I have alluded to these works of reconciliation, it may not be out of the way, in these times when so many are suffering from poverty, to remind them how great is the merit of almsgiving in obtaining pardon for sin. We are ourselves but beggars, knocking at God's door, and if we wish for mercy ourselves we must show it to others. The smallest alms involves an act of detachment from the goods of earth, the love of which is one of the evils of our day. It will be a favorable opportunity to explain to your people the spirit and teaching of the Catholic Church in regard to poverty, so different from the spirit and feelings of the world upon the subject. You will remind them that honest poverty, difficult as it may be to endure, is in the Christian view in some sense a holy state; that our Blessed Lord was a poor man; that the words so often used, that "Christ is in the poor," are no mere poetic phrase, but the expression of what may be called a Catholic dogma. These consoling truths will make those of your flock who are in want patient and resigned, and they will excite those who have anything left to come generously to their relief, so that they may obtain the blessing which God has promised to those who have compassion on the needy and the poor.—*Circular Letter*, January 28th, 1861.

In March, 1862, he again writes to the Propagation of the Faith:

March 8th, 1862.

It is not my intention to find fault with the distribution of the funds of the Propagation of the Faith; nevertheless, it seems opportune to remark that the members of the council ought not to suppose that, because I have organized the work of the Propagation of the Faith in my diocese, and that it requires a serious effort to contribute to its funds (larger, I observe, in this diocese in a year than any other diocese in the United States outside of New York), the Catholics of this diocese are richer and more numerous than in other dioceses. They are on this account to be

compared with other dioceses who send little or nothing to the work, but who receive four or five times as much from the society. Judging by the allotments as they appear in *The Annals*, I am led to believe that the council could have more accurate sources of information relative to the condition and needs of the different dioceses.

April, 1864.

The paper money with which the country is flooded is rapidly depreciating, but by its abundance it suffices to preserve a fictitious prosperity and helps us to maintain our institutions for the welfare of religion. My college, seminary, and the different missions of the Sisters of Charity are all doing well, and my only fear is our immense debt. For sooner or later the financial crash must come. I regret to say that our Civil War, in addition to its other calamities, is undermining the morals of the people and hindering the progress of religion. The future becomes each day darker, and our only hope is in the goodness and mercy of God, who will protect his Church in the storms of disasters which are gathering around our country, once so prosperous."

His letter of April 10th, 1865, reviews the progress made in a decade of years, and is a noble testimony of the generosity of his flock:

I have no other revenue than a very slender salary, and it is owing to the allotment of the Propagation of the Faith that I am able to meet the interest of many debts I have contracted by helping the many poor parishes and in founding institutions of education and charity in the diocese. Having made a review of the ten first years of my diocese, I find that while the Catholic population has increased a third, the churches and priests have doubled in number. In 1854 there were 33 churches and 30 priests; to-day there are 67 churches and 63 priests. In 1854 there was no religious community; now we have a monastery of Benedictines, another of Passionists; a mother house of Sisters of Charity, numbering 87 members and conducting seventeen different establishments; two convents of Benedictine nuns, two others of German Sisters of Notre Dame, and two others of the Sisters of the Poor of St. Francis. In 1854 there was no institution of learning; to-day we have a flourishing college and a diocesan seminary, an academy for young ladies, a boarding-school for boys, and parish schools attached to almost all the churches. More than this, many of the old wooden chapels have given way to handsome, stately churches of brick and stone. All this has been done in the midst of a population of emigrants, comparatively poor, without incurring a great debt; but this debt is much less than the value of the property acquired, and, barring any financial crisis, we will be able to handle it and gradually liquidate it. We have good reason to thank God for blessing our feeble efforts

and rooting solidly his Church in this portion of his vineyard. . . . It looks now as if our unfortunate Civil War were drawing to a close, and we hope, unless new complications arise, we will soon enjoy the blessings of peace and security.

The publication of the Jubilee, granted by Pius IX. in his encyclical letter "*Quanta Cura*," gave Bishop Bayley an opportunity to address his flock on matters which are as vital to us as they were to the Catholics of 1865. While many points of the encyclical were not directed to the Catholics of the United States, and hence had no weight among the faithful here, except as assertions of undoubted truths, nevertheless practical lessons could be learned by all from the warning voice of the chief pastor of Christendom:

PASTORAL LETTER.

JAMES ROOSEVELT BAYLEY, *by the Grace of God, and of the Apostolic See, Bishop of Newark, to the Clergy of his Diocese, Regular and Secular, health and benediction:*

Although happily that false liberalism which the Holy Father denounces, which prevails so largely in Europe, and which practises toleration by tying up the Church and giving full liberty to every form of error, has not hitherto been able to obtain a foothold in our country, yet we are subject to other dangers, spoken of in his Encyclical Letter, which it is our duty to understand and carefully to guard against. Foremost amongst these is what is called in our days religious indifferentism. In the words of St. Leo, when speaking of heathen Rome, men seem to "pride themselves on being very religious because they reject no error." By a confusion of ideas which is almost incredible, large numbers of persons in our days have come to confound civil or political and religious toleration. Because the civil law leaves a man free to adopt whatever religion he sees fit or none at all, they seem to take it for granted that he has the same liberty before God. Now under certain circumstances, in a country like ours for instance, where so many different religious systems prevail, civil or political toleration is not only lawful, but it is absolutely necessary; and under any circumstances intolerance, so far as it implies the use of coercion in obliging religious assent, is wrong. It may make men hypocrites; it cannot make them good Christians. But intolerance, as implying the moral condemnation of all opposing error, is a necessary attribute of the truth. Before God's positive revelation of his holy will, man has no right to believe anything in matters of religion, except the truths of that revelation in their fulness and integrity. Hence all those false maxims which are so common in our days, that "all religions are good," that "it is no matter what a man believes so long as his life is right," that

"the great point is to lead a good moral life," are but the expressions of an ill-concealed infidelity, against which we cannot be too much on our guard. In the sight of God, a man's life can only be said to be right when he believes all those truths which God has revealed to us and observes all those duties which he has commanded us by his Church. "He that would have God for his Father," says St. Cyprian, "must have the Church for his mother."

But whilst, my dear reverend brethren, you watchfully guard those under your charge against these false principles by instructing them carefully in the Christian doctrine, remember that their danger comes not so much from any intellectual perversion as from the worldly and sinful influences which surround them on every side. It is seldom or never that a Catholic who has been well brought up and instructed in his religion falls away and becomes a scandal to it. The sad perversions and wicked lives of so many among us who bear the name of Catholic have been chiefly owing to neglect on the part of parents, and to their not having been fortified when young by sound instruction and the graces of the sacraments. In fact, the weak point in our line of defence against the evil influence of society and the world is the decline and almost destruction of the Christian family in our midst. The active and too engrossing pursuit of gain, the habit of moving from one place to another in the hope of bettering one's temporal condition, the employment of women and children in factories, and, to a sad extent, the vice of drunkenness, have all tended almost to destroy the old Christian home. Parents no longer seem to recognize the immense responsibility which rests upon them in this matter; that upon their care and protection and example, more than upon any other human cause, depends the future well-being of their offspring. It is, of course, impossible for us to remedy these things entirely, but we can do a great deal toward it, and therefore it is one of those matters which we should ever keep before us—by public and private exhortations; by pointing out how inconsistent this restlessness and worldliness is with submission to the will of God and dependence on his providence; by often dwelling upon the immense influence of parental example; by encouraging parents to establish family devotions in their households, and to attend themselves to the instruction and training of their children. Life was not given to us to be spent in a ceaseless struggle for wealth and excitement, but to serve God and save our souls; and this can hardly be done except in the peace and tranquillity of domestic retirement.

Of this Christian domestic life and peace the basis must be the sanctity of Christian marriage, and there can be no doubt that one of the chief causes of the evils we deplore is that so many in our days enter upon this holy state without that prudence and careful preparation which so important an act demands. Notwithstanding the evident danger and impropriety of such mar-

riages and the reclamations of the Church, the evil of mixed marriages is greatly increasing, and we have been surprised and pained at the frequency with which our people are married outside of the Church, seemingly without any sense of the dreadful sin they commit or the terrible consequences they incur. We renew our exhortations to you, reverend brethren, to speak frequently to them upon these most important matters, recalling to their minds the doctrine of the Church upon the subject of marriage, and the severe laws by which she strives to protect its sanctity. We wish particularly that renewed efforts should be made, by public exhortation and private advice, to dissuade them from mixed marriages, which are productive of so much unhappiness and evil, and to cause them to prepare for this sacrament with greater forethought and exactness.

We take advantage of the opportunity to express to you our satisfaction at the zeal you have manifested in the cause of Christian education. It is indeed a very heavy burden upon us, with our limited resources, to say nothing of its injustice, to pay taxes to the state for the support of schools to which we cannot conscientiously send our children, and then to be obliged to provide instruction for them ourselves; but as things are at present we have no alternative. We must therefore maintain our parochial schools at any sacrifice, trusting that, one of these days, our fellow-citizens may be led to adopt the more just, and for their children and society the more beneficial, system which prevails in England and France and in every other country which has established a system of popular education. That naturalism, against which the warnings of the Encyclical are principally directed, which limits man's knowledge and interests to the things of time and sense, and which if it be not arrested will undermine the very fabric of Christian civilization, has no more powerful ally than a system of popular education which, by excluding positive religious truths, leaves the youthful mind to conclude that they are of little or no importance. It is contrary to every principle of Catholic doctrine and Catholic feeling to separate daily religious instruction from the training of the young. If we ever had any doubts on the subject, they must have disappeared before the exhortations of the Holy Father upon this important point. The world and the world's interests get too great a share of everything as it is, and if we consent that religion and religious instruction is to be made a matter of one day in seven, the effect will be the same as if we had given it up altogether. All our hopes for the future well-being of our children depend upon our attention to this matter, and we exhort you to keep the subject constantly before the minds of your people, and to spare no labors and sacrifices until the means of a good Christian education are provided for every child in your parishes, and particularly to see that no children are taken away from school and apprenticed or put to work until they have properly made their first communion and received the sacrament of confirmation.

The assassination of President Lincoln, "that terrible crime of mingled atrocity and folly, which has come so suddenly to overcloud the bright prospects of peace and restored union which were dawning upon us," moves Bishop Bayley "to deplore the act as a patriot and to abhor it as a Christian. Before it all spirit of party and every animosity must be hushed into silence. To tremble at it, to abhor it, and to denounce it must be the instinctive impulse of every heart that loves justice and hates iniquity. It is an outrage that concerns every one of us, as human beings, as citizens of the country wishing to live in peace and security, and, above all, as Christians taught from our childhood to subdue and eradicate from our hearts hatred and revenge and all bad passions. The assassin's hand in this case has struck not merely at the life of an individual, but of a nation; and the stain is upon us all, upon our national honor, upon our fair name, upon our love of what is manly and honorable; and it will penetrate through and darken every page of our history, unless we wash it out by our tears and regrets and by our universal repudiation of any sympathy with it, even in the inmost and most secret corners of our hearts. We will all of us, therefore, join with our fellow-citizens in mourning over this great crime, and endeavor by our prayers and the sincerity of our conversion to God to turn away his anger from us."

In twelve years the Association of the Propagation of the Faith gave to the Diocese of Newark $23,600, and the evidence of the good which this generosity enabled Bishop Bayley to accomplish must be gathered from his letters. Nor should this be forgotten by the Catholics of to-day, whose prosperity enables them to carry on the work of religion with such little effort, but whose horizon of almsgiving is apt to be narrowed by selfishness, which makes them oblivious of the fact that other regions are struggling as did their fathers some generations ago. Gratitude should prompt us to come to the assistance of that noble association to whom in the cause of propagating the faith no appeal has ever been made in vain. Since its foundation in 1822 $65,690,017 have been raised from the slender means of the poor and distributed in different parts of the world, to build churches and schools, to educate and support missionaries, priests, brothers, and sisters; and of this vast stream of charity $5,807,393.40 have come to the United States. An occasional line to the director makes known, in February, 1866, the destruction by fire of Seton Hall: "I regret to inform you that the main building of my college and

diocesan seminary was destroyed by fire the evening of January 25th, involving a loss of $30,000, but which is diminished by $16,000 insurance, and we are hard at work rebuilding it." And again in 1867: "The emigration, especially from Germany, still continues. The price of everything is exorbitant, on account of the immense circulation of paper money. The taxes, resulting from the war, are most heavy. Many workers are out of employment and in want. We have not had such times since 1857."

Meanwhile, the work of organization continued; diocesan synods were held, churches and schools built, hospitals, homes for the aged, and orphanages erected; in a word, religion kept pace with the rapidly increasing demands of the Catholic population. The voice of the pastor was always heard as he perceived some new danger threatening the welfare of his flock. "Let us," Bishop Bayley writes, February 2d, 1868, "my dear brethren, as dutiful children of God's Holy Church, renew our allegiance to her as our teacher and guide in all matters of faith and sound morality; and let us carefully prepare our souls to share in those spiritual blessings which are offered to us at this time, that so we may the more exactly fulfil our obligations as faithful Christians and good citizens of the country in which we live. There never was a time when we stood in greater need of them, to strengthen us against evil and to enable us to do good. All over the world—and our own country affords no exception—the powers of evil seem to gain strength, and the moral influences which should restrain and correct them to grow weaker; social disorganization, the weakening of family ties, an eager wish to be rich at any cost, vulgar ostentation of wealth and alongside of it increasing poverty, dishonesty in trade, frauds in the administration of public and private trusts, criminal outrages, and a lax and indifferent public opinion. All these things have a moral origin, and it is the duty of each individual in the community, as a Christian and a good citizen, to do all that he can to correct them, at least by the protest of his own carefully regulated and upright life, by cultivating a spirit of truthfulness and simplicity and honesty and sobriety; in a word, by living according to the principles and teachings of his holy religion.

"The only thing we should be anxious about is to be always found on the right side, on the side of truth, of justice, of God's Church, of the Apostolic See, ever ready to give our sympathies, our means, and our lives also if they be called for."

The consecration of the Rt. Rev. Bernard J. McQuaid, D.D.,

as first Bishop of Rochester in St. Patrick's old cathedral, New York, July 12th, 1868, deprived the diocese of an efficient laborer and its bishop of a wise counsellor, whose advice he often sought, and whose views on the education of the clergy and the children of the flock shaped the policy of Bishop Bayley, and have been pursued by his successors unwaveringly and consistently to the present day. The director of the seminary, the Rev. Michael A. Corrigan, D.D., was entrusted with the presidency of Seton Hall and with the graver responsibility of vicar-general. Although young in years, the innate talent of administration, the gift of knowing men, and the charming blend of gentleness and strength quickly set at naught the misgivings of many, silenced adverse criticism, and justified the wisdom of his superior. Inexperienced, indeed, he was; but he had long learned to seek light and strength from above, and in the quiet obscurity of the seminary he laid deep the foundations of that humility and sanctity which would serve him so well in the lofty and responsible offices which awaited him. It was not so much from his lips as from his life that the young Levites of the diocesan seminary learned the grandeur, the holiness of the priesthood. As priest and as bishop he first of all appeared in the chapel for the spiritual exercises, and none who ever saw him celebrate Mass will ever forget the unction and piety which stamped his every movement.

In 1869 Bishop Bayley was summoned to attend the Vatican Council, and in the month of August Dr. Corrigan was obliged to assume the government of the diocese. How little he cared for power, how irksome the responsibility his office thrust upon him, will appear from an entry in his diary, August 23d, 1870: "The bishop arrived this morning. Thanks be to God!"

Bishop Bayley for a long time had the thought of building a cathedral and an episcopal residence. For this purpose various properties had been bought and abandoned, one of which was on the corner of High and Kinney streets. Finally a site was selected on the south side of Lincoln Park. This created great enthusiasm among Catholics, and the cathedral fund already established received considerable increase. Elaborate plans were drawn by the great architect Pugin, but it was found that to execute these magnificent and stately designs would require millions of dollars. August 21st, 1869, the corner-stone of the cathedral chapel of Our Lady and St. Patrick was laid by the Very Rev. Dr. Corrigan, administrator of the diocese.

This, however, was a beginning whose ultimate end was not

to be consummated in that section of the city. The reasons therefor are given in a letter of Bishop Bayley, dated December, probably of 1870–71:

Bishop's House, Newark, December.

Rev. and Dear Sir: As the clergy and people of the diocese have to a certain extent assisted me in securing lots for the contemplated cathedral, and are all interested in the matter, it seems to me proper that I should inform them of the reasons why I have sold the lots on South Park and purchased others.

We paid originally for the lots on South Park $52,000, and owing to assessments and taxes they have cost us up to the present $72,000. The collections in the diocese and annual picnic in Newark for this purpose have amounted to $ * * * * altogether, so that we still owed, after years upon the land, the sum of $43,000. Owing to the paving of the broad streets in the vicinity of the property, the assessments of the coming year will not fall short of $20,000. Owing to these circumstances, and the fact that the Catholic portion of the inhabitants are not very numerous in that vicinity, nor likely to be, it seemed to me that it would be very difficult to retain the property and build a proper cathedral upon it. I therefore determined to sell it and purchase elsewhere. I obtained for the property $153,500, nearly three times the original purchase money, twice as much as it cost us altogether, and I have purchased on the hill in the Eighth Ward, near a large Catholic population, a lot 200 feet by 800, having a front on both Fifth and Sixth avenues, for $60,000. I have thus been enabled to purchase a lot for the chapel, pay the debt, obtain a large, commodious situation, and leaving, after paying charges and assessments, a small surplus. What I have done was with the approval of several priests of the diocese and intelligent laymen, and I think it will meet with the approval of all. It relieves the diocese from a great burden in paying for the land, and enables us to have a clear ground and a fair start to erect a cathedral and episcopal residence.

The verdict of the people was against the bishop's action, and the chagrin of many still exists. No one certainly could have foreseen the changes which have been wrought in Newark, and the move, if a mistake, was made in good faith and for the best interests of the diocese. Branch Brook Park has absorbed the large Catholic population, and thousands of Catholics are living around South Park. The purchasers of the cathedral property were unable to make good their promises, and during the administration of two bishops it was a source of anxiety and expense.

January 29th, 1872, Bishop Bayley published the last Pastoral he was to address to the Catholics of the Newark diocese:

. . . The topics I intend to dwell upon have nothing new about them; they are as old as our religion, but experience teaches us that they need to be constantly recalled to mind. There is nothing that shows more clearly the weakness and fickleness of our poor fallen nature than the slight hold that the most sacred and important truths have upon us, unless they be constantly repeated.

And in the first place let me urge upon you the obligation of adhering with all your mind and soul to the principles and teachings of your holy religion. Remember that God in all his omnipotence cannot confer upon any one a more precious gift than that of faith. "It has the promise of the life that now is, and of that which is to come." When it dwells in our souls and regulates our lives, it makes all the rough places smooth and gives us peace in life and at the hour of our death. Reject with horror the words so common in the mouths of men in our days, that it makes no matter what a man believes, "so long as his life is right"; such assertions as these involve a denial that God has made any revelation of his will to men. A man's life can be right before God only when he believes all that God has revealed and "observes all that he has commanded him." It may sound very fine and liberal to say that "a man's creed cannot be wrong whose life is in the right," and that "all that is necessary is to be just"; but these sentences are but the expression of an ill-concealed infidelity. There must be a standard of right and justice to fix the exact weight and meaning of these expressions, and if they do not come up to that standard which God has given us, then they are worth nothing. "Unless your justice," says our blessed Lord, "exceeds that of the Scribes and Pharisees, you cannot enter the kingdom of heaven"! But remember also that a right faith can profit you nothing, unless it brings forth in you the fruit of a good life. "For as the body without the spirit is dead, so faith without works is dead." It cannot be denied that the great obstacle to the progress of our religion in this country is not the prejudices and misrepresentations of those who oppose it, but the wicked lives of so many who profess to believe in it. And when we reflect how pure and holy that religion is, and how good and virtuous our lives would be if we ordered them by its precepts, we must be convinced that the greatest enemy of God and his revealed truth is a bad and scandalous Catholic. We cannot too often call to mind and meditate upon that simple but most important truth so often repeated to us, that in order to be in favor with God and lay up treasure in heaven we must live in a state of grace, by avoiding sin and the occasions of sin, and by making a good use of the most holy sacraments of the Church, by which, in the words of the Council of Trent, "all true justice begins, or being begun is increased, or being lost is restored."

The first particular subject to which I wish to call your attention is that of Christian marriage. I would urge upon the clergy that they often recall to your minds the teachings of your religion and the enactments of the Church upon this most impor-

tant matter, and I would remind you that you are bound to lay to heart these teachings, so wise in themselves, so full of advantage to you and to human society, and yet which are so often neglected. There is no institution of our religion about which the Church has been so solicitous from the beginning; none in regard to which she has made more exact laws, or for which she has suffered greater injuries and losses, in order to preserve its sacredness and integrity. As instituted by God and regulated by his Church, Christian marriage is the basis of almost everything that is good and happy in this world. If all Christians recognized its true character and the solemn responsibilities which it imposes as they ought to do, if in choosing a helpmate for life, in preparing for and entering upon this holy state, they acted prudently and intelligently, if after marriage they took care that their households should be Christian households, how different would be the state of things amongst us!

There is one point fortunately upon which the law of God and the Church is so strong that you cannot break it. You cannot obtain a divorce and get married again. One of the most fruitful sources of evil to the community in our days is the facility of divorce, and you ought to thank God that you can have nothing to do with it. "What therefore God hath joined together, let no man put asunder." No matter what free-lovers and strong-minded women in their folly may say about it, its permanent character is essential to every object of Christian marriage and the foundation of all that is really good in it.

Whilst human nature remains what it is, the marriage state, like everything else in this world, will have its trials and difficulties; but a person is unworthy of the name of a Christian who, instead of bearing with them and turning them to good, endeavors like a coward to run away from them. We cannot and we ought not to try to escape from the trials of life. We have to bear with the peculiarities of all that we have anything to do with, and they with ours. It is in this way that we grow in Christian virtue. And in no condition of life should you bear more cheerfully any sacrifice that may be required of you than in the marriage state, because its permanent and enduring character is not only essential to your own good, but to the good of the family and of the community of which you form a part.

In connection with this subject I have to express my regret and sorrow at the increased frequency of mixed marriages among us. There is nothing that shows more clearly how much the true idea of Christian marriage has become weakened in the minds of our people. It is religion that gives its character and sanctity to marriage. It doubles its happiness and takes away half of its sorrows; and to marry a person who has no religion or who differs from you on this all-important point can be regarded only as a sort of practical heathenism. It is to ignore the very end of the marriage union, which is to bring up children in the fear and love of God. What sort of a marriage is that in which God may be

said to have no part, when parents do not even kneel down to pray together, when all instruction to their children of a religious character is either neglected or, if attempted, by its conflicting character produces doubt and indifference?

I was so much struck by some words of the Lord Chancellor of Ireland in a decision which he gave last summer, in a case for the guardianship of the children of a mixed marriage of this sort, that I made a copy of them and will repeat them to you here. The dispute was between relatives of the two deceased parents, one side wishing to bring the children up as Catholics, and the other as Protestants. In such cases the chancellor is obliged to examine the children personally, as the decision is made to turn upon their own choice when they are old enough to make one. In giving an account of his interview with them he says: "The spectacle was a very sad one. The simple cloudless confidence of childhood, adhering joyously to religion, as expounded and made dear to them by loving parents, had been broken up by struggling influence and transmuted into premature and desolating doubt." Alas for such parents! and I may say still more, alas for such children! the innocent victims of the folly and want of Christian principle of those who ought to have trained them up from their infancy in faith and virtue and all good conduct. In immediate connection with this matter, I must say a few words to you upon a subject which I have so often dwelt upon in my pastoral letters and at the time of my visitation of parishes—the Christian education of the young. This includes two things, Christian education at home and Christian education in the school. Of these Christian education at home is the most important. There is no responsibility before God so heavy as that of Christian parents in this matter. Upon them depends for the most part the destiny of their children for time and for eternity. The peculiar character and conduct of every one depend chiefly upon the influences which surround them in early life. "As the twig is bent, the tree's inclined." The education of a child, in the full and proper sense of the word, may be said to commence from the moment it opens its eyes and ears to the sights and sounds of the world about it, and of these sights and sounds the words and example of parents are the most impressive and the most enduring. Of all lessons those learned at the knees of a good mother sink the deepest into the mind and heart and last the longest. Many of the noblest and best men that ever lived and adorned and benefited the world have declared that, under God, they owed everything that was good and useful in their lives to the love of virtue and truthfulness and piety and the fear of God instilled into their hearts by the lips of a pious mother. If every one of our households, no matter how poor and humble, were what they ought to be, religious Christian households, what a different state of things would we see about us!

But though the duties and responsibilities of parents in this matter are the heaviest and most important for themselves and

for society of all others, yet there are none which are more neglected. In our busy, exacting days parents have no time and apparently little disposition to attend to their children. The poor have to work too hard during the day and are too fond of drinking houses in the evening; and the better classes, as they are called, gad about too much and are too fond of amusements to attend to these matters. The consequences are that the old-fashioned Christian family may be said to have almost ceased to exist among us.

It is on this account, among others, that it has become of such paramount importance to have in every parish good Christian schools. The best of schools, it is true, can never adequately make up for the want of good religious homes, but it is to them we must look for the only remedy to the evil, so far as it can be supplied. I would earnestly exhort the pastors of souls to spare no exertions to establish these schools and watch over them themselves with the greatest solicitude, and I would exhort all Catholics to shrink from no sacrifice in order to have them in their midst. A parish without such schools does not deserve the name, and can bring little consolation to the hearts of either priest or people.

I know that it is a heavy burden and demands great sacrifices on our part to support parochial schools, at the same time that we have to pay taxes for the support of the state schools. But there is no help for it. We would gladly avail ourselves of the public schools if it were in our power to do so. But as they are at present conducted it is impossible for us to send our children to them. The public schools in this State are virtually Protestant schools, as much so as if Protestantism was the established religion of the State; and I have yet to find out the difference between Church and state, and schools and state, as these schools are managed. Strange stories have sometimes reached my ears, as bearing upon this matter; but if I had had any doubts as to the decided and strong-flavored anti-Catholic tone which pervades the state schools, they would have been dispelled by the "List of Books recommended by the State Superintendent of Public Instruction for Public-School Libraries in New Jersey," which came into my hands accidentally a short time since. If the name of the author was not given on the title-page, a person looking over it might suppose that the selection of such works as bear upon the history of religion and the Church had been made by some virulent anti-popery lecturer.

We can have little hope that the tradition of falsehood and misrepresentation in regard to everything connected with our religion is ever likely to die out of the minds of men when such books as D'Aubigny's "History of the Reformation" and Llorente's "History of the Inquisition" are recommended to the instructors of the rising generation as fountains of truth.

Still we ought to be thankful, I suppose, that they let us have any schools at all.

I am almost ashamed to speak to you again in regard to the horrible vice of intemperance, and I might add that I am almost discouraged from doing so. Notwithstanding all that has been said and done against it, it is, I am afraid, increasing among us and throughout the country. It kills more people in Great Britain and this country than all the malignant diseases put together. Besides the sin and misery caused by it, the money squandered upon bad and poisonous drink would feed all the poor, provide good hospitals for all the sick, not to say that two-thirds of the poverty and sickness in the world would disappear if this evil habit was put a stop to. The state is very much to blame in this matter. It is bound to protect the lives and welfare of the people as far as lies in its power; and an efficient law in regard to licenses, and the proper inspection of what is sold under the name of drink, thoroughly enforced, would save half of the money now spent on poor-houses, prisons, and lunatic asylums.

It is not my business, however, to discuss the duties of the State, especially when there is no probability of its doing any good, but to remind you of your own personal duties in this matter as citizens, as parents, as Christians. A drunkard is a bad citizen, an unnatural parent, and a scandalous Christian, and as such can have no place in the kingdom of heaven. All that I can do is to warn you against this miserable vice and direct your pastors to enforce against those who make themselves the slaves of it and those who sell drink to them the statutes and regulations which have been made upon the subject. I know of no more pitiable sight in this world than to see a strong, healthy man, who could earn an honest livelihood by the labor of his hand, standing behind a counter and dealing out crime, misery, and death by the sale of adulterated and poisonous drinks.

I am informed that what is called the International Society is making strong efforts to enroll the working classes of this country among its members. It is hardly necessary for me to say anything about it, for no one likely to listen to my words would ever think of joining it. The principles of their association have been published to the world, and the knowledge of what they profess and what they aim at should be sufficient to keep any honest man from having anything to do with them. As citizens of this country and as Catholics you are bound to keep away from all secret associations. They are contrary to the spirit of our republican form of government, the security and permanency of which depend upon everything being done openly and aboveboard; and they are condemned by the Church, on the principle that nothing that is really good or for the benefit of ourselves or our fellow-men need to hide itself from the open light of day. No form of slavery ever existed in this world so abject and miserable as that to which a man gives himself up, who, divesting himself of the rights of his reason and his will and of everything that gives dignity to human nature, makes himself the blind instrument of a secret central committee, whose names he has never

heard, whose faces he will probably never see, and whose real object in fact he knows nothing about.

And since my object in addressing you at this time is to warn you against the evil influences that surround you in the world, I would be omitting the most insidious and in some respects the most hurtful of all these influences if I did not say a word to you about bad books and bad newspapers. If we are bound by every principle of our religion to avoid bad company, we are equally bound to avoid bad books, for of all evil, corrupting company, the worst is a bad book. There can be no doubt that the most pernicious influences at work in the world at this moment come from bad books and bad newspapers. The yellow-covered literature, as it is called, is a pestilence compared with which the yellow fever and cholera and smallpox are as nothing, and yet there is no quarantine against it. Never take a book into your hands which you would not be seen reading. Avoid not only notoriously immoral books and papers, but avoid also all those miserable sensational magazines and novels and illustrated papers which are so profusely scattered around on every side. The demand which exists for such garbage speaks badly for the moral sense and intellectual training of those who read them. If you wish to keep your mind pure and your soul in the grace of God, you must make it a firm and steady principle of conduct never to touch them.

We live in a time of great activity and change and intense worldliness. "Men run to and fro and knowledge is increased." Would that we could feel that there is an increase also in integrity and virtue and respect for religion. We all know that it is not so; so far as we can form accurate ideas of the social and religious condition of men at any particular period in the world's history we may doubt whether the words of the Apostle St. Paul, describing what shall come to pass in what he calls "the last days," ever touched any body of people who called themselves Christians so closely as they do those of our times. "Men," he says, "shall be lovers of themselves, covetous, haughty, proud, blasphemous, disobedient to parents, ungrateful, wicked, without affection, without peace, slanderers, incontinent, unmerciful, without kindness, traitors, stubborn, puffed up, and lovers of pleasure, more than lovers of God." Well may the apostle speak of such times as "dangerous times." When the moral atmosphere we breathe is so full of what the Scriptures call "the spirit of this world," we can only hope to escape its corrupting influences by prayer, by meditating upon the eternal truths, and by the regular and careful use of the sacraments.

In August, 1872, letters came from Rome ordering him to leave his dear Newark and take up the work in Baltimore begun by the illustrious Carroll, and continued by a long line of saintly and eminent prelates. By him alone the honor was not appre-

ciated. He was, to use his own words, too old a tree to be thus transplanted. He set to work, however, with all the zeal that marked his earlier years; and in May, 1876, gave to God the ancient and venerable temple, so many years used for religious services, but on account of a heavy debt up to that time not consecrated.

Convening a synod of the clergy, he enacted many salutary regulations, particularly with regard to the clerical dress and mixed marriages. Though not a musician himself, he, first of all his predecessors, and it might be added alone of all his brothers in the episcopate, carried out the recommendations so many times expressed in the councils of Baltimore, installed in his cathedral a male choir, and had the liturgy of the Church sung in the grand and majestic Gregorian melodies.

Illness obliged him to go abroad for relief; and, after seeking in vain the restoration of his health in Vichy and Homburg, he returned to his old home in Newark, August, 1877. His ailment baffled the skill of the physicians who waited on him with the devotion of children to a father. Despite the pain from which he was never free, he was always so cheerful, so full of anecdote, that it was difficult to believe him ill. Finally, October 3d, 1877, fortified by the sacraments of the Church he loved so well, in his old room, in his old bed, in his dearly loved Newark, surrounded by Bishop McQuaid, Archbishop Corrigan, Rt. Rev. G. D. Doane, Fathers Toomey, Flynn, and Sheppard, his soul was loosed from its prison of clay and was in the presence of its Judge. Full of faith and good works, James Roosevelt Bayley entered upon his eternal reward.

Of an incident in the life of Archbishop Bayley, the New York *Freeman's Journal*, through its editor, the late James A. McMaster, wrote, October 6th, 1877:

A gentle, right-minded boy, he was the *pet* of his grandfather, James Roosevelt, after whom he was called. That grandfather, very rich, as things were forty years ago, had made James Roosevelt Bayley his principal heir. But the honest old gentleman was under the delusion that his grandson, in becoming a Catholic priest, had to renounce all right to property; and the poor old gentleman, on that account, cut him off from the magnificent property that he otherwise would have inherited. It so happened that we were with Father James Roosevelt Bayley at the moment he received the decision of the court on his grandfather's will. The decision of the court, we hold, was *correct*. The will of the grandfather was made under a misapprehension,

but it *was*, unmistakably, the last legal will and testament of James Roosevelt.

Judge John Duer, an intense Protestant, honored himself and the law of the State by expressing his *regret* that the letter of the law compelled him to decide against the legatee, cut off on a false understanding of his right to hold property; and glad that, as to a *portion* of the property, the will was inoperative against James Roosevelt Bayley as one of the heirs.

We have said we happened to be with Father Bayley at the moment he received the decision of the court. A little shade of sadness passed over his face, we think out of sorrow for his kind old grandfather that never meant to do what he did. But it cleared away, and Father Bayley used one of his habitual sayings, "It will be all the same a hundred years from now."

The funeral services were held in St. Patrick's Cathedral, Newark, Friday, October 5th, and Pontifical Mass was celebrated by Bishop Corrigan. The sermon was preached by the Very Rev. Father Preston, V.G. of New York.

In the beginning of his remarks he expressed regret that Bishop McQuaid was not able to be present and preach. "Yet I could not refuse," continued Father Preston, "to bear my humble tribute to our deceased friend, who received me into the Church of God, was the first father to guide my steps when I entered the fold, and was ever my friend and counsellor. I feel his death as a personal loss. It was a loss to the American Church and the Diocese of Newark. Not soon shall we see his like again. We shall cherish his memory in our heart of hearts, and the Diocese of Newark will always remember him as its first bishop. It would be far from his wish to have words spoken in praise of him, but the virtues of the just are the treasure of the Church. It is meet and right for us to meditate upon his virtues and so stimulate our faith."

Father Preston mentioned briefly the leading facts concerning the archbishop's life.

I remember, he said, his ordination to the Episcopal ministry. He entered it to do God's will. The light of faith had not yet shown him the portals of the true Church. You who have had the happiness to be born in the fold of Christ know not how God has blessed you; you know not as we do, who came into the fold in mature years, how he has blessed you in bringing you up safe in the Church's holy doctrines. You can't know the trials of a mind feeling for the faith and struggling against friends and family and worldly influences. Archbishop Bayley

was too true to allow anything to stand between him and the Church. For a brief period he had charge of an Episcopal church on the island of New York, and I know it was a period of trial to him. Finally he went to Rome in the spirit of a pilgrim to learn the truth, and there, where the blessed light of faith shines so brightly around the throne of the Vicar of Christ, he had the grace to renounce the errors in which he had been reared. He often told me that they were days of happiness. Having received baptism and been confirmed in Rome, he began his theological studies in the Seminary of St. Sulpice, Paris. He spoke to me often of the happiness of those days, of the spiritual life which he led in the seminary. He looked back to that discipline as evidence of God's favor. . . . While at the cathedral in New York he received me into the fold. There I was in constant intercourse with him. Until he was set over this See, he was in constant labor in New York. You know how that here in every work showing the Christian bishop his hand was felt. You know that he devoted himself and all his strength to this diocese, which he loved and reluctantly left, and where he willed to die. Here he wished to draw his last breath, as he did, with his eyes turned toward the altar.

Here in a few words have I gone over the life of Archbishop Bayley. If I were to draw out his characteristics in a few words, I would speak of his great simplicity and honesty of purpose. He had but one end—to glorify God. It gave a directness to his words and acts. Duplicity was impossible to him, and deceit in his presence was also impossible. He had also an affectionate heart and a genuine winning way. I have seen few men whose ways were as gentle and winning. No one could be more free from malice and uncharitableness; and that which was in his heart welled out into his face and gave it that gentle expression. His countenance is a memory which I love to cherish. It reflected a heart sanctified by God's grace.

His gentle manner was an influence. The penitents who had confessed to him in the cathedral in New York afterward came to me, and I can testify that he drew souls to God. But there was one other characteristic—the most important of all—the earnestness of his faith. Diamonds in the mine are nothing compared with this precious gift of faith. In the society of which he was an ornament his faith shone out in his face; he never compromised the truth. That earnestness of belief characterized him in his dying moments.

After the Mass the body was forwarded to Baltimore, accompanied by Bishop Corrigan and many priests of the diocese. On Tuesday, October 9th, after the Solemn Pontifical Mass of Requiem had been sung, the earthly temple of the lofty soul of Archbishop Bayley was conveyed to Emmettsburg, Md. In the centre of the Sisters' God's Acre is a mortuary

chapel, near the front of which is a marble slab bearing this inscription·

SACRED TO THE MEMORY OF
E. A. SETON,
FOUNDRESS.

Here, side by side, the saintly Bayley, the sainted Mother Seton—aunt and nephew—await a glorious resurrection.

His love for his old cathedral city was deep and strong, and its progress was marked by him with sincere gratification. The best evidence of this appears in a letter he wrote to Colonel Swords:

BALTIMORE, October 24th, 1872.

MY DEAR COLONEL: I thank you for your kind, good letter. I would have answered it sooner, but I have been, am still, overwhelmed with business of all sorts, and have also been absent from home to assist at the installation of the new Bishop of Richmond. I regret that I did not see you before I left. I intended to call and bid you good-bye, but in the excitement and hurry of my departure this was neglected with many other things.

It was with sincere regret that I left Newark. If I had had my own way I would not have done so, and if it was in my power would go back to-morrow. There is more respectability and dignity here, but I like my old, simple, poor people best. But my likes and dislikes have nothing to do with the matter, and I will submit cheerfully to what I believe is God's will. I was very much touched by Bishop Odenheimer's kind reference to me in his letter to you as President of the Newark Board of Trade. It shows him to be a high-minded and generous man; for poor human nature is very weak, and it requires an effort to say anything good of those we differ from. Though I never compromised my religious conviction, I certainly did all I could "to insure peace with all men," and to make our people good Christians, consequently good citizens. It was a great happiness to me to have my good intention, at least, recognized by such a man as Bishop Odenheimer. I wish that when you have an opportunity of seeing him you would convey to him the expression of my kindest regards and sincere thanks.

I feel proud also of my old episcopal city. She has not only made great progress in material prosperity and a great variety of useful industries, but what is of more importance, and, alas! more rare in our days, she has established and preserves a high name for commercial integrity and honor. I cannot feel too grateful for the kindness which was extended toward me by all classes of her people from the time I came among them. May peace and happiness be always with them!

Please give my kindest remembrances to Mrs. Swords, and believe me to be always, my dear colonel, very truly your friend,

J. Roosevelt Bayley,
Archbishop of Baltimore.

St. James's Catholic Church, Newark.

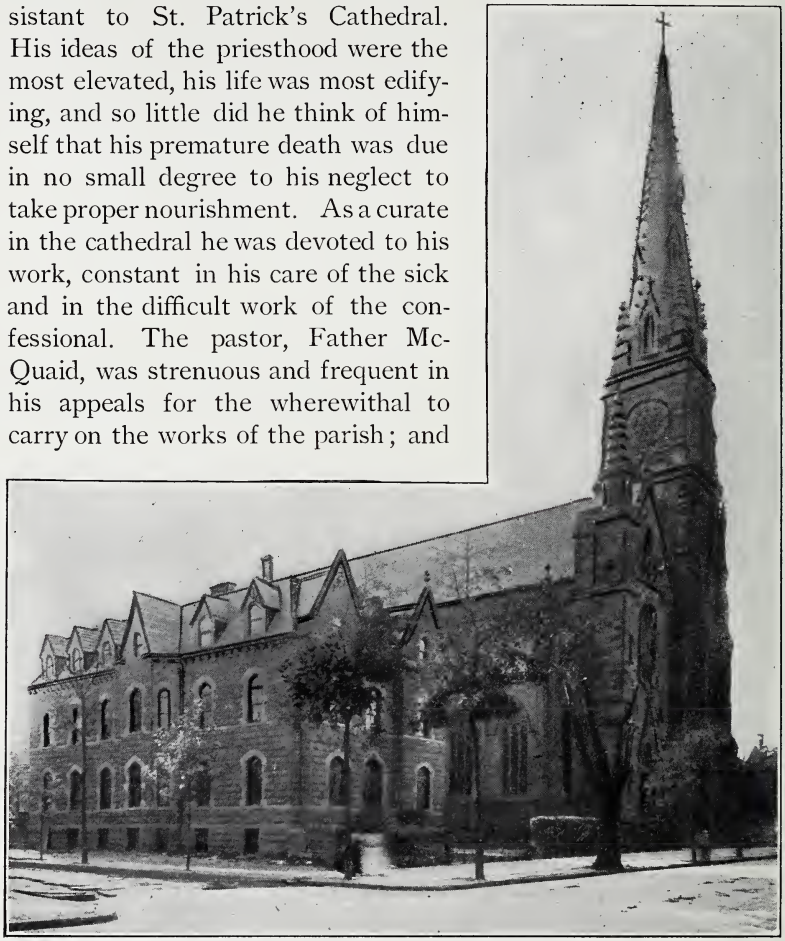
In 1853 the Rev. Louis D. Senez purchased lots in that portion of Newark called the "Neck," on Lafayette Street, with a view of erecting a church and a school. March 16th, 1854, the Rev. Benjamin F. Allaire, secretary of Bishop Bayley, was appointed pastor of the new parish, and immediately steps were taken to carry out the project of Father Senez. Father Allaire was educated in St. Sulpice, Paris, and was ordained sub-deacon by Mgr. Sibour, Archbishop of Paris. After his ordination to the priesthood he was made secretary of Bishop Bayley, October 30th, 1853.

The corner-stone of the church was laid June 19th, 1854. It was a brick building 40 by 80 feet, three stories high, to be used both as a church and a school, and was named "St. James the Less."

Before the building was finished Father Allaire was removed, and the Rev. James Callan was appointed, October 17th, 1854, in his stead. Father Callan, a brilliant young Irish priest, zealous, devoted, and impetuous, had made his studies in Ireland and had served on the mission in South Amboy. November 5th, 1854, the building was ready for dedication, and services were opened. He then built a brick rectory in the rear of the church, and labored with much zeal in the parish until February 26th, 1864, when he resigned and went to California. His death was pathetic and worthy of the lofty motives that always swayed him in the exercise of his priesthood. When he was returning to his mission from the clerical retreat the boiler on the steamboat exploded, with the result that many were killed outright and many more mortally injured by the scalding steam. Although he had escaped all hurt, his first thought was the injured, and without hesitation he literally walked into the jaws of death to administer the sacraments to the dying. During these ministrations he inhaled the live steam, but, despite the agony he endured, he persisted in his work of heroic charity, and after all was over he succumbed, a victim of his zeal and heroism, 1865.

His successor in St. James's was the Rev. John Mary Gervais. Father Gervais was born in the Diocese of Clermont, France,

and became a member of the Society of St. Sulpice. He taught philosophy in France and in St. Mary's Seminary, Baltimore; and, after his withdrawal from the society, he was affiliated to the Diocese of Newark and appointed assistant to St. Patrick's Cathedral. His ideas of the priesthood were the most elevated, his life was most edifying, and so little did he think of himself that his premature death was due in no small degree to his neglect to take proper nourishment. As a curate in the cathedral he was devoted to his work, constant in his care of the sick and in the difficult work of the confessional. The pastor, Father McQuaid, was strenuous and frequent in his appeals for the wherewithal to carry on the works of the parish; and



ST. JAMES'S CHURCH, NEWARK.
Rectory in foreground.

as Father Gervais would listen to these earnest appeals for money he could not resist showing displeasure by moving his chair, and as the appeal would become more urgent so the chair would go round, until at the finish Father Gervais had literally turned his back to his pastor. He never hesitated to express his abhorrence of this necessary evil, which pursues

the pastor even to the present, and to declare that he was scandalized by it. But, on assuming pastoral charge, he became so persistent in his appeals as to dwarf the efforts of the pastor, about whose salvation on this score he expressed very grave doubts. Piece by piece he secured the adjacent property until the entire square was held by the church. He found his flock poor but generous. The finances were in good condition and the small debt was soon paid. At once he set about raising funds for a new stone church, and on July 12th, 1863, the corner-stone was laid by Bishop Bayley. It was no unusual sight to see the pastor among the workmen, and so absorbed was he in the construction that he often forgot to take his meals. In vain did his bishop protest and threaten; and if he did not obey it was not through disrespect for his superior, but rather from the intensity of his nature, which could brook no restraint or tolerate any respite when once set upon a work to be accomplished. Everybody marvelled at this wonder-worker, whose brain was ever in a whirl with its vast projects. On June 17th, 1866, the church was dedicated, and on the occasion Bishop Bayley preached an eloquent sermon. By the death of Mr. Nicholas Moore a large sum of money was bequeathed for the purpose of erecting a hospital. With the approval of Bishop Bayley, Father Gervais made an announcement of the fact and outlined the policy of the institution:

ST. JAMES'S HOSPITAL, NEWARK.

We cordially desire and purpose in carrying out the real intentions of Mr. Moore to meet the views and wishes of the venerated Bishop of Newark.

As the choice of the persons to take care of the hospital is left by the will to our discretion; believing that the best, if not the only, means of procuring a careful attendance and thereby promoting the public good is to entrust the institution to women who relinquish all temporal pursuits to devote their life to the relief of sufferers without remuneration for their services, and that the public will welcome such an arrangement, as they see it practicable; and being satisfied that it is beyond possibility to find persons of that sort outside of the Catholic religion, it is our determination to accept persons of the bishop's choice for the guidance of the hospital.

Believing, moreover, that for the successful operation of the hospital it is of the utmost importance that the persons in charge of it should not be interfered with, bothered, and trammelled, we shall lay down before them the general object of the institution, and then deliver to them the full conduct of it; and after this order of things shall have been proved satisfactory (and we

can see no reason why it should not be so), it shall be our aim to make it perpetual by transferring the whole trust unto them, property and all.

We believe that this plan will give full satisfaction to all as it is carried out, best promote the usefulness of the hospital, and fulfil the intentions of Mr. Moore.

For the institution remains a public and a city work, for the benefit of all, standing by itself without connection with any sectional institution. Its management is free from any denominational character in its primary nature; the persons in charge of it happen to be Catholic, and they must enjoy the privilege granted to all of practising their religion as they choose. We understand that there are public institutions, even in this country, founded on these principles, and we do not see why we could not attain the same end. J. M. Gervais.

Another project of Father Gervais was the erection of a colossal convent. Upon this vast structure $50,000 was expended, but it would have cost $700,000 to finish it. Had he lived there is no doubt that his inflexible will and persistent effort would have carried the project through, but nature gave way under the stress laid upon it. His health was shattered, and he died July 24th, 1872, in the very prime of his manhood, aged forty-two years.

Bishop Bayley wrote of him, "A faithful, earnest, disinterested priest."

In January, 1873, the Rev. Patrick Cody was called upon to take up the herculean task inaugurated by Father Gervais. Father Cody in his boyhood was a protégé of Bishop McQuaid when he was pastor of Madison, and from him he received his first lessons in Latin. His classical studies were continued in St. Mary's, Wilmington, Del.; St. Vincent's, Latrobe, Pa., until he was sent to Rome, September 29th, 1860. He left the American College in Rome, August, 1863, and entered Seton Hall, where in the college chapel he was ordained priest, December 19th, 1863.

His first appointment was Prefect and Vice-President of Seton Hall, until the fire, January, 1866; and after he was successively assistant in St. Peter's, New Brunswick, and St. Peter's, Jersey City. He was appointed pastor of Hackensack and the adjacent missions, and finished the church in Hackensack, which was blessed April 19th, 1868. Thence he was transferred to St. Patrick's, Elizabethport, where he did efficient work from 1869 until his promotion to St. James's. The testimony of his long pastorate and of his unselfish devotion is the vast square of parish buildings, some begun by his predecessor, but all augmented,

perfected, and adorned by Father Cody. His latest work is the beautiful rectory, which was commenced only after the realization of Nicholas Moore's hopes and Father Gervais's efforts and after a long period of suspended aspirations—the opening of St. James's Hospital. Many consolations have rewarded the unselfish generosity of the flock of St. James's, but none greater than that God has raised a child of the parish, John Joseph O'Connor, to the highest spiritual honor in the diocese, that of its chief pastor and bishop.

The Church of the Immaculate Conception, Montclair.

Rev. John Hogan, the zealous pastor of St. Peter's, Belleville, began in 1855 to gather the Catholics of Montclair, then called West Bloomfield, also those from Caldwell, into a congregation, and to attend to their spiritual wants regularly every Sunday in the old school-house, which stood near the corner of the Old Road, now Glenridge Avenue, and Bay Street, on the same spot where a new school had been built in 1879, which is at present a tenement-house occupied by Italians.

Father Hogan secured property on Washington Street near Elm Street, where he built a small frame church, the corner-stone of which was laid August 10th, 1856, and which was dedicated by Rt. Rev. James Roosevelt Bayley, November 29th, 1857, under the title "The Church of the Immaculate Conception, Montclair."

On the same day the bishop confirmed eighteen boys and thirty-eight girls.

From 1857 to 1864 Father Hogan or one of the Passionist Fathers from West Hoboken officiated on Sundays and holydays of obligation. Among the Passionist Fathers who attended Montclair frequently, at one time six months in succession, was the celebrated Albinus Magno.

On February 7th, 1864, Rev. Titus Joslin was appointed resident pastor. He secured additional property on Elm Street, running from Washington to Fulton Street, and enlarged the church built by Father Hogan.

During his pastorate the township of Montclair was created April 15th, 1868. He was succeeded by Rev. Alphonse M. Steets, September 5th, 1874, who built in 1877 a handsome rectory on the corner of Elm and Fulton streets. He had as assistants in 1877 Rev. Joseph Ruesing, now Dean of West Point, Neb., Rev. B. H. TerWoert, and in 1878 Rev. F. O'Reilly,

deceased. Father Steets also began in 1878 to have service in a private house once a month for the Catholics in Caldwell. He died March 16th, 1879, and was succeeded by Rev. Joseph F. Mendl.

The parish of Montclair was divided in June, 1879. The Catholics of Bloomfield obtained permission from Bishop Corrigan to build a church and secured a resident pastor. The church in Montclair was only a few blocks from the Bloomfield township line, and as the town began to grow rapidly toward north and

TEGAKWITA HALL, CATHOLIC PUBLIC SCHOOL, MONTCLAIR, N. J.

west the majority of the Catholic population had quite a distance to walk to the church, and it became evident that a more central site had to be secured for a new church. Bishop Corrigan had given permission to buy property for that purpose in 1880. Various difficulties delayed the intended purchase, and in 1881 Bishop Wigger, who had succeeded Bishop Corrigan, withdrew the permission. In 1881 a parochial school was opened with six classes. Six Sisters of Charity from Madison, N. J., took charge of the school. Seeing the absolute necessity of locating church and school eventually in a central part of the town, and in order to avoid useless outlays for new buildings on a property destined to be abandoned sooner or later, the basement of the church and

a part of the rectory, which also served as a dwelling for the sisters, was fitted up temporarily for school purposes. After repeated remonstrances Bishop Wigger finally yielded in 1892 and gave his consent to buy a site for church and school more convenient for the great majority of the people. In the mean time the church debt had been wiped out and a large sum had accumulated in the treasury. About an acre of land was bought on the corner of Fullerton Avenue and Munn Street, only one block from Montclair Centre, in 1892. The corner-stone of a new church was laid October 21st, 1892, by Bishop Wigger, and the basement dedicated by him, May 30th, 1893. Services were held in the basement only on Sundays and holydays until 1899, whilst the school still remained on the old church property.

The old cemetery was condemned by the authorities in 1895, and thirty-five acres for a new cemetery were bought on the corner of Mount Hebron Road and Grove Street. The new cemetery was blessed by Bishop Wigger, May 29th, 1895.

In 1896 an acre was bought on the corner of Lorraine and Inwood avenues, Upper Montclair. On that ground the corner-stone of a mission chapel, with the title "St. Cassian's Catholic Church, Montclair, N. J.," was laid by Very Rev. William McNulty, May 10th, 1896, and dedicated by Rt. Rev. W. M. Wigger, July 4th, 1896. This chapel was attended for a few months from Seton Hall, and then until 1899 by the Jesuit Fathers from Jersey City, and from 1899 to June, 1903, by Rev. Benedict Boeing, O.F.M., from Paterson, and now by the assistant of the Church of the Immaculate Conception, Rev. William F. Carlin.

In 1897 the Munn property was bought, intended for a convent for the Sisters of Charity having charge of the parochial school. The property comprises a frame building and the whole front of the block on Munn Street between Fullerton Avenue and Cottage Place.

In 1898 a new rectory was built on Fullerton Avenue adjoining the basement of the new church.

In 1899 ground was bought on the corner of Munn Street and Cottage Place, and the same year the stately parochial school was erected named "Tegakwita Hall." The laying of the corner-stone took place May 16th, Monsignor George H. Doane officiating. Rev. Henry Van Rensselaer, S.J., preached on "Christian Education." The building was dedicated by Rt. Rev. W. M. Wigger on August 22d, and the school opened the first week in September.

Additional property: The "Sandford lot" adjoining the school was acquired in 1899, and again the "Sigler lot" in 1902.

The old church property was bought by the Sisters of Charity of Madison, N. J., in 1898, who made a dwelling of the old church and opened St. Vincent's Foundling Asylum for the Diocese of Newark on August 15th of the same year.

The Catholic people of Caldwell were regularly attended once a month from Montclair. Mass was celebrated in a private house, and the children were instructed occasionally on week-days until a resident priest was appointed in 1886.

Thus within twenty-five years two new parishes were created from the original church of Montclair—Bloomfield in 1879, Caldwell in 1886, besides St. Cassian's Mission in Upper Montclair in 1896.

The Church of the Sacred Heart, Mount Holly.

Over a century ago, as these pages have already shown, there was a considerable number of Catholics in Mount Holly; but, as happened in other localities, the descendants of the old Catholic French families have not been able to withstand the isolation from their clergy and have succumbed to the allurements of alien churches. Not until 1849 was there any inducement for the priest to attempt to cultivate this fallow field. In that year Father Mackin visited the few Catholics recently settled there, and from time to time offered for them the Holy Sacrifice. The erection of the church is due to the efforts of the Rev. Hugh Lane, born August 15th, 1821, died April 5th, 1902, the pastor of St. Teresa's Church, Philadelphia. The building was 65 by 25 feet. After Father Lane came the Rev. Hugh P. Kenney, who became one of the pioneer priests in Nebraska in 1858. The Rev. Benjamin F. Allaire who followed is still held in loving memory for his gracious and winning manner.

In 1856 the Rev. J. D. Bowles, of Burlington, visited Mount Holly once a month, until the appointment of the Rev. James J. McGahan as the first resident pastor. Father McGahan during his incumbency bought land for cemetery purposes, and infused among the little flock a spirit of energy and sacrifice which enabled his successors to accomplish great things. For a brief period it became attached again to Burlington, until the Rev. Thaddeus Hogan was assigned as second resident pastor. Under Father Hogan's pastorate the corner-stone of the new church was laid on West Washington Street, 1872. His successors were

the Rev. S. J. Walsh and the Rev. Hugh J. McManus, who was appointed in 1875. Father McManus was born in Ballyshannon, February 13th, 1841, and made his preparatory studies in Killbarr, Raphoe, St. Charles's, Maryland, and his theological studies in Seton Hall, where he was ordained priest June 7th, 1873. He spent two years in St. Patrick's, Jersey City, with the Rev. P. Hennessy as assistant. He was a simple, kindly, God-fearing priest. Under him the church was finished and blessed. It is a beautiful Gothic structure, with a seating capacity of 500. Archbishop Corrigan dedicated it October 19th, 1879. The next year Father McManus hoped to recruit his health by a visit to his native land. He had worked hard, but none dreamed that he bore within him the germs of a fatal malady. Before his eyes were gladdened with the sight of the green hills of Ireland he was prostrated, and died only a few days after reaching the home of his childhood, June 25th, 1880. His death was a great loss to the parish, where he is still remembered for his untiring devotion to the welfare of his people. His remains are interred in an old Cistercian abbey, built in the thirteenth century, where the dust of his people has lain for centuries past. In addition to Mount Holly, Father McManus had charge of Moorestown and Jobstown, where he built a church, which awaited his return for dedication. The Rev. Robert E. Burke was his successor, and his labors continued until 1884. The Rev. D. J. Duggan, the Rev. James Reynolds, the Rev. J. M. O'Leary, the Rev. M. J. Brennan, the Rev. Joseph Keuper, and the Rev. Stephen M. Lyons were successively pastors until the appointment of the Rev. Peter J. Hart, October, 1900.

The Church of Our Lady of Good Counsel, Moorestown,

attached to the Mount Holly Mission during Father Hogan's administration, is now a flourishing parish, which was detached and made a separate mission by Bishop Corrigan. The Rev. James McKernan, formerly an oblate of Mary Immaculate, and incardinated into the Diocese of Newark, 1873, was the first resident pastor, March 15th, 1880. The present rector is the Rev. John W. Murphy.

St. Andrew's Church, Jobstown,

is another mission in which the zeal of Father McManus was displayed. The little church started by him was completed by Father Burke. The congregation is small in numbers, but, owing

to the faith and generous character of the people, it has always been a satisfactory and successful charge.

The removal of factories has diminished the flock at Mount Holly, so that at present there are no more than three hundred souls—about half what it was twenty years ago. But the flock has always been noted for its truly Catholic spirit, which never wavers in its duty, loyal in its adherence to Catholic practice, prompt in coöperation with its pastors, and enshrined in the esteem of the non-Catholic element of the community. The congregation is represented in the priesthood by the Rev. Francis A. Foy, of St. Joseph's Church, Jersey City, and the Rev. John Graham, Metuchen.

St. Joseph's Church, Newton.

In 1753, as the increase in population of the northern part of Morris County seemed to warrant it, Sussex County was formed, which extended on the northeast to the boundary line between New York and New Jersey, and likewise included what is now known as Warren County. Twelve years later we discern the footsteps of that holy missionary, Father Ferdinand Farmer, who braved the perils of the seasons, the Indians, and bandits, who infested the few trails which followed the courses of the streams, and frequently plundered and murdered their victims. Nothing daunted him, and as every recurring spring and autumn came around he ventured out in search of his scattered flock, through Hunterdon, Warren, Sussex, and Passaic counties, visiting, as his baptismal records show, Changewater, in Oxford Township, Warren County; Longpond, now Greenwood Lake, Ringwood, both at that time in Sussex County, and Mount Hope in Morris County. These records will be found in the Supplement at the end of this work, and the reading of it will show both the zeal of the devoted pastor and at the same time the considerable number of

OLD ST. JOSEPH'S CHURCH, NEWTON.

Catholics living then in the northern section of New Jersey. Many of the names are German, many Irish, some English and French. The iron works attracted them and afforded them employment. The Gossenshoppen records show that some of the Germans went to Reading, Pa., doubtless to spend the closing days of their life with old friends and to have their bones laid beside them. In sixteen years the number of baptisms in Ringwood was one hundred and sixteen, and in Long Pond, in nine years, eighty. That these families did not live far apart is evident from the dates of his entries, for we find him one day in Ringwood and the next in Long Pond, and we also see the names of families living in one place acting as sponsors for those who lived in another. In both places are found one hundred and eighty-one distinctive family names, and if we multiply this by four, it will give us an inadequate idea of the number of Catholics who then lived in Sussex County. Families then were larger than they now are, so that it is safe to say that from 1770 to 1780 there were more than seven hundred Catholics living in that neighborhood. The population of Sussex County in 1771, including Warren County, was 8,994, so that the Catholics were not less than one-tenth of the population. Naturally the question arises, What has become of them? There is no answer. Some of the names are still borne in Morris and Sussex counties, but the bearers are not of the faith of their forefathers. An examination of the files of the oldest newspaper, *The Sussex Register*, gives us an occasional gleam of one of the lost tribes: November 7th, 1814, Hugh McCarty was convicted on five separate indictments and sentenced to thirty years' imprisonment. March 1st, 1816, Kathleen Hunt was married to Charles McCormick. August 20th, 1819, an Irishman, lately landed, in the employ of Benjamin Strong, died from drinking too much cold water. In 1820 Patrick McMahon advertises for a weaver; and in 1821 John and Luke Feeney enter into a partnership. In 1825 Dr. Francis Moran hangs out his sign, and in 1827 we hear of Major Francis Donleavey, attorney-at-law. So the records run, until we come to the fifties, when, no longer trusting to conjecture, we are able to learn from the survivors of to-day who they were who drifted into old Sussex and many of whom drifted from the faith. There were Dennis Cochrane, Edward McCormick, John McCormick, Charles Harold, Timothy and Thomas Farrell, Martin Ward, Thomas English, and Redmond O'Leary. Redmond was a man of parts, and so taught school in Vernon and later became Squire O'Leary. John Gaffney was

another, who was called "Webster" because he sold dictionaries. Some of the "greenhorns" who reached Sussex, although they did not know the difference between calico and muslin, were started on their way throughout the county with their packs on their back, and many of them achieved success. In 1854 two sons of Poland came to Newton to swell the little Catholic colony, Anthony Burhardt and Francis Graey.

A charming sketch of Catholicity from this period onward was written by the Rev. Michael A. McManus, which is here reproduced:

Prior to 1854 the Catholics of Sussex County had only very rare opportunities of gathering together for public worship, for up to that date they were entirely dependent for spiritual ministrations upon visiting clergymen. These came, as necessity would demand or convenience allow, now from Dover, again from Madison, or from New York, or points still more distant. Father John Callan, stationed at Dover and exercising his zeal through much of Morris County, often penetrated into Sussex on his sacred mission. Father Senez, still hale and active as the rector of St. Mary's Church, Jersey City, was in those times pastor at Madison; in addition to his home duties he often managed to visit the scattered Catholics of this district.

The present Bishop of Rochester, the Rt. Rev. B. J. McQuaid, succeeding Father Senez at Madison, imitated him in his zeal, and by his repeated trips became acquainted with every nook and corner that gave shelter and a home to Catholics. And, indeed, in every quarter of the county Catholics were to be found. Deckertown had its quota. Wawayanda was not without many holding to the old faith. In Montague a happy cluster always welcomed the priest; while Hamburg, Vernon, Ogdensburg, Franklin Furnace, Stanhope, Andover, and Newton each had a fair Catholic representation to receive and appreciate periodical visits of the early missionaries.

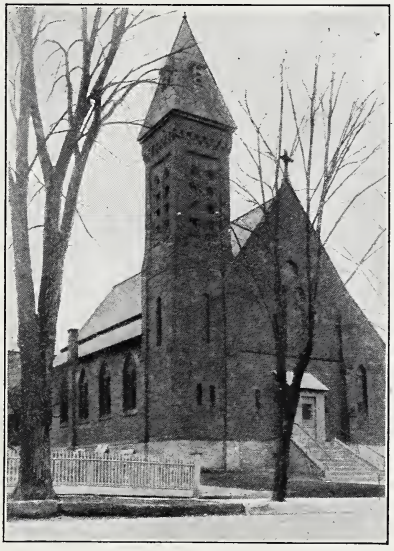
On the occasions of the visits of the priest Mass was said and other acts of Catholic worship were performed in private houses or, when opportunity offered, in public buildings.

In Franklin Furnace the ballroom over the hotel was frequently offered for these purposes through the courtesy of Protestants. The storeroom too over the old-time store of Oakes Ames & Co. often beheld the solemn celebration of the Holy Mass. In Newton a building on the present site of the Levi Longcor residence, on Spring Street, occupied by Mr. Edward McCormick, repeatedly gathered beneath its humble roof the assembled Catholics of the surrounding districts. And the Blackwell house on Church Street, then serving as dwelling and harness shop for Mr. Francis Graey, is memorable as opening its doors for divine worship. Thus matters continued until the fall

of 1854. About that time Father McMahon was appointed to the parish of Sussex County. If he had any headquarters at all, they may be said to have been at Newton. Like his missionary predecessors, he travelled from place to place, carrying with him the consolations of religion and strengthening the spirit of faith in the minds of his children While other points in his charges were diligently cared for, Andover demanded and received special attention.

In those days Andover was a thriving village with larger expectations and higher ambitions than any of its neighbors The mines, musical with hammer and drill, attracted busy hundreds of working-men, and when Father McMahon made his first tour of the mines he was pleased to discover that the majority of the employees were members of his Church and subjects of his young parish.

A church edifice was now felt to be a necessity, and the great question was as to its whereabouts. The present seemed to demand its erection at the industrial centre, Andover; the future called for its building at Newton. At length Father McMahon, prudently considering the uncertain character of the mining industry and rightly judging the eventual stability of Newton, decided upon raising the edifice in this latter district.



ST. JOSEPH'S CHURCH, NEWTON.

The foundations were laid in the fall of 1855. Vigorous work pushed the enterprise to a successful issue, and in the following spring the gladdening cross surmounted the cupola, and began its still-continued task of throwing its shadow upon one of the pleasantest grassy knolls in the town. Pewless and unplastered within, thinly painted and rough-boarded without, it possessed within its walls the attractive charm and comforting influence that a Catholic church always has—be it ever so modest or ever so massive—for the children of that faith.

Limited means hindered the entire completion in its interior appointments, and it was in this unfinished condition when in the spring of 1857 Father McMahon was removed to another field of labor.

Succeeding him, with the interval of five months, came Father James McKay. He took up the work, material and

spiritual, where his predecessor had been forced to discontinue it. What with the contributions of his own people and with assistance from other parishes through the diocese, he shortly completed the church in all its details, and found ample time to instruct and console his flock at home and abroad. The rectory, too, that nestled so snugly in the meadow close to the church, was the result of his activity and zeal, and this, be it remembered, when Catholics had anything but plethoric purses.

Father McKay's residence in Newton was productive of the greatest good. While entirely loyal and true to his own Church, he had consideration and toleration for views opposed to it, and thus, while winning the confidence and love of his own people, he secured to himself the respect of non-Catholics. In July, 1861, his superior removed him to Orange, N. J., and among those who regretted his departure were numbered the respectable members of every church in the town.

His place was taken (I may say entirely filled) by the Rev. Edward McCosker. He came fresh from the ecclesiastical seminary, with the oils of ordination yet damp upon his brow. He carried, therefore, to his spiritual harvest fields a zeal and a love that nerved him to heroic work. Buoyant in disposition, persevering in determination, winning in manner, and blessed with a constitution of vigor and activity, Father McCosker had all the invaluable requisites as well for a mountain missionary as for a home rector. All these served an excellent purpose.

With an eye to the outlying districts, in 1863 he purchased a lot of land from the Fowler estate for a future church edifice. Subscriptions were raised with little ado, and in the following year the church was built and dedicated by the Rt. Rev. J. R. Bayley, under the title of the Immaculate Conception.

Later on the same zeal led him to erect churches at Hacketts-town and Oxford Furnace, in Warren County.

The crowning material work of Father McCosker's administration was the location of the present excellent and ample brick church fronting on Halsted Street; its corner-stone was laid in the summer of 1870. A man less courageous than Father McCosker and less trustful in the blessing of God upon his work never would have presumed to enter upon this large task. But his people were generous even beyond their means, and many and respectable contributions from different parts of the country found their charitable way to the building fund. Thus the work went bravely on, and was gradually carried to an elegant finish.

The imposing scene of the church's dedication was witnessed the 1st of September, 1872. And in quick succession then sprang into existence a handsome and commodious rectory convenient to the church.

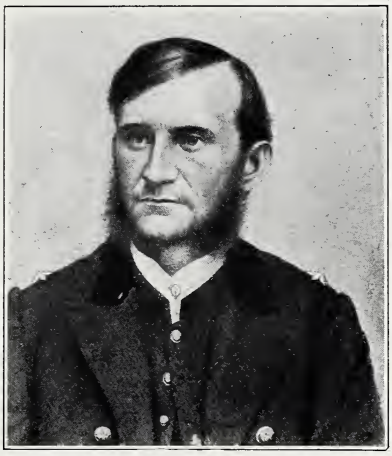
All this is only the material and tangible; great though it be, yet greater (because higher its aim) work was done in the spiritual order.

The spark of faith was nursed and became a sacred flame,

imparting warmth and vigor to the spiritual life, and though unfortunately not a few were lost to the faith of their fathers through negligence or wilfulness, yet such a loss was perhaps quite compensated for by the earnestness of the old residenters and the devotion of their children and followers.

Nineteen years were passed by Father McCosker in Newton. His works and his good name are after him, while remembrance of his kindness and his good deeds lingers about every Catholic hearthstone in all the region round. In July, 1880, he was removed to Rahway, N. J.

Father G. W. Corrigan was the next incumbent of the parish. His pastorate, though short, was filled with works of apostolic zeal and practical deeds. The mission chapel of St. Monica, at Deckertown, was the result of his industry and love for souls. It was said that it was owing to this Rev. Father's missionary spirit that the Hon. Judson Kilpatrick became attracted to the Catholic Church, on whose peaceful bosom he was laid to rest. This brilliant cavalry leader who distinguished himself in the Civil War, was born near Deckertown, N. J., January 14th, 1836. He took an active part in the battles of Gettysburg, was severely wounded at Resaca, and ably seconded Sherman in his "Ride to the Sea," and commanded a division of cavalry in the military division of Mississippi in 1865. He was a brave, daring, and efficient officer, in whom his superiors placed the fullest confidence, and idolized by his soldiers. He died in Valparaiso, Chili, to which government he had been appointed Minister by President Johnson and afterward by President Garfield, March, 1881. His wife was of Spanish origin, of the family of Valdivieso. It was at his suggestion and largely by his efforts that St. Monica's Church was built in Deckertown. He was received into the Catholic Church a short time before his death, which occurred December 4th, 1881.



GEN. JUDSON KILPATRICK.

By this time St. Joseph's, at Newton, became a parent church. A large number of Catholics in the vicinity of Franklin Furnace justified the erection of that mission into an independent parish, and in 1881 Rev. A. M. Kammer was appointed its first resident rector; as outposts for exercising his ministry he had the neighboring missions of Ogdensburg and Deckertown. Ogdensburg was yet in its primitive innocence of a church building.

One was called for, its erection was undertaken in May, 1881, and, under the masterly supervision of the rev. rector, before the snows of that year began to fly, the Church of St. Thomas Aquinas lifted its summit in worship to Almighty God. After three and one-half years of successful labor Father Kammer was removed and gave place to the Rev. J. H. Hill. It is small praise to say of Father Hill that he was devoted to his work and self-sacrificing in its performance; he was eminently so, and therefore, among a people as appreciative as those of the Franklin parish, he secured more than ordinary success.

Among the other excellent works of Father Corrigan's pastorship at Newton was the establishment of a parochial school in that town. But directly upon its opening, in September, 1881, he was transferred to the more important parish of Short Hills, Essex County. For the two months immediately following the removal of Father Corrigan, the parish was under the zealous care of Rev. A. M. Shaeken. A rector was appointed in November, 1881. When the Rev. M. A. McManus took charge, he was pleased to find a well-ordered parish. He had merely to continue his work on the lines laid down by wiser heads. Perhaps it may modestly be remarked that pastoral work, during the present rectorship, has not been entirely neglected, nor have the general interests of the parish been quite lost sight of. The advent of the Sisters of Charity, in September, 1886, while increasing the excellence of the school, gave certainty to its permanence.

And thus, in the flush of present great and future greater Church prosperity, there is every reason for gratitude to God.

"Paul planted, Apollo watered, but God gave the increase."

Always a humanizer and civilizer, the Catholic Church is ever making her holy influence felt; beneficent and active, vice-reproving and virtue-encouraging in high places, she is not less so in more modest spheres. In its love for justice and its appreciation of honest endeavors, the world is growing better and fairer. Calumny and prejudice against such a benefactor of the human race as the Catholic Church has always shown itself to be are quite disappearing. Bugaboo stories against the priesthood and Catholicity, that flourished and frightened children of larger growth, have only a very slender circulation; and "fair play," the honorable mark of Americanism, calls for the free exercise of a religion once jeered at and for the respectful consideration of opinions or truths once antagonized.

All this is as it should be. In such conditions progress and prosperity may be within the grasp of every band of religionists, and smiling peace and godly charity will draw men closer together in the bonds of human brotherhood and heavenly fatherhood.

Father McManus was succeeded by the Rev. John Baxter, who labored in Newton from November, 1890, to June 26th, 1898. At this period the parish school was closed, as the burden was

greater than the parish could bear. The Rev. Walter Tallon took charge of the parish June 26th, 1898, and remained until February 14th, 1901, when he was succeeded by the Rev. James J. Mulhall. Father Mulhall was born in Morristown, and made his entire classical and theological course at Seton Hall. His first and only assignment was St. Joseph's Church, Newark, where he served as assistant until called upon by his late pastor, the present bishop, to take up the burden of the pastorate. The flock remains as devoted and as responsive to its pastor as ever.

St. Mary's Church, Pleasant Mills.

One of the oldest Catholic missions in our State is St. Mary's, Pleasant Mills, of which records are found in the Catholic Directory as early as 1833, when it was attended by the Rev. James Cummiskey, from Philadelphia; and from that time until the incoming of Bishop Bayley it was attended by priests from Philadelphia, among them Fathers P. Kenny, Richard B. Harding, R. Waters, J. A. Miller, W. Loughran, B. Rolando, Hugh Lane, and others.

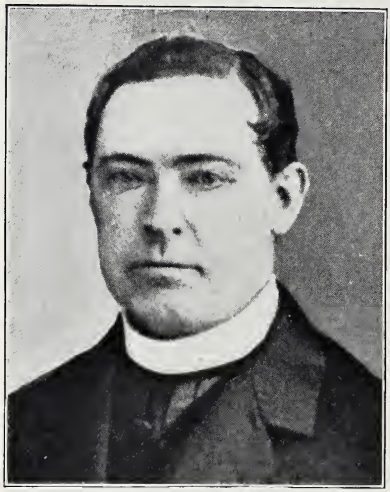
A writer says of it: "The old ruin still stands, though no human habitation now exists within many miles. An ocean vessel, stranded on the beach, gave occasion to its erection, but the congregation, attracted by the more powerful inducements of the interior, gradually moved away. Most of their descendants, from necessary clerical inattendance, have lost the faith. The Bradleys, Murphys, Lees, and others of Gloucester, Burlington, and Mercer counties are instances. This church must have been built not long after the settlement of Newark in 1666.

It is now attended from Egg Harbor City.

St. John's Church, Orange.

It is regrettable that repeated efforts to obtain from the proper sources reliable information concerning the foundation of St. John's parish have been made without success, and hence recourse must be had to the directories and register of the clergy for the little light obtainable. It appears that the Catholics in the early days were compelled to walk to Newark, generally to St. Patrick's, from which church they were attended. Father Senez secured the site on which was erected the first frame church. The name of the Rev. Terence Kieran appears in the Directory of 1854, afterward in Paterson and died in Plainfield, and from that year until

1858 the title of the church is St. Ignatius. In 1855 the Rev. Robert Hubbersty, a Yorkshire man, coming from the Diocese of Salford, was in charge of the parish. He had a magnificent voice, which he used with good effect in the Tenebrae services in the cathedral, but was eccentric and odd in his manner. He usually rode ahorseback, with a short cloak over his shoulders, beneath which the wind, as it would occasionally toss it aside, would reveal a glaring red shirt. In his hand a short cane, in the English fashion, he would ride over the sidewalk to the door of the bishop's house, and, without dismounting, ring the bell and announce his presence. In 1856 the Rev. James Murray took charge and remained until 1861, when he was succeeded by the Rev. James McKay. Father McKay was ordained to the priesthood in Dublin, September 13th, 1857, arrived in New York, November 4th, 1857, and was appointed pastor of Newton, November 15th, 1857. His wit and eloquence won the hearts of all, not only of his own, but even of the non-Catholics. He was an ardent temperance advocate, and when he spoke on this live topic there was no auditorium spacious enough to accommodate his audience; even the court-house was filled long before the hour, and many had to leave disappointed because they could not obtain entrance. He did much good in this ethical field, and by his clear and eloquent statement of Catholic doctrine from the pulpit removed long-existing prejudices and conciliated the bitter opposition to the Church which had long prevailed in the county seat of Sussex. During the Civil War he strongly opposed the enlistment of the Irish immigrant, and while on a visit to Ireland he wrote a series of strong articles under a pen name which gave great offence to the United States Government. Bishop Bayley accused him of the authorship, and on his admission of the charge removed him from the parish. He died a few years ago in Ireland. In 1865 the Rev. Edward M. Hickey, who had been Prefect and Vice-President



REV. JAMES M'KAY.

of Seton Hall, and several years an assistant at St. Patrick's Cathedral, Newark, was promoted to the pastorate of Orange. Father Hickey was of a pleasant and winsome disposition, made many friends, and stood high in the esteem of his superiors, but was a failure as a financial manager. He built the present stone church and rectory, and involved the parish in an immense debt, under which it has ever since been staggering. In May, 1873, the Rev. W. M. Wigger, of Madison, in obedience to the wishes of Bishop

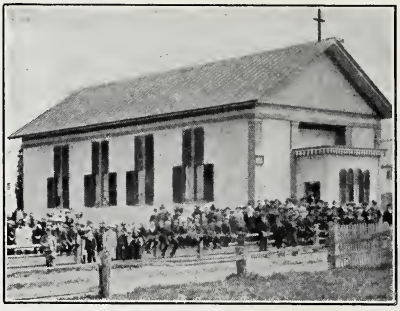
ST. JOHN'S CHURCH, ORANGE.

Corrigan, undertook the forlorn hope of bringing order out of chaos; but in a few months, after paying off $11,000, he resigned. In March, 1874, the Rev. Hugh P. Fleming, assistant at the

cathedral, was appointed to the very difficult position of pastor of St. John's Church, Orange, with its debt of a quarter of a million" (*Register of the Clergy*). With this burden Father Fleming has been struggling manfully up to the present, and yet improvements have been made—the church spire built, the installing of a new organ, and the erection of the magnificent Columbus School. Truly the Catholics of Orange deserve well of the Church, for through all their adversities they have not lost heart, but continue to win the admiration of all by their faith and pluck.

The Church of St. Rose of Lima, Freehold.

FREEHOLD was first attended as a mission about the year 1854 from Princeton, N. J., by the Rev. John Scollard, and shortly after a frame church, 25 by 40 feet, was erected and blessed under the patronage of St. Rose of Lima, and hence the corporate title. In July, 1857, Father Scollard was succeeded by the Rev. Alfred Young, the pastor of St. Paul's, Princeton, who in turn was succeeded by the Rev. J. J. J. O'Donnell. In July, 1867, the Rev. Thomas R. Moran took charge and attended Freehold until January 9th, 1871, when the Rev. Frederick Kivilitz was sent to Freehold as resident pastor. In the same year Father Kivilitz bought a parsonage, and in 1875 he opened a parochial school. In 1878 he built a brick and terra-cotta church at Jamesburg; one at Hillsdale (now Bradevelt); in 1879 one at Colt's Neck and one at Perrinesville. In 1882 he built a new brick and terra-cotta church at Freehold. Bradevelt and Jamesburg are now separate missions with their respective pastors. The assistant priests of this mission are the Revs. Patrick McCarren, Peter J. Kelly, John A. Graham, P. H. Gardner. The Rev. A. T. Quinlan is the assistant at present.



ST. FRANCIS DE SALES, LODI.

St. Francis de Sales' Church, Lodi.

THIS mission was established by Father Senez as early as 1854, and the church is probably the oldest Catholic church in Bergen County.

St. Francis de Sales' Church was attended from Paterson and

other centres until 1897, when in the month of May the Rev. Joseph Ascheri was appointed first resident pastor. He built the rectory and put the church in proper condition. The membership is small, as the parish does not seem to grow. It has been thought inadvisable as yet to build a school.

Near by, at Hasbrouck Heights, is a mission opened some years ago by the Rt. Rev. Monsignor Sheppard, V.G., then pastor of Passaic, who built a church which bears the name Corpus Christi.

Our Lady of Mercy, Whippany.

THE making of paper has been carried on in Whippany for almost a century. An ever-flowing spring of the purest water imparts a quality to the paper and a depth and richness to colored papers which have made them famous and marketable. In the middle of the last century Daniel Coghlan, of blessed memory, acquired possession of the old mills and moved hither from Springfield. Around this man of God clustered a good number of Catholics who were employed in the mill, and in 1854 the corner-stone of the Church of Our Lady of Mercy was laid by Bishop Bayley. Untoward circumstances delayed its completion until 1857, when it was dedicated to the service of God under the patronage of his blessed Mother. The leading spirit of the congregation, its mainstay, its sexton who would allow none other to prepare the altar, serve the priest, and perform the dozen and one little services around the sanctuary, was Daniel Coghlan. "Honest" Dan Coghlan was he known far and wide by his own and by the host outside of his church. Quiet, unassuming, retiring, he was rarely seen to smile, rarely heard to talk. In a word, he was a godly, God-fearing man, the perfect type of what a Christian layman should be. His wife,

ST. MARY'S CHURCH, WHIPPANY.

a sister of the late Bishop Byrne of Arkansas, was a worthy helpmate, coöperating with him in all works of charity and dispensing with him a lavish hospitality. Both have long since gone to their reward. The mission was attended from Madison until 1881, when it was attached to Morristown. July 13th, 1883, Morris Plains and Whippany were separated from Morristown and erected into a mission, with the Rev. James J. Brennan as pastor. Father Brennan was a child of St. Patrick's, Newark, in which parish he was reared, although born in Ireland, March 1st, 1850. His preparatory studies were made in St. Charles, Md., and completed in Seton Hall, from which he was graduated in the class of '72. He was for a brief time chaplain of St. Elizabeth's Convent, the mother house of the diocesan Sisters of Charity, and assistant in Camden, St. Joseph's, Jersey City, and St. John's, Paterson. He was promoted to the Church of the Sacred Heart, Newark, in 1892, and died there March 20th, 1897. His successor was the Rev. A. M. Egan, and after him the present rector, the Rev. James T. Brown.

For a short while a Catholic school was taught, but the number of children in the mission did not warrant the outlay. There is a cemetery, in which repose the remains of the founder of the parish and its best benefactor.

St. Nicholas's, Church, Passaic, N. J.

Previous to 1855 the Catholics of Passaic, Lodi, and the surrounding country were obliged to go to Paterson to hear Mass. In that year Father Senez, of St. John's, Paterson, built a frame church in Lodi, a village two miles and a half from Passaic, and this church the Passaic Catholics attended until they became able to erect a church of their own. This happy event took place in 1868, when the Rev. John Schandel was appointed rector. Father Schandel erected a frame building on Prospect Street where now stands the Passaic Club. Father Schandel remained pastor until the fall of 1873, when he was succeeded by the Rev. Louis

FIRST CHURCH OF PASSAIC.

Schneider. Father Schneider was a native of Alsace—a Frenchman, he insisted on calling himself—and was born November 2d, 1823. He entered the Society of Jesus, was a member of the staff of Fordham College in 1859, and afterward taught phil-

ST. NICHOLAS' CHURCH AND RECTORY, PASSAIC.

osophy in St. Francis Xavier's College, New York, and was of the three Fathers who are regarded as the founders of the Xavier Alumni Sodality. He left the society in 1866, and was temporarily in charge of St. John's Church, Newark. He was afterward appointed to the chair of dogmatic and moral theology in the diocesan Seminary, for which his studies and rare talent of imparting knowledge so admirably fitted him.

In connection with his professorial work he attended, as has been seen, to the Milburn mission.

With the intellectual treasures of a well-stored mind he combined a wide experience of men, gleaned from his labors as a Jesuit. A great teacher, a profound thinker, a wise guide, he was also a charming companion, a firm friend, and a generous host.

Father Schneider, in November of the same year, opened the parochial school, which was entrusted to the Sisters of Charity. In 1874 he purchased the present site of the church and rectory.

In December, 1875, the church was destroyed by fire—the work of incendiaries it was thought; and an effort to dispose of the property, in order to build on the new site, failed for lack of a purchaser. Passaic, then, was little more than a village, with a

few thousand inhabitants. The wildest dreamer could not have presaged its rapid growth and present prosperity. Perforce, the Catholics were obliged to rebuild the old church, which was a strange combination of church, rectory, and school.

In April, 1876, the Spencer Academy property on Howe Avenue was purchased, and the school, which had outgrown the accommodations furnished in the church building, was removed thither.

In August, 1884, Father Schneider died and the Rev. John A. Sheppard was appointed his successor. With characteristic energy Father Sheppard set to work to build a house of worship worthy of the growing importance of the town and congregation. In the face of great difficulties and discouragements he succeeded in erecting a church and rectory which together cost in the neighborhood of $80,000. In 1886 he purchased a residence for the sisters for $6,000, and in 1892 he purchased a plot of ground at the corner of Hamilton Avenue and Washington Place and erected thereon a school building at a total cost of $20,000. In 1896 he opened a hospital in the rear of the school, and in 1897 he built the present admirable St. Mary's Hospital. On April 6th, 1898, Father Sheppard was transferred to St. Michael's parish, Jersey City, and Rev. Thomas J. Kernan, of St Cecilia's Church, Kearney, was appointed his successor. Father Kernan was born at Hamilton, Scotland, January 6th, 1858, and made his preparatory studies in Villanova College, Pa., and his theological studies in Seton Hall Seminary, where he was ordained May 19th, 1883. His ministry was exercised in St. Michael's, the Cathedral, and St. James's, Newark, and on September 1st, 1893, he was appointed to the new parish of Kearney. He built the church of St. Cecilia, and left the parish in a prosperous condition.

Father Kernan added to the church property a plot of ground on Jefferson Street, 150 by 150 feet, at a cost of $9,500. On this ground, in 1902, he erected a convent ($25,000) for the sisters who teach in the parochial school. In 1900 he purchased eighteen acres in Lodi Borough for $14,000, to be used as a cemetery. This land adjoins the old St. Nicholas Cemetery and is admirably suited for the purpose. The following are the priests who have been assistants at St. Nicholas's: the Revs. C. Mundorf, M. J. Hickey, John McHale, Joseph Ali, William J. O'Gorman, James H. Brady, Henry Connery, Daniel S. Clancy, William F. Grady, James F. Mackinson, Thomas E. O'Shea, and at present Michael J. McGuirk and William V. Dunn.

St. Peter's Church, Newark.

The Rev. Martin Hasslinger left the congregation of the Redemptorists and was received in the Diocese of Newark in the summer of 1854, taking up his residence temporarily in St. Peter's, Jersey City. He was called to Newark, February 10th, 1855, and appointed vicar-general of the Germans. The little church, begun on Belmont Avenue in 1854, was blessed by Father Hasslinger and placed under the patronage of St. Peter, February 2d, 1855. On October 20th, 1854, the Rev. Godfried Prieth, born at Graun, in the Tyrol, arrived in the diocese. He had made his studies at Brixen, and exercised his ministry three years in Schwartz. He acted as assistant to Father Hasslinger from March 7th, 1855, until his appointment to the rectorship of St. Peter's, May 11th, 1855. The whole slope which marks the western section of Newark was fifty years ago an unbroken wood-land. Through this the Springfield road, a continuation of Market Street, extended into the farm lands and pastures of the interior. A wide clearing to the right of this road on the hilltop was known then as "Stumptown," and here Father Hasslinger started the little mission. Here Father Prieth gave to the Catholics twenty-six years of unselfish energy, not only upbuilding religion, but contributing to the material prosperity of his flock by encouragement to thrift and insistence on their building and owning their homes. With his ceaseless care and zeal the

ST. PETER'S CHURCH, NEWARK.

congregation grew rapidly, so rapidly that a new church became necessary.

On November 11th, 1861, the vicar-general of the diocese, Father McQuaid, laid the corner-stone of the present church, which was dedicated October 27th, 1862. Father Prieth opened the first school in the basement of the old church, and taught the little ones of his flock until the resources of the congregation justified his employing lay teachers. In 1864 the Sisters of Notre Dame were introduced in the parish and took charge of the kindergarten, school, and orphanage. In 1876 Father Prieth celebrated the silver jubilee of his priesthood, all classes and denominations joining in the festivities. On June 8th, 1885, he departed this life, regretted and mourned by his flock and fellow-citizens. Few clergymen in the diocese have been more identified with the progress of German Catholicity than Father Prieth. The Rev. Sebastian Messmer, now Archbishop of Milwaukee, a fellow- countryman, who journeyed every Sunday from Seton Hall afoot to help his venerable friend, succeeded him in the pastorate. On August 15th, 1886, the Rev. Alois Stecker was assigned to the pastorate on the resignation of Father Messmer. Father Stecker in 1887 erected the present fine school building, and in July, 1897, the commodious building for the orphans, on Lyons Avenue.

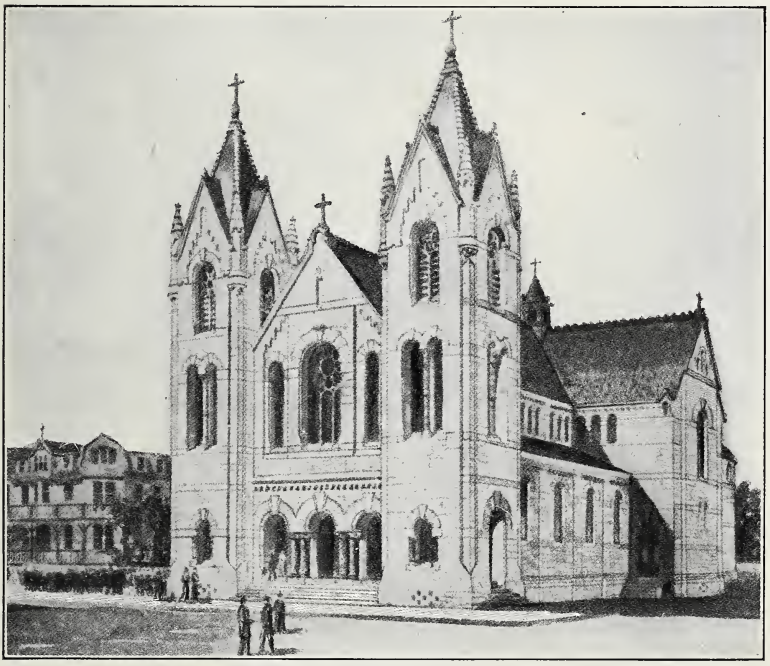
REV. GODFRIED PRIETH.

St. Nicholas' Church, Atlantic City.

It is nearly fifty years since the Holy Sacrifice of the Mass was celebrated for the first time in Atlantic City by Rev. Michael Gallagher, O.S.A., who was then attached to the community of St. Augustine's, Philadelphia. This was in July, 1855, soon after the railroad was built. There were only a few Catholics at the

time, but during the months of July and August the number was sufficiently large to warrant the attendance of the priest. In the year 1856, at a cost of $16,000, a beautiful little Gothic chapel was dedicated under the patronage of St. Nicholas of Tolentino. This chapel was built near the corner of Atlantic and Tennessee avenues. Father Gallagher continued to administer to the wants of his little congregation during the summer months and occasionally during the other months until 1862, when he was transferred to another field of labor. Subsequently he founded the parish of St. Augustine's, Andover, Mass., and remained in charge of that parish until his lamented death, which occurred in 1869.

After his departure to St. Augustine's the chapel was attended as an outpost by the priests of that community for many years.



ST. NICHOLAS' CHURCH, ATLANTIC CITY.

The names of Father Mark Crane, Dr. Stanton, Father Peter Crane, and Father Coleman are still lovingly remembered by the Catholics of Atlantic City.

About a year before a resident pastor was appointed, Father Coleman, at the request of the congregation, consented to cele-

brate Mass every Sunday and holyday at St. Nicholas' Chapel. This was not done without considerable inconvenience, as he was obliged to celebrate the six o'clock Mass at St. Augustine's, Philadelphia, and afterward take the train for Atlantic City in order to celebrate another Mass for the people of that place.

In 1880 Father J. J. Fedigan, O.S.A., was appointed resident pastor, and during his term of eighteen years the material growth of Atlantic City was reflected in the advancement of Catholic interests.

The church was not large enough to accommodate the people during the summer months, and Father Fedigan purchased a new and more desirable site at the corner of Pacific and Tennessee avenues, and had the church removed there. It was also enlarged to a seating capacity of over one thousand persons. Later on it became necessary to fit up the basement to provide room for another thousand. A splendid new parochial residence was built, also a little chapel for week-day use during the winter months, but which became a most attractive place of retreat for the devout faithful at all times of the year. All these improvements cost approximately $50,000. As the city grew in extent, a large lot in the southern district, at the corner of Atlantic and California avenues, was bought in 1885 and a capacious church erected thereon, dedicated under the title of St. Monica in the summer of 1887. This was under the care of the Augustinian Fathers until 1893, when Rt. Rev. Bishop O'Farrell decided to establish a permanent parish in the care of the diocesan clergy. Rev. P. J. Petri was appointed first rector and has been in charge of the parish ever since. In December, 1896, St. Monica's Church was entirely destroyed by fire, but through the energy of the pastor a new church was soon erected and dedicated to the Blessed Virgin under the title of "Star of the Sea."

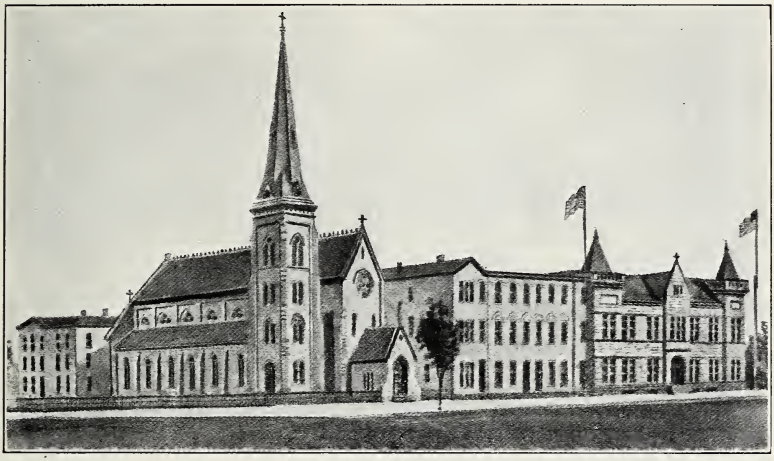
In 1898 Father Fedigan was elected Provincial of the Augustinian Order in this country, and he left the scene of his many labors to take up his residence at Bryn Mawr, Pa., and the Rev. J. F. McShane, O.S.A., was appointed pastor of St. Nicholas' Church. Soon after his arrival the building of a new and more substantial church was determined upon, which would be more in accordance with the handsome structures in course of erection in various parts of the city.

The lot at the corner of Tennessee and Pacific avenues had to be cleared; the clergy house had to be removed; the ground had to be prepared for this; a twenty-five-foot lot had to be purchased

to make the space large enough for the house. The chapel was likewise removed. All this cost quite $16,000. Of this, $12,000 has been raised, mostly from seat money and entertainments. This $12,000 with the $33,000 on hand means that $45,000 has been raised over and above current expenses since the new church was first mentioned three years ago.

Parish of the Immaculate Conception, Camden, N. J.

On the square bounded by Broadway, Market, Seventh, and Federal streets, in the heart of Camden, stand the Roman Catholic Church of the Immaculate Conception, its rectory, school,



THE IMMACULATE CONCEPTION CHURCH AND PARISH BUILDING.

and lyceum building. It has perhaps a larger membership than any other church in Camden, and it is the largest Catholic congregation in the State south and west of Trenton. The beginning of the congregation dates back over fifty years. Before the erection of a church the handful of Catholics of the vicinity worshipped respectively in the old City Hall, in the residence of the late Mr. Henry M. Innis, Bridge Avenue, or in Starr's Hall, Bridge Avenue, under the Rev. E. J. Waldron, who had for successors several other clergymen from Gloucester and Philadelphia. The settlement was erected into a separate parish, November 11th, 1855, and it was placed in charge of Rev. James Moran, the first resident pastor. The first church, "The Immaculate Conception

of the Blessed Virgin," was built on land purchased from W. D. Cooper, Esq., at Fifth Street and Taylor Avenue, in 1857, and it was dedicated by the Rt. Rev. James Roosevelt Bayley, D.D., November 5th, 1859. In June, 1861, the first parish house was built.

When Father Byrne came to Camden to take charge of the parish of the Immaculate Conception, June, 1863, the church at Fifth Street and Taylor Avenue was deemed amply large for the congregation. In addition there were chapels at Snow Hill, Fellowship, and Waterford, with small and much-scattered congregations which were attended at intervals by the pastor at Camden. As there was no Catholic cemetery nearer than Gloucester or Philadelphia, to provide one seemed to be a special necessity; to this question therefore did the young pastor give his first attention. At the junction of Westfield Turnpike and Federal Street, just two miles east of the Market Street Ferry, he found a plot of ground containing $8\frac{97}{100}$ acres, which he secured for $3,588 from William B. Cooper, Esq., a part of which was laid out in plots and consecrated with the prayers of the Church, and there for nearly forty years the Catholics of Camden and vicinity have laid to rest the bodies of departed relatives and friends.

In the early fifties to insult a Catholic on the public street was not considered by the bigots—and there were many of them—an unmanly act, and when in 1852 the hall in which Mass was offered up was burnt by the Native American Party the act received a scant condemnation from many. The Cooper and Starr families were pronounced in their spirit of fair dealing toward Catholics, and when Mr. Starr was reminded that he was letting his hall for Catholic worship, he gave the bigots such a stinging rebuke that they could not mistake his meaning. In the sixties the conditions had somewhat improved, owing, no doubt, to the better understanding of Catholics and of the influence of their religion on public morals. This was brought about in a great measure by the giant at the helm.

The Rev. Patrick Byrne foresaw Camden's future and expressed his dissatisfaction with the limited quarters at Taylor Avenue and Fifth Street, and he succeeded in purchasing from the Cooper estate the magnificent site at Broadway and Market Street. On May 1st, 1864, the corner-stone of the present stone church was laid by the Rev. B. J. McQuaid, now Bishop of Rochester, N. Y., then Vicar-General of the Diocese of Newark, the name of the old church, "The Immaculate Conception of the

B. V. M.," being transferred to the new one. In 1872 the corner-stone of the new brick school and sisters' house was laid, but before its finish Father Byrne was called away to take charge of St. John's Church, Trenton, and was succeeded by the Rev. Peter Fitzsimmons, June, 1873, whose pastorate of over twenty-three years witnessed Camden's advance from a scattering settlement to a grand city of over 70,000 inhabitants.

Father Byrne, before his departure, accomplished three great works: he secured the present magnificent site of the church, organized a temperance society which still lives in a flourishing condition, and founded a building-loan association, which has enabled most of the members of the parish to own their own homes; and although it has been in existence over thirty years, and in that time thousands upon thousands of dollars have passed through the hands of the treasurer, not one penny has ever been lost or misappropriated—a memorable record in these days.

Under Father Fitzsimmons's pastorate the school was finished, the brothers' house erected, the rectory enlarged, the church finished and beautified and freed of debt, and on May 28th, 1893, the church was solemnly consecrated, a ceremony allowed only when the building is free from debt. In consideration of his merits and successful labors Father Fitzsimmons was raised to the dignity of dean of the six counties of South Jersey, and his parish was created into a missionary or permanent rectorate, entitling the pastor to the privilege of irremovability. The Very Rev. Dean Fitzsimmons died August 1st, 1896, and was succeeded, October 23d of the same year, by the Rev. B. J. Mulligan, who was also made dean of the district and permanent rector of the Church of the Immaculate Conception. The excellent financial condition of the parish warranted the Very Rev. Dean Mulligan to add still further to the parish buildings, and at the earnest solicitation of the parishioners, expressed in a largely attended meeting, plans were prepared for a new building, to be used especially as a parish building, a lyceum, and a home for the church societies. The corner-stone was laid, June 28th, 1896, by the Rt. Rev. James A. McFaul, D.D., bishop of the diocese, in the presence of a large concourse of people. About twenty clergymen from neighboring parishes were present and took part in the ceremonies. The lyceum was completed and dedicated January 9th, 1897, Governor Griggs, ex-Attorney-General of the United States, being one of the speakers. The lyceum has since been the scene

of many of the social events of Camden, and some of the most eminent and talented men of the country have spoken from its platform.

St. Joseph's Church, Jersey City.

The construction of the Erie Railroad tunnel through Bergen Hill brought many Catholic laborers to that neighborhood, and to make provision for them Father Kelly deputed Father Coyle, his assistant, to build a church. It was a small frame structure, and placed under the patronage of St. Bridget, June, 1856, and was located on what was then called Clinton, now Hopkins, Avenue. The Rev. Aloysius Venuta, before the completion of the church, was appointed pastor. Father Venuta was born in Nicosia, Sicily, January 3d, 1823, and was educated in the theological seminary of Palermo. He became involved in the political disturbances of '48 and was under police surveillance. He meditated and planned his escape. With apparent indignation he called on the chief of police and energetically protested against the espionage placed over him. This official was profuse in his apologies and relaxed his vigilance long enough for Father Venuta to take a boat in the night and board a bark that was about to sail for America. Landing in New York, he went on a Sunday morning to old St. Stephen's Church, then standing on the site of the present Madison Square Garden, to hear Mass. The pastor, Dr. Cummings, was often forced to heroic measures to obtain from his flock the wherewith to carry on the work of the parish. This Sunday he locked the doors of the church and in vigorous language told the congregation what he wanted, and assured them that they could not leave till he obtained it. This procedure and the unusual animation of Dr. Cummings's language so terrified Father Venuta, who knew not a word of English, that he jumped out of the open window and escaped the peril which he thought menaced him. He spent three years with the Rev. Sylvester Malone, at Williamsburg, as curate; and then entered the Diocese of Newark, officiating as assistant in the cathedral; during the absence of Father Cauvin in Europe, in Our Lady of Grace, Hoboken; and for a brief period in St. John's, Paterson.

As the little congregation grew in numbers he looked around for a location for a new church. He fixed upon Baldwin Avenue as the new site, and erected a small church with a pastor's residence and a house for the Sisters of Charity on either side. Here he labored for some years, holding great sway among the men

engaged at that time on the tunnel by Messrs. Seymour and Mallory, the first contractors. Hundreds of times he was called from his bed in the dead of night to quell the rioting among them, nearly always with good effect, but often at great risk to himself.

ST. JOSEPH'S CHURCH, JERSEY CITY.

Usually, however, the sound of his well-known voice stopped the tumult, and his soothing words and persuasive manner soon reconciled the belligerents.

At the same time he started the new parish in South Bergen, the present St. Patrick's, Jersey City, and built a small frame church, near Library Hall. December 23d, 1869, Father Venuta arranged with Bishop Corrigan, then administrator of the diocese, that the Rev. Patrick Hennessy assume charge of that portion of his parish, January 15th, 1870, the limits of which were to be the horse railroad between both places, thence in a straight line to the Pennsylvania Railroad.

REV. ALOYSIUS VENUTA,
Pastor of St. Joseph's Church, Jersey City.

The rapid growth of Catholicity in Hudson City made a larger church imperative. Still the flock was poor, but the pastor determined. If they could make sacrifices, so could he. His clothes were barely warm enough to withstand the bitter winter's cold, and often he denied himself the luxury of stockings. He was not only a learned but a holy man. When scarcely able to walk he would drag himself to the church, and there spend an hour before the Blessed Sacrament, giving free vent to his ardent faith, when unobserved, and his consuming love. While the process of construction was going on around the old church the services were never once interrupted.

Father Venuta died January 22d, 1876, and was succeeded by the Rt. Rev. Robert Seton, D.D., Prot. Apost. Monsignor Seton, a grandnephew of Mother Seton, was born in Pisa, Italy, August 28th, 1839. His preparatory studies were made in Mount St. Mary's, Md., Carlsruhe, Pau, Spain, and the Propaganda; and his theological studies in the American College and the Accademia Ecclesiastica, Rome. He was ordained in Rome, April 15th, 1865, and was made Prothonotary Apostolic by Pius IX. He was assistant at the cathedral, but his delicate state of health could not withstand the inroads of the missionary life, and he was appointed chaplain of the mother house of St. Elizabeth, a post he filled nine years.

July 1st, 1876, he entered upon his new work and built the

rectory, convent, and parish hall. In the interim between Father Venuta's death and Monsignor Seton's appointment, the parish was ably administered by the senior assistant, the Rev. Michael J. Holland. In 1901 Monsignor Seton resigned his parochial charge and went to Rome. One of the last acts of Leo XIII. was to appoint him archbishop with the title of the ancient See of Heliopolis, in 1903. His successor is the Very Rev. Patrick E. Smythe, who was named Dean of Hudson County by the Rt. Rev. Bishop O'Connor at the last synod. Dean Smythe has thoroughly renovated and decorated the church since he took possession of his new charge.

St. Joseph's Church, Swedesboro, N. J.

The history of the present Catholic Church in Swedesboro goes back to the year 1848, when a few Irish Catholics gathered to hold services in an old house which stood near Clark's hotel. At that time the Rev. John McDermott, pastor of St. Mary's, Salem, came occasionally to minister to these scattered people. Afterward services were held in the home of Henry Boyle and William Crowe, on the Ogden tract, at the cross-roads. Later on services were held at the homes of Patrick Lyons, Philip Creran, and Daniel Reagan, on the Woodstown pike. The first Catholics who came to this section were emigrants from Ireland, and were employed on the new roads or on the adjacent farms. In those days the farmers were not able to obtain fertilizers from afar, and consequently depended chiefly on the marl pit for the success of their crops. Among the earliest Catholic settlers we find the names of Daniel Kenny, George Blake, Michael Mulkeen, and Michael Bowe. These men seem to have come as early as 1847. For many years Father McDermott and his successor came from Salem to hold services several times a year, and those who desired to attend church in the interval were compelled to go either to Salem or to Gloucester. The little boat came to the wharf at the foot of Church Street during the summer months and the farmers carted their produce to the city, and oftentimes in winter had to carry their shovels to break their way through the snow-drifts.

SECOND CHURCH, SWEDESBORO.

About the year 1856 the Bishop of Philadelphia transferred the Rev. John McDermott from Salem and placed the Rev. Cornelius Cannon in charge of that church with its outlying missions. This was no easy field of labor, but the good Father Cannon worked assiduously to keep his little flock. Their numbers were increasing, and when the monthly services were held in the private house of George Blake or Matt. Kelly, in Irishtown, or in other places, the rooms were not sufficiently large to contain all who attended. Then Father Cannon began to think of erecting a little church where his scattered flock might come to worship. Several plots of ground were sought. Some were too expensive and some could not be purchased for a Catholic church, because certain of our good people thought it would be a disgrace to have a Catholic church on the sacred soil of Woolwick Township. Happily, however, better counsel prevailed, and Daniel Kelly purchased the present church property from Charles P. Shivers and at once transferred it to Father Cannon. When the time came for building, some foolish people threatened to destroy any structure erected, but such people and their talk were easily suppressed by the good sense of the community.

In the fall of 1860 Father Cannon began the erection of a new church on the plot of ground purchased from Charles P. Shivers. The congregation was small, comprising about thirty families, scattered over an area of as many square miles. Before the year ended the little building was completed and they were in happy possession of their own church. It was Bishop Bayley that appointed Father Cannon to the parish of Salem in 1856. Father Cannon had the church incorporated, with Martin Hayes and James Brennan as his first lay trustees. This was in 1864, and from then on Swedesboro Catholic Church remained attached as a mission to Salem till 1873.

The first church was dedicated in 1861. Several years after the war the congregation continued to increase, and Father Cannon was again compelled to build. This time he built an addition of a sanctuary and vestry, at a cost of $500.

After the sanctuary had been added to the church the edifice accommodated 180 persons, with fifteen pine benches on each side. The church was now sufficiently large for many years and monthly services were held. Gradually the cemetery began to fill up and the Catholic population to increase, until in 1870 Father Cannon was recalled from Salem by Bishop Bayley, and Father Pattle was sent to take charge of the mission. Father

Cannon was a big-hearted Irishman from Donegal. Father Secondino Pattle was a Spaniard from the land of the Cid. It was during Father Pattle's term of office that the members of St. Joseph's Church, Swedesboro, decided on the requesting of the bishop to send them a priest to live at Swedesboro. In the mean time they exerted themselves in erecting a suitable residence for the priest whom the bishop would send them. Finally, in September, 1873, the bishop, Rt. Rev. M. A. Corrigan, sent the Rev. Anthony Cassese to take charge of the Swedesboro Church. Father Pattle was left in charge of Salem and Woodstown, and later on was appointed to Burlington, N. J.

Father Anthony arrived in Swedesboro during September of 1872, and being an Italian by birth, and although he did not speak the language of his new charge fluently, yet the people were glad to receive him and tried to make him happy. Besides the church at Swedesboro, Father Anthony also attended the mission of Glasboro, going there monthly till 1878.

As the weeks went by they found the pious priest a faithful friend and a good father. From 1873 till 1880 the little church at Swedesboro received few improvements. It required all that could be spared to keep the grounds in order and to furnish the new rectory. At last in 1880 Father Anthony resolved to make some alterations in the church so as to meet the wants of the growing congregation. The old church was 40 by 25 feet. To this was added sixteen feet, with a steeple six feet above the point of the roof, and another addition of twenty-six feet was placed to the rear, and the whole building newly plastered and weather-boarded, so that really there was very little of the old church left. New pews were built and the building made ready for about 250 persons. The gallery was also placed in position and the old sanctuary removed to the side where it now stands, as a library and chapel. All these improvements cost money, and as yet the congregation was poor; but the priest met these expenses, amounting to $1,103, by advancing the money. He expected to get it back when the congregation could afford it, but he also desired that when he died the unpaid debts should also die with him. Little if any of this money did he ever receive, and this is another reason why the people of St. Joseph's should honor the memory of this self-sacrificing priest, for he was the chief benefactor of their church. In November, 1881, the southern portion of the State of New Jersey was separated from the Diocese of Newark and became an independent organization. The new See was

located at Trenton, with the Rt. Rev. M. J. O'Farrell as its first bishop. In May of the same year St. Joseph's Church was dedicated by the Rev. Joseph Rolando, but before doing this Father Anthony placed the new altar in the church. This expense he also bore. His one thought was to beautify the church of God and teach the people virtue. Coming as he did from a Catholic country, where all his surroundings were Catholic, it required years for Father Anthony to understand our customs and manners. St. Joseph's may have had pastors who knew their language better, but they never had nor will have a priest who did so much for their moral and material improvement. Fiery like most of his race, he was also gentle and forgiving. He may have been severe at times to some, but who will say his severity was uncalled for, and what good father is there that must not be severe at times with the children he loves? Like a trusty steward he turned to profit the small resources that were placed in his hands. Faithful in the discharge of his duties, always zealous and sympathetic, he lived his simple life among his people, edifying them by his good example, encouraging them by his charity. For thirteen years he was in charge of St. Joseph's, and when he was called away from this world his people missed him and will miss him for years to come. Surely it was a fitting tribute of love and gratitude on the part of his people to place the beautiful monument over his tomb beside the little church he had served so well, amid the people he had learned to love. Neither should the Catholics of Swedseboro soon forget him, for his dying wish was to be buried with them.

Father Cassese was born at Palma, Naples, and came to America about 1867. He served for a time as curate to Father Henry in the Catholic church at Pawtucket, R. I. He died November 26th, 1886, leaving the parish of Swedesboro free of debt and a surplus in the treasury.

After the death of Father Anthony, Bishop O'Farrell placed the Rev. William P. Treacy, a native of Tipperary, Ireland, in charge of St. Joseph's. Father Treacy in 1892 purchased from Michael Costello the present property on Broad Street to be used as a cemetery; but some difficulties arose and he purchased another lot for this purpose, both purchases amounting to $1,076. Father Treacy also attended the Woodstown mission from 1886 to 1890.

On February 28th, 1893, the Rev. Walter T. Leahy was appointed to St. Joseph's. When Father Leahy took charge of St. Joseph's parish the church and rectory were located on Church

Street, on the north end of the present cemetery. He at once added a Sunday-school room to the side of the church, cleaned out the cemetery, and began the erection of an iron fence around the property. The church was now too small for the growing needs of the parish, and the cemetery was filling up; so it was finally decided, in order to get more room for burials, to move the church and rectory to Broad Street. The new rectory was begun in April, 1898. In September of the same year the church was moved to Broad Street and additions were made to the sides, so that instead of seating 216 persons it was capable of seating 400 persons.

The present church and cemetery were dedicated on April 27th, 1899, by the Rt. Rev. Bishop McFaul, of Trenton. From February, 1894, till September, 1900, the parish of Woodstown was also attended by the Rev. Walter T. Leahy as a mission of Swedesboro parish. On June 14th, 1898, Father Leahy also opened a mission at Pennsgrove, N. J., and held services there on Saturdays monthly. The Mullica Hill mission was opened in March, 1901, and attended from Swedesboro.

St. Michael's Church, Jersey City.

In 1854 Father John Kelly decided to build a church for the Catholics in the northern part of Jersey City, on the corner of Erie and Tenth streets. The building was of brick, two stories high, and the property included four lots. In 1859 the Rev. Louis D. Senez became pastor, and as the Catholic population was increasing rapidly he purchased additional property on the corner of Erie and Second streets. In 1863 the new St. Mary's was built and the old church used for a school, until the Catholic Institute was built on Third Street. In November, 1860, Bishop Bayley created the new parish, which was thenceforward called St. Michael's, and placed the Rev. Januarius De Concilio in charge. Father De Concilio was a native of Naples, Italy, where he was born July 6th, 1836. He made his preparatory studies in Naples under the celebrated philosopher, San Severino, and his theological studies in the Collegio Brignole-Sale, Genoa. He arrived in this country April 10th, 1860. He was an assistant to Father Cauvin, Hoboken, and in St. Mary's, Jersey City. He was likewise called to Seton Hall as professor of philosophy and theology at two different periods.

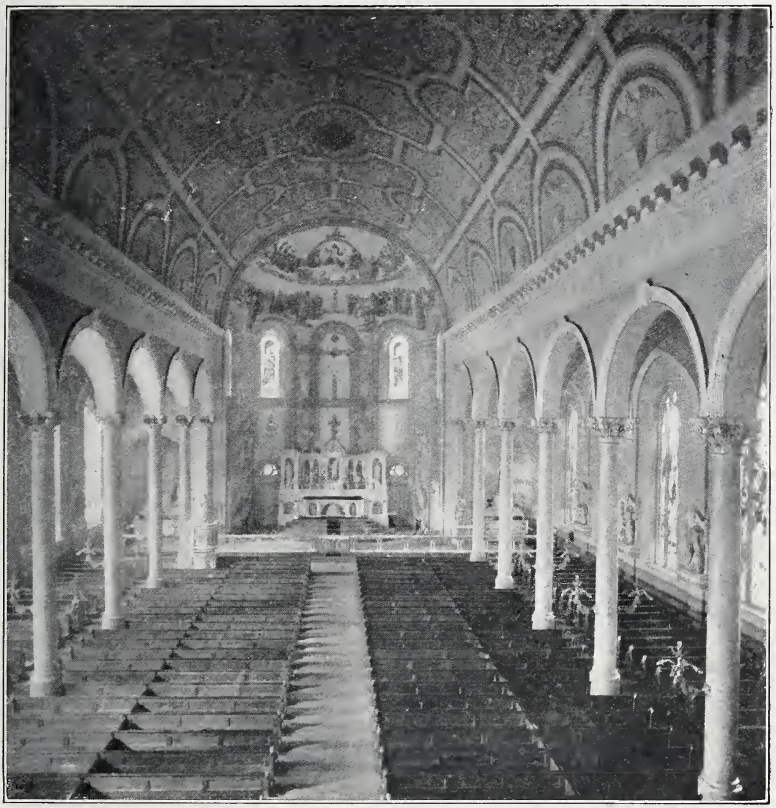
The old church was put in order for divine service, but Father

De Concilio lost no time in keeping pace with the needs of the parish. He opened a school, placing it in charge of lay teachers. Later he built a house for the Sisters of Charity and introduced them into the parish schools. In 1870 he built a new parochial

ST. MICHAEL'S CHURCH, JERSEY CITY.

residence, and in 1871 purchased the site of the present imposing church, the corner-stone of which was laid by Archbishop Bayley, September 25th, 1873. It was dedicated by Bishop Corrigan, October 8th, 1876. That same year Mr. Harold Henwood, a wealthy convert to the Catholic faith, purchased the old Children's Home on Pavonia Avenue and presented it to the parish. It cost $30,000, and Father De Concilio expended an additional $10,000 to fit it for the orphans. It has since been entirely rebuilt and is

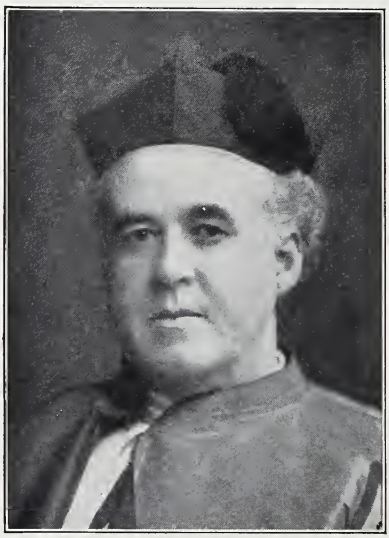
in the hands of the Sisters of Charity. The old church was remodelled for school purposes at a cost of $15,000 In 1890 the new rectory was built, at a cost of $25,000. Father De Concilio was named Domestic Prelate by Leo XIII., and in 1892 he received from Georgetown University the degree of Doctor of Divinity. Monsignor De Concilio was one of the foremost scholars of his day and an author of many works on various subjects. In 1896 he returned to his native land, in the hope of ridding himself of rheumatism, with which he had been afflicted many years. He returned improved in health, but was stricken with another



INTERIOR OF ST. MICHAEL'S CHURCH, JERSEY CITY.

attack that eventually culminated in Bright's disease, which terminated fatally, March, 1898. The concourse at his funeral was so great that many were unable to obtain entrance into the church. His successor, the Rev. John A. Sheppard, took posses-

sion of his new charge, April 6th, 1898. Father Sheppard was born in Ireland, but came to this country at a very early age, and was brought up in St. John's, Paterson. His preparatory studies were made in St. Charles's, Md., and Seton Hall, of which he is an alumnus of the class of '72. His theological studies were made in the diocesan seminary, and he was ordained in the college chapel, June 10th, 1876. His only appointment as assistant was to the cathedral, where he spent almost seven years, discharging for a time the duties of chancellor of the diocese. It was during this period that he established the Sacred Heart Union for the support of the wayward boys in the institution at Denville, which afterward was removed to Arlington. In February, 1883, he was sent to Dover, and in 1884, on the death of Father Schneider, made pastor of Passaic. Here it may be said that he built up the parish, for practically everything had to be done. Without a peer as an administrator, Bishop Wigger was convinced that he was the man to grapple with the burden of debt left by Monsignor De Concilio. It was long the declared policy of the Monsignor that he did not intend to leave his successor nothing to do. Father Sheppard has greatly reduced the debt, decorated and embellished the church with painted windows, marble pulpit, etc. On the promotion of Bishop O'Connor to the See of Newark, Father Sheppard was appointed vicar-general. Few were surprised at the honor conferred upon him, for his past services in the Church entitled him to distinction, and his ability fitted him for the responsibility. On October 18th, 1903, he was vested with the purple of Domestic Prelate, the first conferred on any priest by our present Holy Father, Pius X.



RT. REV. MONSIGNOR SHEPPARD,
Seventh Vicar-General.

The ceremonies were very elaborate. Over thirty clergymen, all distinguished in the work of the Church, took part. Bishop O'Connor, who earlier in the day had dedicated the completed

portion of St. Mary's Church, at Erie and Second streets, arrived at St. Michael's rectory at 2:30 P.M., and there met the specially invited clergy, who included the Rt. Rev. Monsignors George H. Doane, Chancellor of the Newark Diocese; John A. O'Grady of New Brunswick; and John A. Stafford, President of Seton Hall College; also the Very Rev. Dean Flynn of Morristown, Very Rev. P. A. Smyth, Rev. John J. Ryan of St. Bridget's, Rev. John A. Sullivan of St. Aloysius's, Rev. Joseph A. Meehan of All Saints', Rev. Thomas Quinn of St. Paul of the Cross, Rev. Father Justin of the Passionist Fathers, West Hoboken, Very Rev. Dean Robert A. Burke of Princeton, Rev. John Brady of South Amboy, Rev. Joseph Nardiello of Bloomfield, Rev. A. M. Egan of Plainfield, Rev. G. W. Corrigan of Newark, Rev. Father Brennan of Trenton, Rev. Isaac P. Whelan of Bayonne, Rev. Charles J. Kelly of Hoboken, Rev. Eugene Carroll of Newark, Rev. Dr. D. J. Callahan, Rev. F. P. McCue, Rev. J. F. Mooney, and Rev. C. J. Mackel, all of Seton Hall College; Rev. Father Fox of St. Peter's, Rev. Father Aigner, S.J., Rev. Father Chlebowski of Passaic, Rev. Father Dickovitch of Paterson, Rev. Joseph Dunn of Irvington, Very Rev. Dean McNulty of Paterson, and others.

Bishop O'Connor was assisted in the investiture of Monsignor Sheppard by the Very Rev. Dean Flynn and the Rev. Isaac P. Whelan.

The choir, which had been largely augmented for the occasion, sang the Hallelujah Chorus from Handel's "Messiah," when Monsignor Sheppard emerged from the vestry to have the rochet and manteletta placed on him by the bishop. The scene was magnificently impressive. The altar, beautifully decorated with flowers, was illuminated with hundreds of candles. The scent of incense filled the air, and the prelates and priests in their rich vestments made the picture complete.

Rev. Father Mackel, who at one time was a curate at St. Michael's, read the papal brief conferring the title of monsignor. The document was in Latin, but after reading it in that tongue, Father Mackel translated it into English for the benefit of the congregation. The brief in substance recited that the dignity of monsignor had been conferred upon the recipient because of his distinguished services in behalf of the Church and Christianity in general. Father Mackel's address, after reading the brief, took the form of a tribute to Monsignor Sheppard from the faculty of Seton Hall College, in testi-

mony of his worth as a priest and a lifelong patron of education.

"Father Sheppard," said the speaker, "has made his mark so that he is looked up to not only by those who are his juniors, but by those who are his seniors as well."

Bishop O'Connor's address was a glowing tribute to Monsignor Sheppard's life and work. In full it was as follows:

It is my pleasant duty to make to you the official announcement of the honor our Holy Father, Pius X., has conferred on your worthy pastor, and to authorize the reading of the pontifical brief raising him to the dignity of a domestic prelate of the Pontifical Court. It is a gratifying thing that the newly elected Pontiff should bestow this dignity on one who has deserved so well of the Church in this diocese. I consider that the honor is not only a personal one to Father Sheppard, but that it redounds to the people of this parish, over which he has presided so ably since the death of your lamented first pastor, Monsignor De Concilio, and to the Diocese of Newark and its bishop, whom he assists by his wise counsel and energetic activity. To me it is specially gratifying because of the relations that exist between us, both personal and official. I first made Father Sheppard's acquaintance during our college days at Seton Hall more than thirty years ago. I learned to admire him for his talents, which I then recognized were above the ordinary. I learned to esteem and respect him—his qualities of heart were no less conspicuous than those of his mind, and all through the years of his priestly life I have looked upon him as the type of the true priest of Holy Church, fitted by nature and by grace for the work the Lord chose him to do, and doing that work ably and successfully, discharging the duties of his exalted state in a way that would not fail to meet with the approbation of his superiors. His successful administration of the parishes to which he was sent, the high degree of efficiency to which he brought them, the excellent spiritual condition of his people—and, after all, this is the principal standard by which to test the worth of a parish priest—all proclaimed the priest whom God had chosen for the work of His vineyard, faithful to his calling, a model to his fellow-priests, a light and a guide to his people. More than a quarter of a century has passed since he became the anointed of the Lord and began his life's work, and the promises of his early priestly life have been faithfully realized.

Time has only rendered more brilliant his gifts of mind and heart, while the grace of God has preserved in him the Christian humility and sense of lowliness without which the priest will never imitate his great model, the Eternal Priest Jesus Christ, whose representative he is and without whom he realizes he can do nothing.

I speak these words not for his ears, but for yours. I know

full well that words of praise are distasteful to him, but I deem it fitting that on an occasion such as this is I should bear testimony before this congregation of the worth of him whom the Holy Father has honored. The dignity of domestic prelate does not, indeed, imply any new spiritual power such as is derived from the Sacrament of Holy Orders or any new power of jurisdiction. It is an honor that the Holy Father in the goodness of his heart bestows on a worthy priest, ranking him above his fellows in the priesthood and entitling him to certain privileges in the papal court from which the rank and file of the clergy are excluded, and which permit to him a nearer approach to the person of the sovereign pontiff.

We are grateful to the Holy Father who has been pleased to honor us, and our loyalty and attachment to the centre of unity will be stronger because of it. The Holy Father we revere as Christ's vicar on earth. We receive his teachings as those of Christ himself. We obey him in spiritual matters because in him the plenitude of spiritual authority resides. He is the successor of Peter, to whom it was said: "On this rock I will build my church, and the gates of hell shall not prevail against her. Whatsoever thou shalt bind upon earth shall be bound in heaven, and whatsoever thou shalt loose upon earth shall be loosed in heaven." And we are grateful to him that his first official act directly affecting the Diocese of Newark has been the elevation of the vicar-general of the diocese to the rank of a prelate. In your name, in the name of the diocese, and in my own, I have extended to His Holiness our sentiments of grateful recognition of the honor. And while we all pray for Pius X. that the fulness of years to rule God's Church that was granted to his predecessors of happy memory may be accorded also to him, we at the same time supplicate the Throne of Grace that Monsignor Sheppard may wear the purple robes for many years with credit to himself and honor to the diocese, until it shall please God to translate him full of virtue and good works to his heavenly reward.

Bishop O'Connor's talk concluded the investiture ceremonies, and immediately afterward he proceeded to confirm a class of over two hundred children and fourteen adults. The proceedings closed with the benediction of the Blessed Sacrament and the singing of the Te Deum.

St. Benedict's Church, Newark.

St. Benedict's Church, Newark, N. J., was founded June 28th, 1857, under the direction of the Rt. Rev. J. R. Bayley, who saw the necessity of ministering to the spiritual wants of the German Catholics who lived in the eastern section of the city.

The Rev. Rupert Seidenbusch, O.S.B., who later on became

Bishop of St. Cloud, Minn., ministered to the little flock. As the fold increased it was found necessary to appoint a resident pastor in the person of Rev. Benno Hegele, O.S.B., who labored faithfully from 1864 to 1866. He was succeeded by the Rev. Bernardine Dolweck, O.S.B., whose pastorate extended from 1866 to 1872. In that year the Rev. Lambert Kettner took up and continued the good work till 1885. Through Father Lambert's zeal the present church was built. The Rev. Theodosius Goth, O.S.B., followed and worked successfully till 1894. He built the spacious school and rectory. During his administration it was found necessary to give him an assistant priest, and the Rev. Hugo Paff, O.S.B., was appointed as such.

ST. BENEDICT'S CHURCH, NEWARK.

Since 1894 the Rev. Leonard Walter, O.S.B., has had charge of St. Benedict's Church, who was ably assisted during these years by Rev. Meinrad Hetzinger, O.S.B., and Rev. Thomas Rosenberger, O.S.B. In 1897 the new school hall was erected. The Benedictine Sisters teach the 400 children in the school.

Fort Hancock, Sandy Hook, N. J.

THE United States garrison has been attended by a priest for many years, but by what priests it is impossible to ascertain until 1861. In that year the Rev. Thomas A. Killeen, of Red Bank, visited the fort once a month. His successor, the Rev. J. Salaun, continued these visits. The Rev. Stanislaus Danielou, who was assigned to the charge of Manchester and near-by missions, September 22d, 1874, gave as much of his time and attention to the soldiers and the government employees as circumstances would permit. In July, 1879, the Rev. John J. F. O'Connor was given charge of Atlantic Highlands and New Monmouth, and conse-

quently Fort Hancock. Father O'Connor was born in Newport, R. I., February 26th, 1843. St. Charles's College, St. Mary's, Baltimore, and Seton Hall were the institutions in which his classical and theological studies were made. He was ordained in Seton Hall and assigned to the cathedral, where he was master of ceremonies, chaplain of St. Michael's Hospital, and later pastor of St. Peter's, Belleville. His cheerful rough-and-ready manner made him a great favorite with the soldiers and the hardy fishermen of that locality. He built the Church of Our Lady of the Angels at New Monmouth, where he died November 7th, 1894. In 1880 Bishop Corrigan administered confirmation at the fort. Fathers Fox and Egan visited the post regularly until 1894, when Bishop O'Farrell, of Trenton, assigned Father Lerche as resident pastor. The Rev. Robert E. Burke succeeded him in 1898, and at the outbreak of the Hispano-American War did great work among the boys in khaki, preaching to them, instructing them, preparing them for the dangers of the field; and, when the sick returned fever-stricken and wounded, he was assiduous in his care, going so far as to give over to them the tent which he used for divine service. His services were properly recognized by the commandant and by the department. His successor in 1900 was the Rev. T. H. Allen, who still ministers to the flock, composed of about five hundred Catholic soldiers, fifteen families, and fifty unmarried government workmen.

HOLY FAMILY, UNION HILL.

Holy Family Church, Union Hill.

THE parish of the Holy Family was founded June 7th, 1857, by the venerable Father Balleis, O.S.B., who ministered

to the German Catholics on the Hill until December 24th, 1865. The mission was then taken over by the Passionist Fathers and attended by them until November, 1868, when the Rev. P. Vincent, C.P., took up his residence there. The Revs. Bernard Hehl, C.P., and George Basil, C.P., exercised their ministry successively until February 8th, 1884, when the present pastor, a secular priest, the Rev. J. N. Grieff, was appointed. Father Grieff was born at Eschweiler (Luxembourg), January 12th, 1855. His preparatory studies were made with the Jesuits in the pro-gymnasium of Echternach and Tournhout, and his theological studies in the episcopal seminary of Verona, Italy, where he was ordained June 15th, 1878. His first field of missionary work was St. Boniface's, Paterson, October, 1881

From 1857 to 1868 the congregation worshipped in temporary quarters on the Hackensack Plankroad. The first church was erected in 1868 and the first school opened in 1872. In 1885 a new church was built at a cost of $75,000, and in 1897 the new school erected at a cost of $100,000. The assistant priests since 1885 were the Revs. John Reuland, John Weyland, John Huygens, Joseph Hasel, Vincent Hellstern, Anton Stein, Rudolph Hulsebusch, Joseph Herkert, Nicholas Espen, Peter Kurz, and B. Berto. Since 1902 Father Grieff is aided by the Passionist Fathers.

St. Joseph's Church, Bound Brook, N. J.

According to John Gilmary Shea, the first Mass was celebrated in Bound Brook near the close of the summer of 1744. The celebrant of that Mass was the Rev. Theodore Schneider.

Hence we must conclude that the number of Catholics in and around Bound Brook was considerable enough to attract the presence of the holy missionary. No other fact of importance to Catholics is known from that time until the year 1858. In that year the church records began under the pastoral care of the Benedictines of St. Mary's Abbey, Newark, N. J. The first record of a baptism is that of John Kaiserauer, which took place on the 10th day of July, 1858. The officiating priest was the Rev. Louis Fink, O.S.B., late Bishop of the Diocese of Leavenworth, Kan.

The first record of a marriage was that of John Spohn and Magdalena Eder, the officiating priest being as above, Bishop Fink. The Benedictines zealously fostered religion in the parish.

They gathered the Catholics of the neighborhood and gave them the opportunity to assist at the Holy Sacrifice of the Mass as often as possible. The people were poor and few. The best that could be done was to procure some Catholic dwelling wherein the people could assemble to assist at the divine mysteries. Accordingly we learn that Mass was celebrated for many years in the house of Joseph Prehm. It was celebrated also in the homes of Lawrence Wells and Edward Butler. As an instance of the love of the people for their holy faith, we see by the old record that the sum of $51.50, a great sum for them at that time, was raised to purchase the necessary vestments that the divine services might be carried out as decorously as possible. The devotedness of the Benedictines and the faith of the people soon bore abundant fruit. In the year 1864 we see the little congregation weighing the bold project of building a church and providing a permanent home for Our Lord among them. Subscriptions were called for. Every one worked enthusiastically, and in April, 1865, the congregation found itself in possession of a plot of ground for which it paid $400. With renewed courage the people prosecuted their pious undertaking, and on June 17th, 1866, they had the happiness of inviting the Rt. Rev. Bishop Bayley to lay the corner-stone of their new church. As near as can be ascertained now the little frame church cost $2,000. It was soon furnished with a new altar and all the other accessories of divine worship, and within its walls for twenty-five years the calm current of their religious life flowed on. Many noteworthy events took place within that humble church. There two young priests belonging to that parish said their first Mass. One was the Rev. Theodosius Goth, a worthy member of the great order of St. Benedict, the other was the Rev. James A. McFaul, now the Bishop of the Diocese of Trenton. The church was built during the incumbency of Father Bernardine, O.S.B., but a great number of the Benedictine priests were at one time or another connected with St. Joseph's.

Among the many priests who attended the congregation there is none whose memory is preserved with greater affection than that of good Father William Walter. In the year 1868 the Rt. Rev. Bishop Bayley, of the Diocese of Newark, sent the Rev. M. W. Kaeder to Raritan, giving him at the same time charge of the church at Bound Brook, thus withdrawing it from the Benedictines. Father Kaeder was succeeded in 1873 by the Rev. J. A. Marshall, a priest of the order of St. Dominic. Father Mar-

shall remained three years, and was succeeded by the Rev. J. J. Zimmer, in September, 1876.

Up to this time the church in Bound Brook had been a mission attached to St. Bernard's Church in Raritan. Now for the first time it was to be an independent church, with its own resident pastor. The Rev. A. v. d. Bogaard was the first to be appointed to the place. He took charge in December, 1876, and from that day to this the growth of the parish in every way has been remarkable. Father Bogaard's first work was to provide a pastoral residence. After some difficulty he succeeded in purchasing the necessary grounds and erecting thereupon the neat, substantial, and commodious rectory of St. Joseph's Church of to-day. For six years he successfully prosecuted his labors in this parish, until the year 1882, when he was called by the late Bishop O'Farrell to found the church in Somerville. His successor in Bound Brook was the Rev. John H. Fox, and during his short stay he reduced the debt of the church and made an excellent impression on the people. The Rev. James F. Devine was the next pastor of St. Joseph's, but his stay was shorter even than that of Father Fox. After only three months' service he was appointed assistant rector of the Church of the Sacred Heart, Trenton, and the Rev. B. T. O'Connell was sent as his successor. The new rector took charge August 4th, 1883. The debt of the church on his arrival was $3,500. The buildings of the parish were a frame church and a rectory. The church was in a dilapidated condition, and, moreover, was fast becoming inadequate for the needs of the people. After paying off the debt, ways and means were provided for the building of a new church. The old church building was removed and fitted up as a school, and on its former site the present church was erected, at a cost of $22,000. It was solemnly dedicated to God on the 7th day of June, 1891, by the Rt. Rev. M. J. O'Farrell, Bishop of Trenton. The parochial school was the next measure of importance. It was thrown open to the children on the first day of September, 1893, under the charge of the Sisters of Mercy. The next thing of importance was to provide a resting-place for the dead of the parish, and accordingly six acres of land were purchased and dedicated as a cemetery on November 1st, 1893. This was the last public function of the beloved Bishop O'Farrell in Bound Brook. This church was now fully equipped with everything needed, and although the cost of these necessaries reached the great sum of $30,000, the original debt was increased by only $7,000.

St. Joseph's Church, Mendham.

The Catholics in Mendham were attended by Father McQuaid when he was pastor of Madison. The church property was bought by him and he was about erecting the church, when he was summoned by Bishop Bayley to the pastorate of the cathedral. The Rev. William McNulty, chaplain of St. Elizabeth's Convent, took up the work, built the church, and attended to the needs of the mission until his removal to Paterson. The mission was then attached to Morristown and attended by the priests of that parish until 1874, when the Rev. D. S. Dagnault was made pastor of Mendham and Baskingridge.

ST. JOSEPH'S CHURCH, MENDHAM.

His successor, the Rev. Gregory Misdziol, worked very zealously in both missions. His death was marked by strange and pathetic features. After the death of Pius IX., the Ordinary of the diocese ordered a Requiem Mass to be celebrated with all solemnity possible on February 22d. Father Misdziol busied himself draping the Baskingridge church — his residence was in that village —with his own hands. Early in the morning of the 22d he visited the church to put the last finishing touches on his labor of many days, and on his return to his home dropped dead on the roadway. He had decorated the church for his own funeral. He was buried in the Mendham Cemetery, February 25th, 1878.

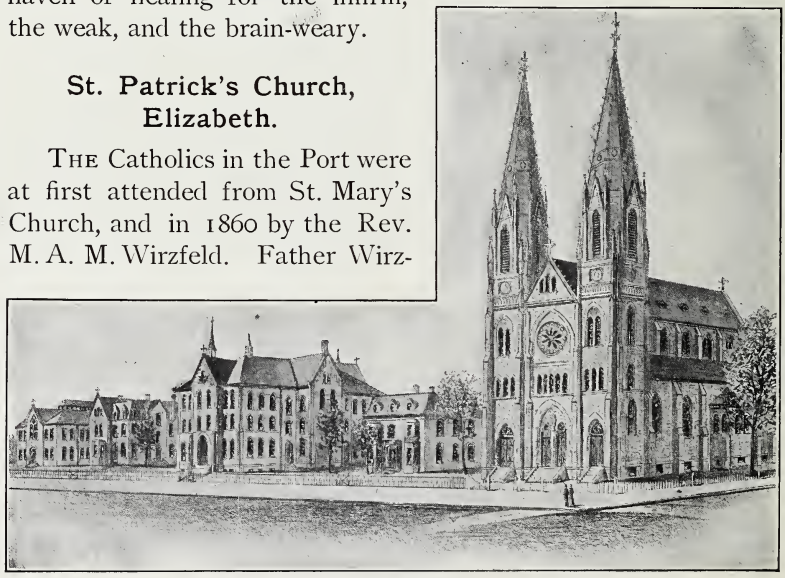
The Rev. Bernard J. Mulligan and the Rev. J. P. Poels were in turn charged with the administration of the flock. Father Poels bought the present rectory, together with three acres of land. Among his successors were the Rev. John Baxter, 1883–90; the Rev. J. F. Duffy, 1890–92; the Rev. Eugene A. Farrell, 1892–95. Father Farrell worked very earnestly and with great success. The number of Catholics had lessened and the debt was a great burden on those who remained. Father Farrell's popu-

larity in the different parishes in which he had labored aided him greatly in his efforts to diminish the debt. The Rev. Charles H. Mackel served a brief pastorate. The Rev. George H. Müller has discharged the arduous and trying duties of this mission of slender resources, among a not very numerous and scattered flock, since October 14th, 1895. Nevertheless, despite the hindrances, many necessary improvements have been made in the church, rectory, and cemetery.

Mendham is becoming better known for its healthfulness, owing to its altitude and the protection its hills afford against the rude blasts of the north. Archbishop Bayley was wont to say that Mendham, in point of picturesque scenery and salubrious climate, was unexcelled. The mighty barons of capital seem to be of the same opinion, for their palatial residences crown every hill, and dominate the landscape with its varied aspect of mountain and hill, vale and meadow, forest and glebe. Here the victims of the white plague grow strong, the bloom of health returns to their cheeks, activity and energy to the body. It is a veritable haven of healing for the infirm, the weak, and the brain-weary.

St. Patrick's Church, Elizabeth.

THE Catholics in the Port were at first attended from St. Mary's Church, and in 1860 by the Rev. M. A. M. Wirzfeld. Father Wirzfeld made his theological studies at St. Charles's, Philadelphia, where he was ordained by Bishop Kenrick, March 24th, 1859. After a short term of service with Father Madden he was



ST. PATRICK'S CHURCH, ELIZABETH.
Catholic Public School on left.

sent to Elizabeth in May, 1855. He built the first church and was appointed its first pastor in August, 1861. He was not successful in the financial management of the parish, and was replaced by the Rev. Patrick Hennessy in 1866. Father Hennessy in turn was succeeded by the Rev. Patrick Cody, February 1st, 1870 In January, 1873, the Rev. Martin Gessner was transferred from Millville, and from that day he has labored among the Catholics of the Port, in season and out of season. To his zeal and energy the present splendid group of parish buildings is due. A rich field of historic interest is certainly here, but unfortunately it is not available. The reason therefor is to be found in the explanation taken from Father Gessner's letter: "It is impossible for me to give you the history of St. Patrick's parish. I have not the time to do so. . . . If I can get the time I will give you some history of the parish in a few weeks." Alas! the time could not be had; and as our history cannot be delayed, the public must remain disappointed.

St. Mary's Church, Bayonne, N. J.

THE memory of the oldest parishioners goes back to the year 1852, when Mass was celebrated in the home of John Welsh, on Lord Avenue, by the Rev. John Kelly, of St Peter's Church, Jersey City.

He was succeeded in his semi-monthly visitations by the Rev. B. F. Allaire and the Rev. James Callan, of St. James's Church, Newark, the latter erecting the first St. Mary's Church in Evergreen Street in 1860. Shortly after that date the spiritual interests of the Catholics of Bergen Point were entrusted to the Passionist Fathers from the Hoboken Monastery, Fathers Vincent Nagler, Timothy and Thomas O'Connor making weekly visitations from January, 1862, till August 1st, 1865, when the growing mission was made a parish by the Rt. Rev. Bishop Bayley, who named Rev. Peter P. Niederhauser its first rector.

ST. MARY'S CHURCH, BAYONNE
1861 to 1880.

Father Niederhauser had been a Redemptorist, and was admitted into the diocese December 13th, 1862. He assisted Father Rogers in New Brunswick, looking after the Germans, until he was chosen first pastor of Bergen Point, July 17th, 1865 He labored with great fruit among the Catholics of this mission until he was transferred to St. John the Baptist's German Church, New Brunswick, August, 1871.

He was of a bright, sunny nature, and his cheerfulness did not fail him even in his sickness, not even when he lay under the

ST. MARY'S STAR OF THE SEA,
Church, Rectory, and School.

shadow of the angel of death. He passed away August 16th, 1873, and is buried in St. Peter's Cemetery, New Brunswick.

Father Niederhauser was succeeded in August, 1871, by the Rev. Patrick McGovern, who enlarged the church to meet the requirements of his increasing congregation. After five years Father McGovern was assigned to a mission in New York State, where he died about two years ago. Father James Dalton, his successor, lived but a few weeks. Then, in August, 1876, came the Rev. Thomas M. Killeen, who, after a pastorate of twenty years, retired from the active duties of the ministry in July, 1896 In 1880 Father Killeen erected the present church on Fourteenth Street and Avenue C, which is now enlarged to double its original size. He likewise built the sisters' house on Fourteenth Street, as well as the old frame school, which in 1898 was removed to make room for the present commodious brick structure erected by

his successor, the Rev. Isaac P. Whelan, now rector of St. Mary's —one of the best-equipped and most flourishing parishes in the Diocese of Newark.

The Rev. Isaac P. Whelan, born in Elizabeth, October 18th, 1852, and ordained at Seton Hall, June 10th, 1876, comes from a Catholic stock which has never quailed before persecution, and whose faith has been of aggressive and militant quality. His father, Captain Whelan, was identified with every movement which furthered the interests of religion in Elizabeth, and in his loyalty, service, and devotion to his pastor was without a peer. His mother, bereft of her parents in early childhood and brought up by a descendant of one of the old French families, quiet, gentle, and retiring, proved to the hostile rabble which was bent on destroying the church that hers was the heroism of the martyrs. Their children have inherited the noble qualities of the parents, and in both sons and daughters the virtues of both father and mother have been blessed. A daughter, known in religion as Sister Mary Cecilia, was a worthy child of St. Vincent de Paul, and was never so happy as when she found some poor, abandoned sinner to be brought back to God, some family plunged in poverty and despair to succor, and, after, to consecrate what remained of her spare time to the service of the sanctuary.

This parish has grown rapidly in numbers, and proportionately in the efforts made to promote and advance religion. When the old school on Evergreen Street was opened in September, 1879, 400 children were enrolled, under 5 Sisters of St. Joseph. This building was abandoned in 1886, and the frame structure on Fourteenth Street opened, with 11 sisters and 700 children. In the admirably appointed new brick school there are 18 sisters and 1310 children. Moreover, instead of one there are six parishes, with resident priests, laboring among the faithful of different nationalities—Irish, German, Italian, Greek, Polish, and Hungarian.

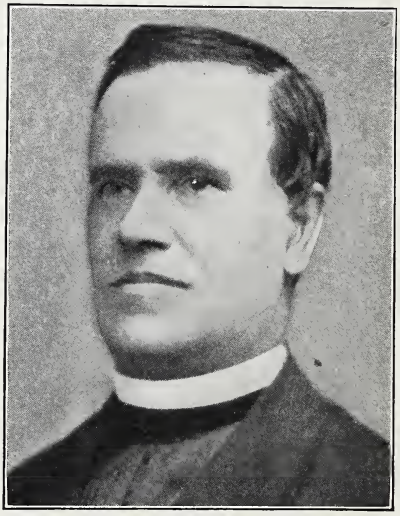
St. Philip and St. James's Church, Philipsburg, N. J.

The Catholics of Philipsburg and the vicinity were attended by Father Reardon, the pastor of Easton, Pa., who journeyed into New Jersey as far as Newton in one direction and as far as Plainfield in another, giving what spiritual aid he could to the laborers who were brought to these parts by the construction of the Central and Lehigh railroads in New Jersey.

Prior to 1860 services were held by Rev. Father McKee in the old brick house on Sitgreaves Street, owned by John Smith; also in the houses still standing at 526 and 561 Main Street.

Father McKee was succeeded by Rev. John Smith, who served the congregation but a few months, when he was taken sick and died in a Newark hospital.

In September, 1859, the late Squire Walsh purchased from Hiram Heckman, president of the land company, a tract of land, 100 by 200 feet, upon which was erected a small church at a cost of about $5,000.



REV. CORNELIUS O'REILLY.
Pastor of Philipsburg.

The corner-stone of this church was laid by Bishop Bayley in 1860, and on December 25th of the same year Mass was celebrated by the late Rev. C. J. O'Reilly, whose life of exceptional piety and devotion to his duties marked him preëminently as a man of God. Fresh indeed is that memorable Christmas morning in the minds of those who assisted at Mass, when there was nothing to keep out the bitter cold except the muslin tacked in the window frames to serve as windows.

The pastorate of Father O'Reilly extended over a period of twenty-four years, during which time he was assisted by the Revs. James Hanley, Michael Connolly, James Cusick, William Curtin, J. J. Griffin, and John O'Leary. When he came he found but a handful of Catholics, but when he was called to his reward, in December, 1885, he left a large and well-organized congregation as the fruit of his labors. Previous to the death of Father O'Reilly Father B. J. Mulligan, at present pastor of the Immaculate Conception Church at Camden, was sent here by Bishop O'Farrell to look after the welfare of the parish until Father O'Reilly would be restored in health. Until the parochial residence was erected, in 1863, Father O'Reilly made his home among various members of the congregation.

The land on which the Parochial Hall stands was purchased in 1873, and the structure erected in 1875 at a cost of $22,000.

In 1873 the corner-stone of the new church was laid by the Rt. Rev. M. A. Corrigan. Work progressed until one-third of the church was completed and connected with the old building. It remained in this condition until 1886, when work was resumed by Rev. R. E. Burke, who succeeded Father O'Reilly. Its completion was the work of years of labor and anxiety on the part of Father Burke, and while many aided and encouraged him, to his own zeal and energy more than to any other does the building of this splendid temple of worship belong.

When work was resumed by Father Burke in 1886 the corner-stone was relaid. While the side and front walls of the new church were being built Mass was celebrated in the old church as before, and never during the whole work were the regular Sunday services interfered with.

During the eleven years in which Father Burke labored in Philipsburg great advancement was made. He finished the church, fitted it with all modern improvements, and built an addition to the parochial residence. On Sunday, December 1st, 1889, he had the pleasure of enjoying the reward of his earnest labors in having the present grand edifice formally dedicated by the Rt. Rev. M. J. O'Farrell, D.D., Bishop of Trenton, who was assisted by the Rt. Rev. J. J. Conroy, D.D., Bishop of Albany, who celebrated Solemn Pontifical Mass. The sermon on that occasion was delivered by Bishop O'Farrell.

In September, 1897, Father Burke was appointed to St. Mary's Church, Bordentown, and on the 22d of the same month Bishop McFaul appointed the Rev. Patrick F. Connolly pastor of St. Philip and St. James's Church.

The first census of the congregation was taken in 1861. There were then 800 souls, in 1867 there were 1,500, in 1889 there were 2,500, and in 1900 there were 3,000 souls in the parish. Other Church property in Philipsburg includes the Parochial Hall building and the Young Men's Catholic Club rooms, which, besides being elegantly fitted up for the purpose intended, contains a library of 500 volumes presented by Bishop O'Farrell.

The cemetery on Fillmore Street was bought by Father O'Reilly in 1861 from Daniel Block for $1,100. Up to the present time there have been about 3,000 burials.

There is also St. Catherine's Academy, which was built by Patrick O'Gorman in 1876. The building soon afterward became

the property of Dennis O'Reilly, who sold it in 1887 to the Sisters of Mercy of the Diocese of Trenton. The first superior of the academy was Mother Genevieve, who served at the head of the institution for seven years and was succeeded by Sister M. Agnes. During the years 1876 and 1877 the Sisters of Charity had charge of the education of the children of the parish, and conducted a school in the basement of the old church, and resided in the building now occupied by the Elks. The aggregate value of the property belonging to the congregation of St. Philip and St. James is placed at $150,000.

In strong contrast to the modern methods of imparting learning to the young were those of the old days, when our elders drank at the fountain of knowledge then situated in the basement of the old church. Daily was the ancient adage disproved of driving a horse to the trough and failing to make him drink, the most incorrigible never failing to yield to the gentle persuasiveness of the swishing cat-o'-nine-tails and the redundant raps of the knuckle-reddening ferule with which the master spurred the lagging intellects of our respected sires. In those days education was a luxury which could be indulged in at a cost of fifteen cents a week per scholar, except where there were four from a family, in which case the fourth was admitted free of charge.

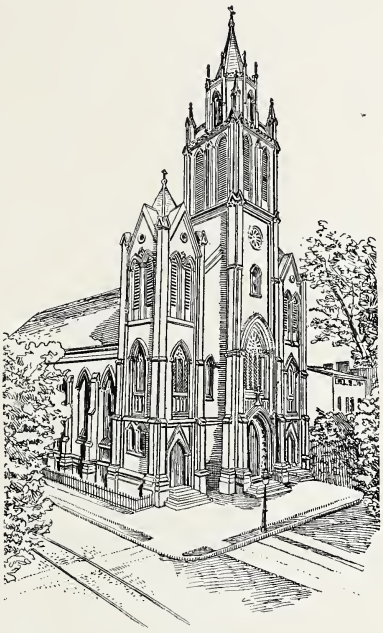
Mr. Slowey was the first of the old régime to undertake the task of teaching the young idea how to shoot, and was succeeded in turn by Mr. James Fogarty, who only a few months ago sought his long repose on the hill surrounded by many of his former loving pupils; Messrs. Hogan, Rooney, and Mullen, M. Boyle, Phil. Grawney, and Miss Caffery, who is now a teacher in the public schools. Among the first aspirants to learning were the Rev. Father Bernard T. O'Connell, Messrs. Michael Connlain, Robert O'Hara, Hugh Smith, Mrs. Thomas Newman, and many others.

St. Philip and St. James's parish has contributed to the priesthood the Rev. Fathers Bernard T. O'Connell, Neal McMeninin, John Gammel, Peter J. Kelly, James Prendergast (deceased), John E. Murray, William Tighe, James Maroney, and Thomas Rudden.

St. Mary's Church, Jersey City.

St. Mary's is the second oldest Catholic parish in Jersey City, founded by Father John Kelly. The present limits of the parish, however, are not identical with the old, but a part of it, for which

Father Senez, when he selected the present site, determined to make provision in what then promised a more rapid growth. The old St. Mary's Church, dismantled and rooted up from its foundations, around which clustered the most sacred memories, was commenced in 1861 and finished in 1863. The touch of that holy pastor, so fruitful in good works in so many sections of the Lord's vineyard in the Diocese of Newark, was felt here, and no flock ever responded more generously to the word and work of their divine guide than the Catholics of St. Mary's. In less than a generation a church, a school, an orphanage, a hospital, and a lyceum arose to complement the work of the priest and show forth the beauty, glory, and beneficence of Catholic faith. Nor was their progress confined merely to the material order, for that was only the fruit of a living and active principle which necessarily manifests itself in good works. During the forty years of his ministry Father Senez gave to his flock the example of the disinterested, unselfish shepherd, whose sole aim was the welfare of his flock and their betterment and advancement in the ways of righteousness and godliness.



ST. MARY'S CHURCH, JERSEY CITY,
Built by Rev. L. D. Senez.

The hearts of many were grieved when, in consequence of the results of a cyclone, August 24th, 1901, it was determined to wreck the old church and the old rectory, to remove utterly the memorials which the piety of their relatives and friends had placed in its windows and on its altars, and to raise in its stead a more substantial edifice. It is safe to say that the new will eclipse the older church in its grandeur and stateliness, but it will never replace old St. Mary's in the love and reverence which those whose fathers and mothers were married in the old church, were buried from it, and in which they themselves were baptized and made their first communion built around it. Reports often

uttered and as frequently denied as to the unsafe condition of the old church were proven absolutely baseless, for the walls resisted, as if in protest, the vigorous assaults made upon them as the work of destruction progressed. The foundation was built and the corner-stone of the church laid September 21st, 1902. The basement was blessed October 18th, 1903, by Bishop O'Connor, and is now used for divine service. The present pastor, the Rev. B. Henry TerWoert, was appointed June 1st, 1900. Father TerWoert was born in Jersey City, April 20th, 1852, and made his preparatory studies in St. Charles's, Maryland, St. Vincent's, Pennsylvania, and his theological studies in Seton Hall, where he was ordained May 22d, 1875. His parents were among the first founders of St. Boniface's Church, Jersey City. The field of his missionary career covers St. John's, Orange, St. Michael's, Newark, Montclair, Bergen Point, Lambertville, and St. John Baptist, Jersey City, of which he was the first pastor and under whom the church, rectory, and school were built. The following priests have been connected with St. Mary's: Revs. J. O'Brien, J. Coyle, George McMahon, Fr. Raybaudi, P. Byrne, Thomas M. Killeen, Januarius De Concilio, Henry A. Brann, E. O'Keeffe, John Morris, J. F. Vassallo, James P. Smith, S. J. Walsh, J. McKernan, D. McCartie, Robert E. Burke, J. P. Callaghan, P. M. Corr, L. C. M. Carroll, Charles J. Kelly, E. A. Farrell, J. A. Stafford, J. P. Mooney, H. J. Behr, Charles A. Smith, William T. McLaughlin, M. F. McGuinness, James T. Delehanty, M. J. Donnelly, John F. Boyle, P. A. Maher.

St. Mary Magdalen's Church, Millville.

The oldest baptismal record shows that the Rev. Joseph Wirth, C.S.S.R., was pastor in Millville, June 25th, 1861. Father Wirth built the old church, which is now only a memory. He was succeeded in September, 1863, by the Rev. Joachim Haymann. Father Haymann left the Redemptorists and was received into the Diocese of Newark February 5th, 1862. He attended the Germans in New Brunswick and Fort Lee for a short time, and finally was transferred to Millville. His successor, June 16th, 1864, was the Rev. Martin Gessner, now of St. Patrick's, Elizabeth. Father Gessner's missionary field covered all South Jersey—Bridgeton, Malaga, Dennisville, Vineland, Egg Harbor, Cape May, and Millville. He built the old rectory of Millville, now used as a convent, the church at Cape May, and the present combination church and

school of Millville. Work on this last structure was begun in 1869 and finished in 1871.

The first meeting of the trustees was held July 1st, 1865. Father Gessner was succeeded February 9th, 1873, by Rev. Theophilus Degen, who died two years ago as pastor of Cape May. November 9th, 1873, Rev. P. Vivet, a French priest, succeeded Father Degen. During his rectorship he built the church at Vineland. He left for France, where he died (date unknown). Rev. William Ignatius Dwyer, an ex-Paulist, took up the work July 6th, 1879. He built the church at Goshen, now a mission of Sea Isle City, and died in St. Michael's Hospital, Newark, April 5th, 1881, and is buried back of the church in Millville. During his illness and the interregnum the Rev. James J. Durick, now rector of Our Lady of Good Counsel, Brooklyn, was temporarily in charge until the appointment of Charles J. Giese, June, 1881. Father Giese built the church at Sea Isle City, brought the Sisters of Charity to Millville, enlarged the convent, and built the new rectory. He was transferred to Gloucester, October 2d, 1901, and was succeeded by the Rev. William J. FitzGerald, J.C.D.

St. Paul's Church, Jersey City (Greenville).

The date of the establishment of this parish is 1861, and the first priests who ministered to the Catholics were the Passionists from West Hoboken. The first church was built in 1862, and in 1869 Father Niederhauser built the transepts. His successor in 1871 was Father Kempen, a secularized Carmelite, who in turn was succeeded by the Rev. Sebastian B. Smith, D.D., who left for Rahway, October, 1872. The Rev. Joseph F. Mendl was then charged with the government of the parish, and was succeeded in the pastorate, April 12th, 1882, by the Rev. John Joseph Schandel. Father Schandel, born at Williamsburg, L. I., August 10th, 1849, made his classical studies at St. Vincent's, Pennsylvania, and Seton Hall; and his theological studies in the American College, Rome, where he was ordained October 30th, 1874. He taught moral theology in the diocesan seminary from 1874 until September, 1881. The old school built by Dr. Smith was replaced by the present building erected by Father Schandel in 1890. Father Schandel also built the present church, which was dedicated in July, 1888. The rectory was built by the Rev. Henry Fehlings in 1870, and extended by Father Schandel. April 21st, 1895, death removed Father Schandel from the parish,

and his successor was the Rev. John J. Tighe. Father Tighe was a priest of rare ability, gifted with a graceful pen and an eloquent tongue. He was born in 1852, and studied at St. Charles's and at Seton Hall, from which he was graduated with high honors in the class of '80. He was an assistant in St. Mary's, Hoboken, and pastor of Our Lady's, Boonton. He died August 9th, 1897. The Rev. J. W. McDowell, J.C.D., succeeded him, and remained until August 10th, 1900, when the Rev. Alphonsus M. H. Schaeken assumed the responsibilities of the pastoral office. Father Schaeken, born at Weert, Holland, made his preparatory studies in the local college and his theological studies in the American College, Louvain, Belgium, and was ordained in Mechlin, June 10th, 1876. His labors as assistant were in St. John's, Orange, St. Joseph's, Newark, St. Joseph's, Jersey City, Keyport, and chaplain of the Protectory, Denville, with the duty of attending to St. Cecilia's, Rockaway. He was transferred to Our Lady of Lourdes, Paterson, May 25th, 1883, where he labored with great zeal until his appointment to St. Paul's. The following is the list of priests who have been engaged in duties of the ministry in this parish:

ST. PAUL'S CHURCH, GREENVILLE.

PASTORS.

Passionist Fathers, 1861–1865.
Rev. Paul Niederhauser, 1865–1869. Died August 16th, 1873.
Rev. H. Fehlings, November, 1869, to October 1st, 1870.
Rev. Angelus Kempen, October 2d, 1870, to September 1st, 1871.
Rev. S. B. Smith, D.D., September, 1871, to November, 1872.

Rev. J. F. Mendl, November, 1872, to November, 1878.
Rev. A. Hechinger, November, 1878, to April, 1882.
Rev. J. J. Schandel, April, 1882, to April, 1895. Died April 21st, 1895.
Rev. J. J. Tighe, May, 1895, to August, 1897. Died August 8th, 1897.
Rev. J. W. McDowell, D.C.L., August, 1897, to August, 1900.
Rev. Alph. M. H. Schaeken, August 10th, 1900.

ASSISTANTS.

Rev. Th. Lee, December, 1893, to July, 1894.
Rev. T. E. Reilly, September, 1894, to June, 1900.
Rev. C. Schotthoefer, February, 1895, to April, 1895.
Rev. J. T. Hopkins, August, 1895, to October, 1895.
Rev. Neal McMenamin, October, 1895, to March, 1896.
Rev. J. F. Brown, July, 1896, to July, 1897.
Rev. T. D. Lill, August, 1897, to September, 1897.
Rev. J. B. Hater, September, 1897, to April, 1898.
Rev. J. B. Ferguson, October, 1898, to January, 1901.
Rev. E. F. Schulte, June, 1900.

St. Ann's Church, Hampton Junction.

ST. ANN'S Parish, Junction, N. J., was established by Rt. Rev. Bishop Bayley in January, 1861, and Rev. C. A. Rolland was appointed the first pastor. Prior to that time Rev. Father Kerins, of Plainfield, N. J., had visited Junction occasionally to attend to the spiritual needs of the Catholic families that had settled there. Upon taking charge of the parish Father Rolland immediately set about the work of building a church and rectory, and in two years he completed the task. He himself dedicated the new church, a small frame building, on the 14th of May, 1863, the feast of the Ascension. During Father Rolland's pastorate, as well as during that of his successor, St. Ann's parish included Washington, High Bridge, Oxford, Clinton, and West Portal. Washington, High Bridge, and Oxford later became separate parishes, Clinton is at present attached to Flemington, and West Portal is still attended from St. Ann's.

On August 1st, 1864, Father Rolland was succeeded by Rev. P. Leonard. Owing to the rapid growth of the parish, Father Leonard decided to erect a larger and more substantial church. A large plot of ground, selected by the eminent Irish lecturer, the Rev. Dr. Cahill, was purchased for that purpose on April 1st, 1866, and the corner-stone of the new edifice was laid on July 4th, 1866. The church, which is a brick structure, was completed and occupied during the next year. A rectory was built adjoining the church. Father Leonard disposed of the old church and rectory

in January, 1868. The church was afterward converted into a dwelling and is still standing and occupied. Father Leonard was promoted to the pastorate of St. Mary's Church, Bordentown, N. J., in July, 1869, and later went to St. Michael's Church in Newark. Rev. Francis O'Neill succeeded Father Leonard at Junction and continued as pastor until June, 1880. During his pastorate he erected churches at High Bridge and West Portal; he also built a two-story frame school-house at Junction. Succeeding Father O'Neill were Rev. M. J. Brennan, June, 1880, to October, 1885; Rev. M. Dolan, October, 1885, to January, 1888; Rev. W. J. Donovan, January 1st, 1888, to January 8th, 1893. Father Donovan was recalled by Archbishop Corrigan to the Archdiocese of New York, to which he belonged.

Rev. N. M. Freeman came as successor to Father Donovan and remained until February 1st, 1895, when he was changed to Metuchen, where he died during the summer of the same year. Rev. J. W. Norris, J.C.D., was the next pastor, but on November 1st, 1895, he was sent to Rome by Rt. Rev. Bishop McFaul, to pursue a course in canon law, so that his pastorate covered a period of only nine months. The pastorate of his successor, Rev. J. H. Kenney, was also very brief, since, owing to ill health, he was compelled to resign eleven months after his appointment. His death occurred in Trenton in January, 1897. The bishop chose Rev. M. J. Hagerty, D.D., to succeed Father Kenney, and he took charge of the parish on February 26th, 1897, and remained until May 27th, 1901, when he was transferred to Bridgeton. May 27th, 1901, the present pastor, Rev. M. C. McCoriston, was appointed.

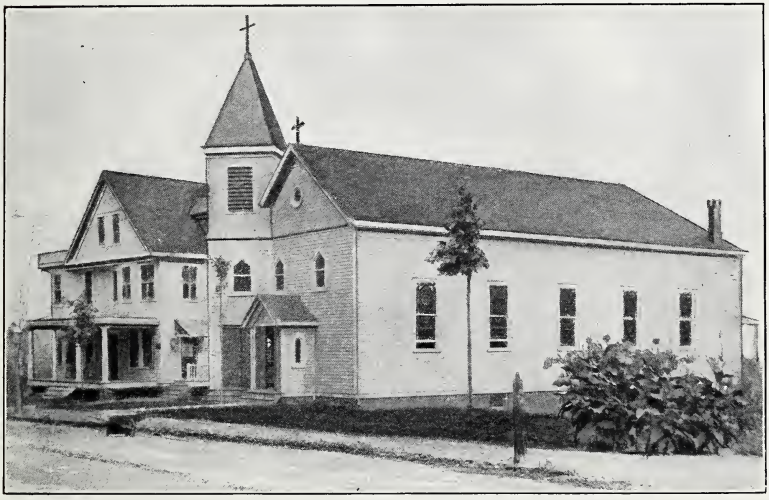
The Madonna Church, Fort Lee.

It is impossible to fix the date of the founding of the parish of Fort Lee, which doubtless was attended to by the worthy pastor of Hoboken, for we find one of his assistants appointed to this field December 6th, 1858, together with the care of Lodi and Hackensack—the Rev. Francis Annelli. One of the greatest benefactors of the parish was the distinguished convert and scholar, Dr. Henry James Anderson. Dr. Anderson was a native of New York City, and was graduated from Columbia College with the highest honors in 1818. He studied medicine and received his degree from the College of Physicians and Surgeons, but devoted himself to mathematical investigations and became

professor of mathematics and astronomy in Columbia College in 1825. While in France, about the year 1850, he was received into the Catholic Church, of which he was ever after a devout and consistent member. He published various scientific works, and died in Hindostan while exploring the Himalayas, October 19th, 1875. Dr. Anderson made a gift of the land on which the church stands. The list of pastors includes the Revs. Patrick Corrigan, Henry A. Brann, D.D., Patrick Cody, A. Smits, O.C.C., G. Spierings, the Capuchin Fathers, and the present rector, the Rev. John A. Huygens, who was appointed July 25th, 1891. Father Huygens was born at Bergen, Holland, and made his classical studies in Ruremonde, Limburg, and his theology in the Grand Seminary, Liege, and the American College, Louvain, where he was ordained by the Most Rev. Archbishop Riordan, of San Francisco, Cal., June 29th, 1888. He was an assistant in Union Hill until his promotion to Fort Lee.

St. Cecilia's Church, Rockaway.

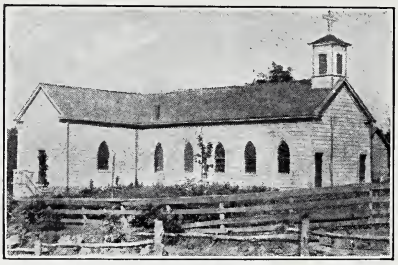
THE church in this little mission was built by the Rev. Bernard A. Quinn, pastor of Dover, to which this charge was attached, in



ST. CECILIA'S CHURCH, ROCKAWAY.

1869. The pastors of Dover, Denville, and Hibernia have attended to the spiritual needs of this flock, and among them may be numbered the Revs. Pierce McCarthy, F. v. d. Bogaard, M. A.

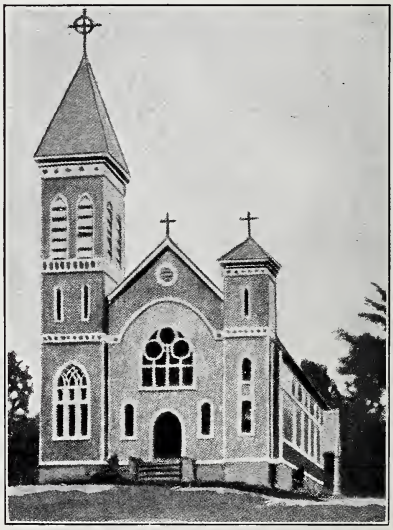
McManus, the Franciscan Fathers, A. M. H. Schaeken, Eugene A. Farrell, J. P. Callahan, and M. F. Downes, who located himself in Rockaway in March, 1885. The Rev. Nicholas E. Sotis succeeded Father Downes, December 22d, 1887, and is the present rector. Father Sotis has made many improvements in the parish with the limited means at his disposal—moved and enlarged the church and built a rectory.



ST. PATRICK'S CHURCH, HIBERNIA.

St. Patrick's Church, Hibernia.

THIS is an older mission than Rockaway, having been founded in the sixties. The iron mines brought a number of Catholics to Hibernia, and in the face of many perils and adversities the little flock has held its own, and may be justly proud of the children it has sent out to more elevated spheres with more hopeful prospects of pecuniary results. It came first under the care of Boonton, and was attended by that parish until 1881, when it was united with Rockaway and made a distinct parish.



ST. TERESA'S CHURCH, SUMMIT.

St. Teresa's Church, Summit.

FATHER MADDEN, of Madison, built the first Catholic church for the faithful of Summit and visited the mission occasionally, and until February 9th, 1874, the priest in charge of St. Vincent's, Madison, ministered to the wants of the Catholics in Summit, when Bishop Corrigan appointed the Rev. W. M. Wigger, D.D., pastor. Dr. Wigger built the rectory and during two years labored earnestly and gained the love of his flock. In 1872 the Rev. G. A. Vassallo took possession of the parish,

where he has worked all these years. Father Vassallo was born at Murialdo, in the Diocese of Mondovi, October 8th, 1843. He is an alumnus of the Collegio Brignole-Sale, and was ordained June 15th, 1867. Orange, Orange Valley, New Brunswick, and Morristown have been the fields in which he has labored for souls, until his assignment to Summit. He has enlarged the church and the school, into which he introduced the Sisters of Charity. In 1880 he purchased a tract of thirty acres for cemetery purposes for $3,500, and in February, 1896, he acquired a property, the house of which he refitted as a school, at an outlay of $12,000. The Rev. John J. Maher is at present the assistant.

The Roman Catholic Church of the Holy Trinity, Hackensack, N. J.

About forty-one years ago a small frame building on Lawrence Street served as a temporary church. Father Patrick Corrigan was then pastor and continued to labor in this field from September, 1863, to May, 1866. Dr. Henry A. Brann, now of New York, succeeded him and began the erection of a brick church, but left before its completion, in August, 1867. He was succeeded by Father Patrick Cody, who finished the church and built the rectory in 1868. The church was dedicated April 19th, 1868.

The Rev. Dr. Garvey, now of St. Charles's Seminary, Philadelphia, succeeded him in February, 1870.

On November 17th, 1870, the Rev. J. Rolando was made rector. The cemetery was purchased and laid out by him and a school built in 1875. The Rev. P. Dagnault assumed charge January, 1876, and administered the parish until July, 1878. He was followed by Rev. M. J. Kirwin, who remained for nearly seven years, going to East Orange in September, 1885. His successor was the Rev. P. M. Corr, who labored most zealously, renovating the church, reducing the debt, and building a residence for the Sisters of Charity, whom he invited to take charge of the parochial school.

The Rev. P. J. O'Donnell took up the work of Father Corr, January 7th, 1890, and finished a very successful pastorate in March, 1894, to take charge of St. Joseph's Church in Newark. The present rector, Rev. Joseph J. Cunneely, began his pastorate March 14th, 1894. The debt has been paid off and many im-

provements have been made, and a new parish building is contemplated to meet the urgent needs of the Catholic people. The congregation numbers 700 souls.

The Newman School.

WITHIN the limits of this parish is the Newman School, which was founded in Orange, N. J., by Mr. and Mrs. Jesse Albert Locke. It was long felt by many members of the hierarchy—and by none more than the late Archbishop Corrigan—that there was need of a private school for boys which could offer refined surroundings of family life, together with a good scholastic and Catholic training. Mr. Locke, before his conversion to the Catholic Church, was a clergyman of the Episcopal Church, and had had experience in teaching in some of the best schools belonging to that denomination. Mrs. Locke is a niece of the late Father Hecker, founder and first superior of the Paulist community. Four pupils were received the first year, then fourteen, then twenty, and at present the number is limited to thirty. The growth of the school justified its foundation and made the acquisi-

THE NEWMAN SCHOOL, HACKENSACK.

tion of more commodious quarters a necessity. An ideal situation was secured in this beautiful, suburban, and healthful locality, where the grounds and charming residence of Mr. F. B. Poor afford a pleasant home and ample room for the faculty and pupils.

Church of the Holy Cross, Harrison, N. J.

In the section of Hudson County, between the Passaic and Hackensack rivers, known as West Hudson, previous to the year 1863, there was neither school nor church. The few Catholics

HOLY CROSS CHURCH, HARRISON.

attended St. Patrick's or St. John's, Newark, or St. Peter's, Belleville. Father McQuaid, in 1863, purchased six lots on the corner of Jersey and Third streets, and during his pastorate and that of Monsignor Doane the two-story combination of church and school was built. May 10th, 1871, Bishop Bayley selected the Rev. James J. McGahan as the first resident pastor. Father McGahan was born at Cullyhanna, county Armagh, July 16th, 1840, and made his theology at All Hallows, Dublin. He was one of many who volunteered for the Australian mission, and afterward had great difficulty in withdrawing from that obedience. However, he eventually succeeded, and when in Rome, seeking a release from his engagement, in his last interview with Pius IX., he promised the Pope that the first church he would build he would place it under the patronage of St. Pius. Father

McGahan enlarged the old church at an outlay of $17,000, bought lots for a new church, and began its erection. He was a man of untiring energy, much beloved by the people, and had his life been spared would have accomplished great things for religion. He died January 7th, 1874. When he first took possession of his new charge there were about four hundred souls in the parish and about fifty children attending the parish school. The land purchased by Father McGahan from Isaac Halsey, of Newark, for a consideration of $15,000, has a frontage on Harrison Avenue of 225 feet and the same on Jersey Street—containing twenty-four lots.

On September 28th, 1873, the corner-stone of a new and handsome church was laid by Bishop Corrigan. Father McGahan's death put an end to the work. Some years afterward, when the foundation then laid had to be torn up, the following statement, written on parchment, was taken from the corner-stone: "To God the Master of All, in the Year of Salvation, 1873, on the twenty-eighth day of September. With Pius IX. as Pope, Ulysses S. Grant President of the United States of America, Patrick Keely architect, James J. McGahan pastor, the most illustrious and Rt. Rev. Michael A. Corrigan, with sacred ceremonies, has consecrated, blessed, and laid the corner-stone of the church to be built in honor of our Lord Jesus Christ, under the patronage of St. Pius." Father McGahan was assisted by the Rev. James McKernan, who took charge after his death until a successor was appointed.

Father McGahan rented and resided for some months in Mr. Gilbert's house, Sussex Street, and ultimately bought of General Halsey the remainder of the property, corner of Jersey and Third streets. March 3d, 1874, Rev. Thaddeus Hogan, of Mount Holly, succeeded as rector.

During his pastorate Father Hogan built the sisters' convent on Jersey Street, purchased the lot where the rectory now stands, and erected the C. Y. M. A. Hall. November 9th, 1878, he was advanced to the rectorship of St. John's Church, Trenton. His assistants were the Revs. D. F. McCarthy, Gerard Funke, A. T. Shütlehöfer, Thomas Quinn. Six Sisters of Charity looked after the school of 400 children. Rev. Pierce McCarthy, rector of St. Mary's Church, Dover, N. J., entered upon his duties as rector of St. Pius, on the same date, November 9th, 1878. A priest of marked ability and executive talent, Father McCarthy left his impress on the parish and reduced the debt to $15,006.70. His

health failing, he was transferred as rector to the Church of Our Lady Help of Christians, East Orange, and was succeeded on the same day, December 6th, 1883, by the then rector and founder of the East Orange Church, Rev. Maurice P. O'Connor. Father McCarthy was assisted here by Revs. M. L. Killahy, J. J. Murphy, and Charles O'Connor. Seven Sisters of Charity and a lay teacher, Mr. Henry J. Dougherty, were required to teach the parish school. The Rev. Maurice P. O'Connor, in the prime of his manhood, of indomitable energy, which had found an untilled field for its exercise in East Orange, where he built a new church, school, and hall, and left to his successor only $8,000 debt, entered upon his work in Harrison. Father O'Connor was born in Scotland, of Irish-Catholic famine exiles in 1850, and came to this country when eleven years of age. He attended the parish school in Jersey City and afterward entered St. Charles's College, near Baltimore, Md. Later he went to Seton Hall College, South Orange, N. J., where he was graduated, together with the present Bishops O'Connor and McFaul, in June, 1873, and four years afterward, May 26th, 1877, was ordained priest by the late Archbishop Corrigan, the Bishop of Newark, in the seminary chapel of the Immaculate Conception, attached to Seton Hall. During his brief curacy of five years he labored in Trenton and Newark.

When the parish committee of St. Pius's Church waited on Bishop Wigger after the people had learned of Father McCarthy's transfer, they told their ecclesiastical superior that the foundations of the new church had been left untouched since January 1st, 1874, and that the people wanted a pastor who would build them one. The bishop replied: "All right, I have my man. I will send him to you."

The new pastor, in surveying the field of operations, discovered that while there were in the parish some polished diamonds, the majority were in the rough, and that the church-school brick building of 1871 needed extensive renovation. To show the necessity for the latter, an accident occurred shortly after his advent to his first assistant. One Sunday evening as Vespers had just begun nearly the entire plastered ceiling over his head came suddenly down upon him. Men attending the service rushed to his aid and conveyed him in a dazed condition to the sacristy.

December 31st, 1885, found the people well organized and the necessary renovations completed, with no parish debt, but a balance on hand of $1,659.56. May 26th, 1886, the ninth anniversary of the ordination of the rector was joyously celebrated by begin-

ning work for the new church. The old foundations of the new church, begun in 1873, were removed, as competent authorities had pronounced them unsafe. August 15th, 1886, was an auspicious day. The corner-stone of the new church, to be known hereafter as the Church of the Holy Cross, Harrison, N. J., taking its title from the Feast of the Exaltation of the Holy Cross, September 14th, was laid by the Rt. Rev. W. M. Wigger, D.D., Bishop of Newark, with imposing ceremonies before an immense concourse of people, the Ancient Order of Hibernians, the Catholic Young Men's Associations, and other societies taking part. The attendance of the rev. clergy, secular and regular, was large and representative. Governor Abbett, of New Jersey, and other distinguished citizens added éclat to the solemn occasion.

February 16th, 1890, marks the dedication of Harrison's magnificent rock-faced, ashlar brown-stone Church of the Holy Cross. Nearly three thousand people witnessed the ceremonies; hundreds of men, women, and children were obliged to stand, but as the services were intensely interesting they did not feel the fatigue. Immediately after the dedication ceremony the bishop and assistant priests retired to the sacristy and robed for the Solemn Pontifical Mass. Bishop Wigger was the celebrant. The Rt. Rev. Monsignor G. H. Doane, Prot. Ap., preached the sermon and spoke feelingly of the memories of the past, especially of the departed ones of the flock. Solemn Vespers in the evening in presence of the bishop and an eloquent sermon of the Rev. John J. Tighe, once a lay trustee of the church, closed Harrison's most eventful day.

In March, 1893, the parish had grown to such an extent numerically that a division was found necessary, and thus the new parish of St. Cecilia's, north of the railroad, came into existence. A minute in the book of the church records says: "At the Rt. Rev. bishop's request, the Rev. M. P. O'Connor, rector, was present at a meeting of the bishop and his council and consented to a division of the parish of the Holy Cross of Harrison, N. J. The boundary line was fixed at the N. Y., L. E. & W. Railroad, as found on the map of Scarlett & Scarlett, 1890, all south of that line being included in the aforesaid parish." May 10th, 1896, was another red-letter day for the parish, its silver jubilee, 1871–1896. A large audience filled the spacious church, both at the morning and evening services.

At 10:30 A.M. a Solemn Pontifical High Mass was celebrated by the Rt. Rev. James A. McFaul, D.D., LL.D., Bishop of Tren-

ton and a classmate of Father M. P. O'Connor, the Rt. Rev. Bishop Wigger, being present on his throne. The Rev. John J. Tighe, rector of St. Paul's, Greenville, preached the sermon.

Rev. Thaddeus Hogan, formerly rector of the parish, delighted the people at the evening services by a sermon full of thought and piety.

In November, 1900, the material work on the church was completed. A number of artists and workmen had been busily engaged all summer in decorating and frescoing the interior, installing electricity, and a number of other improvements.

In 1901 a parish hall was added to the other buildings. May 26th, 1902, the rector celebrated his own silver jubilee as a priest, surrounded by a large number of his brother priests from Newark, Trenton, New York, Scranton, Springfield, and Brooklyn dioceses, and in the midst of the thousands of his devoted flock. Bishops O'Connor and McFaul honored him by their presence on the happy day of his life.

The year 1902 witnessed the beautiful marble altar to Our Blessed Lady placed in the church, the gift of a loving people to their beloved pastor. This same year beheld two large wings or extensions added to the parochial school to make adequate room for the ever-increasing number of children. The year 1903, last but not least, saw the rich marble altar of the jubilee completed. A beautiful white Carrara marble statue of the Immaculate Mother, imported from Italy, the gift of the Rev. M. P. O'Connor, in memory of his saintly Irish mother, was placed in the niche prepared for it, on Sunday, October 1st, and presented to the parish.

The assistant priests of the parish have been the Revs. A. M. Brady, B. M. Bogan, James F. Mooney, James Nolan, J. F. Boylan, Dr. Dillon, G. F. Brown, Thomas Lee, M. J. Welch, E. M. O'Malley, and, at present, the Revs. H. G. Coyne and L. J. Bohl.

The census of the parish shows 7,496 souls, nearly 1,100 children in the parish school, with fifteen Sisters of Charity and two lay teachers, and sixteen societies for young and old, numbering nearly 4,000 members, engaged in religious, charitable, and intellectual work. In addition to the church, school, hall, rectory, convent, and C. Y. M. A. hall, the congregation owns valuable property on which there are houses now rented, purchased a few years ago to protect the church buildings, and which in future years may serve for church extension.

The present debt on the church property, valued at $250,000, is the comparatively small sum of $45,000.

St. Luke's Church, Hohokus.

Previous to the year 1864 the territory north of Paterson, as far as the New York State line, comprising nearly all of Bergen County, was without church or priest. The Very Rev. Dean McNulty in that year began the work of spreading the influence of Catholicity by saying Mass in a private house in Chestnut Ridge.

The venture having promised success, in the same year, on Palm Sunday, a new attempt was made at Hoppertown, and through the efforts of John J. Zabriskie the use of the school building was obtained. Ground was then bought in Hohokus, and the corner-stone of the present St. Luke's Church was laid on October 16th, 1864.

For many years it was attended by the assistants of St. John's Church, Paterson. In the early eighties it was given in charge of Rev. J. W. Grieff, succeeded in turn by Revs. N. Hens, M. F. Downes, and Father Justin, O.S.F.

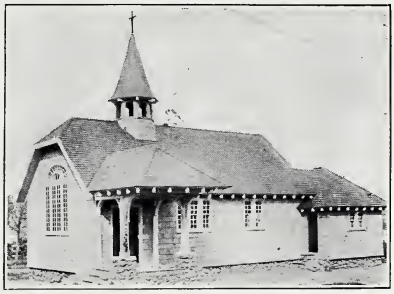
In 1887 Rev. G. W. Corrigan became pastor and soon set to work to form a new mission, now known as St. Andrew's, at Westwood, at present in charge of Rev. James P. Corrigan, who is erecting a new church, St. Mary's, at Park Ridge, five miles north of Westwood.

ST. LUKE'S CHURCH, HOHOKUS.

Two years later, the population of the neighboring Paramus valley having considerably increased, it was deemed advisable to begin a new church in Ridgewood. Rev. F. Nevins undertook this work. It was thought best at the time to close St. Luke's and build a larger church at Ridgewood to accommodate all the Catholic population of the northern section of Bergen County. But the parishioners of St. Luke's strongly objected to this arrangement, and petitioned the late Bishop Wigger to reopen their church. This was done, but St. Luke's was opened as a mission, the rectory abandoned, and a new church, Our Lady of Mount Carmel, built. A rectory, do-

nated by Joseph F. Carrigan, was occupied by Rev. Dr. Müll, who succeeded Father Nevins in the latter part of 1889.

In 1892 Rev. J. A. Sullivan was appointed rector, and during his term he did much toward the instruction of the people, the improvement of the church property, and the lessening of the heavy debt left by his predecessor. Five years later, in July, 1897, Rev. E. A. Kelly succeeded to the pastorate and labored four years with untiring zeal in the work of improving the spiritual and temporal condition of the parishes confided to him and still further reducing the debt.



ST. ELIZABETH'S CHURCH, WYCKOFF.

The present rector, Rev. P. T. Carew, was appointed in 1901. Ridgewood cherishes great prospects for Catholic growth, as it is a very healthful village, delightfully situated within easy reach of New York, and has excellent train facilities. Altogether it is an ideal residential place. A large percentage of the inhabitants, many Catholics among them, have moved thither from Brooklyn and Jersey City.

Within the past year an additional mission was opened in Wyckoff, and in July, 1903, was dedicated the new Church of St. Elizabeth.

This year ground was purchased for still another mission at Ramsey, where in the near future a chapel will be erected. The two chapels are to be built not because of any notable increase in the number of Catholics—although the outlook for the future is very bright—but as a means of arousing some from their indifference, and stimulating the lukewarmness of other Catholics in this section, for whom lack of facilities for hearing Mass and coming in touch with the priest have resulted in all but a complete loss of faith, especially in sparsely settled localities remote from the cities.

St. Boniface's Church, Jersey City.

St. Boniface's parish, Jersey City, N. J., was founded on the 15th of November, 1863. The first meeting at which this was accomplished took place in the old so-called Hudson House, at the Five Corners—corner of Newark and Hoboken avenues, and

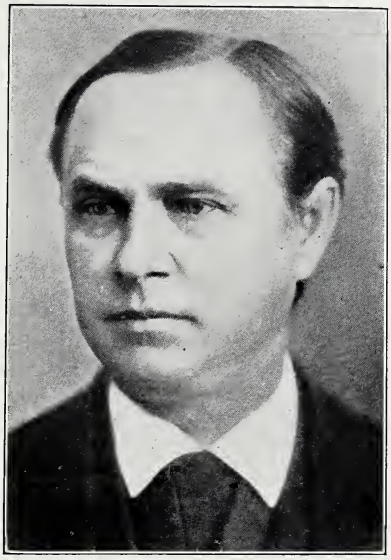
West Newark and Bergen avenues—Jersey City, N. J. Rev. Dominic Kraus, the first rector, and Father Prieth, of St. Peter's, Newark, were present, and twenty-eight laymen. On May 7th, 1865, the corner-stone of the present church was laid, and on November 11th, 1866, the church was opened for services. The legal title is St. Boniface's Church, Jersey City. The pastor at the time was Rev. Dominic Kraus. The old school and rectory were built in 1864. The new school was begun in March, 1888, and finished in November, 1888.

St. Boniface's congregation worshipped for a short time in a stable on Newark Avenue. Then a Protestant church was rented for one year for $200, on John Street; the vestments were kindly loaned by Father Kelly, of St. Peter's, Jersey City. November 22d, 1863, the first High Mass was sung and the first sermon preached by Rev. D. Kraus. First rector Rev. D. Kraus, November 15th, 1863; died November 16th, 1885. The second rector, the Rev. William F. Wahl, still in charge, was appointed November 17th, 1885. Assistants: Rev. B. Ahne, from February, 1891, to January, 1892, Rev. Charles Müll, from February, 1892, to August, 1896; died August 1st, 1896. Rev. Peter Lill, from August, 1896, to May, 1899, Rev. Peter Kurtz, from December, 1899, to September 16th, 1903.

ST. BONIFACE'S CHURCH, JERSEY CITY.

Father Wahl, born at Gross Eislinger, Würtemberg, Germany, November 3d, 1855, made his preparatory studies at Feldkirch, Austria, Rottenberg, St. Vincent's, Pennsylvania, and his theology at Seton Hall. He was ordained priest May 22d, 1880, in St. Patrick's Cathedral, Newark. In this parish he labored in his quiet, unobtrusive way, but unto edification, from June 1st,

1880, until May 20th, 1884, when he was appointed to assist the late Father Kraus, and, after a brief period of service in St. Mary's, Elizabeth, he was appointed rector of St. Boniface's, March 3d, 1885. All these years he has toiled unremittingly, without noise or notice, single-minded, devoted, and weariless in searching out his flock and bringing them to the practice of their religion. Animated with this lofty purpose the material assistance has not failed; and, although he has made many improvements in his church and schools, not a few were surprised when the announcement was made that St. Boniface's was to be consecrated. This solemn act may be carried out only when the church is free from all indebtedness. The consecration services were performed by the Rt. Rev. Bishop O'Connor, Sunday, November 8th, 1903, assisted by the Rt. Rev. Monsignor Sheppard and many priests. The improvements made by Father Wahl amount to almost $70,000, and the gross amount of revenue received by him and expended is over a quarter million of dollars. This statement is the eulogy of the pastor and his flock.



REV. DOMINIC KRAUS,
Rector of St. Boniface's Church, Jersey City.

The Catholic Church of the Sacred Heart, Vineland, N. J.

The Catholics of Vineland were visited by Father Gessner for the first time in 1864, and Mass was occasionally celebrated in private houses by him until 1868, when divine service was held once a month. He came from Millville, where he was stationed, and from which place he attended Vineland, Bridgeton, and Cape May. He said Mass finally in an upper room of the old Pennsylvania depot. Father Gessner gave up Vineland at the close of the year 1872. Father Deegan took charge after Father Gess-

ner, and ministered to the spiritual wants of the people of Vineland mainly through his curate, Father Vivet. With a view to building a church and organizing a parish a corporation was formed in the fall of 1873. The Church of the Sacred Heart was commenced in 1874. The work progressed rapidly through the summer under the constant supervision of Father Vivet. The church was roofed before Christmas, and, although the interior was not yet finished, Mass was first said in it on Christmas Day, 1874, by Father Vivet. Rev. William Dwyer succeded Father Vivet in June, 1879, at Millville, to which Vineland was still attached as a mission. Father Dwyer personally, and through his curate, the Rev. J. J. Durick, had charge of Vineland to June, 1881. Father Dwyer added the sacristy to the church and improved it in other respects. He also purchased a church from the Methodists at North Vineland. This church has passed out of the possession of the Catholics. The Rev. Charles J. Giese succeeded to Millville upon the death of Father Dwyer, and Vineland continued under his administration until June, 1883. Father Giese at this time made a trip to Europe and left Father McTeague, of the Society of the Fathers of Mercy, in charge of Millville and Vineland during his absence. At this time the people of Vineland began an agitation to be erected into an independent parish and to have a pastor of their own. The result was that at the close of the year 1883 the Rt. Rev. Bishop O'Farrell, then Ordinary of this diocese, consented to give the church in charge of the Fathers of Mercy, and Father McTeague was appointed first pastor. These fathers in 1884 purchased a large building on the outskirts of the town and organized the Sacred Heart College, which was at the same time the diocesan seminary. The college was under the presidency of the Rev. E. H. Porcile, S.P.M. A parochial house of brick was erected in 1884. Father McTeague took up his residence at the college, and the Sisters of Charity established a private school in the parochial house. Later

CHURCH OF THE SACRED HEART, VINELAND.

on the parish house was reoccupied by the pastor, and the sisters removed to a property which they purchased on East Avenue. The school did not flourish and was abandoned, the sisters withdrawing. The college was closed for good in 1894. But the Fathers of Mercy continued in charge of the parish up to 1895. The several priests belonging to that order in charge of the parish were the Rev. Fathers Thomas McTeague, I. M. Wiest, E. H. Porcile, E. Kelley, C. Elert, J. E. Sheehy, and J. J. McCullough. The last one of the society in residence was Rev. J. Courvoisier. On October 1st, 1895, the Rt. Rev. James A. McFaul took the church under his direct control and appointed the Rev. William F. Dittrich pastor. The Fathers of Mercy had built a church for a colony of one thousand Italians at East Vineland, and commenced saying Mass for them at intervals. Father Dittrich continued to attend this mission and prepared it for a separate pastor, who was appointed on November 14th, 1897, the Rev. Louis Pozzi. On September 21st, 1899, Father Dittrich was removed to Bound Brook, N. J., and the Rev. J. H. Hendricks became pastor of Vineland. Upon the latter's removal, May 29th, 1901, to Riverton, the Rev. John Gammell became pastor. In 1902 the Rev. Michael di Elsi, an Italian priest, was appointed at Minotola to look after the Italians in the district between that place and Vineland. He organized the two parishes of Landisville and Minotola, and succeeded in erecting two churches which are already used for religious services. He was transferred to Camden to organize an Italian parish in that city in 1903, and his place was filled by Rev. Father Leone.

St. Mary's Parish (Cathedral), Trenton, N. J.

Observing the rapid growth of the Catholic population in the northern portion of the city, the Rev. Anthony Smith resolved to form a new parish, to be called St. Mary's. With this object in view he purchased, in 1865, the ground on which St. Mary's Cathedral now stands. This is historic ground, for here some of the hardest fighting in the battle of Trenton took place, and Colonel Rall, who commanded the Hessians, had his headquarters in the frame building which stood on the very spot now occupied by the cathedral rectory. Rall, being mortally wounded during the engagement, was carried to his headquarters, where he died December 27th, 1776. On April 23d, 1866, ground was broken for the foundation of St. Mary's Church, and the corner-stone

was laid by Bishop Bayley, of Newark, on July 15th of the same year. The work on the church went on slowly for almost five years, and was finally completed toward the end of 1870. On Sunday, January 1st, 1871, it was solemnly dedicated to the service of God by the Rt. Rev. James R. Bayley, Bishop of Newark, assisted by a large number of clergymen, among whom was the Rev. Dr Corrigan, the Archbishop of New York. Up to this time St. Mary's parish was not separated from St. John's, which was still in charge of Father Smith. Now, however, the two were formally divided. Father Smith resigned St. John's and retained St. Mary's, which embraced all the territory north of the Assinpink Creek.

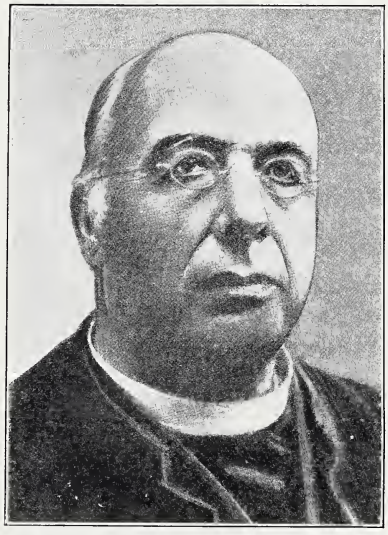
ST. MARY'S CATHEDRAL, TRENTON.

While the church was being built, Father Smith was making provision for the Christian education of the children. On September 11th, 1868, he purchased the property on the corner of Bank and Chancery streets, and on it, in 1870, commenced the erection of a parochial school. As this property scarcely afforded room for a playground, an adjoining lot on Chancery Street was purchased November 2d, 1868. The school was opened on October 2d, 1871, with about one hundred and seventy scholars and three Sisters of Charity as teachers.

His next care was to provide a cemetery, and for this purpose a property of eight and one-half acres, situated on the Lawrence Road, just beyond the city limits, was purchased October 12th, 1872. The character of the soil, however, made it unsuitable for a burial place, and the present St. Mary's Cemetery, or rather a portion of it, containing thirteen and one-half acres, was bought November 1st, 1872. An adjoining tract of ten acres was purchased March 24th, 1886.

During all these years Father Smith labored alone; he had no assistant. How great were his labors can be understood only by those who know the duties of a pastor of a large congregation. His first assistant priest, Rev. Michael J. Holland, was appointed in March, 1877. He relieved Father Smith of much of the spiritual work of the parish. But the energetic pastor could not rest. His attention was directed to Hopewell, where there was a small settlement of Catholics without a church or pastor. He bought a suitable piece of land, and on July 6th, 1877, laid the corner-stone of a beautiful little church. This was attended from St. Mary's till January, 1883.

St. Mary's was now provided with everything necessary to constitute a perfectly equipped parish. But the congregation was a growing one, and increased so rapidly that the school, which contained six large rooms, was incapable of accommodating all the children. To provide for these Father Smith bought, July 1st, 1875, another lot on Chancery Street, and began at once to enlarge the school by an addition of six more rooms. It can now accommodate seven hundred children. In February, 1880, he bought a lot on Warren Street, adjoining the rectory, on which he built, in 1883, the episcopal residence.



REV. ANTHONY SMITH.
First Pastor of St. Mary's Cathedral, Trenton.

For the accommodation of the Catholics who lived in Millham, now East Trenton, he bought a plot of ground on Sherman and St. Joe's avenues, and in July, 1882, laid the corner-stone of a brick building, to be used as a school and chapel. This was the beginning of St. Joseph's parish. But it continued a mission of St. Mary's until April, 1893, when it was separated and became a distinct parish.

The Holy Father in 1881 created a new diocese for Southern New Jersey and made Trenton the episcopal city. The bishop of the new diocese, the Rt. Rev. Michael J. O'Farrell, for-

merly pastor of St. Peter's Church, New York, was consecrated in St. Patrick's Cathedral, New York City, on November 1st, 1881. Eight days afterward he came to Trenton and chose St. Mary's Church for his cathedral, where he was installed with impressive ceremonies. Bishop O'Farrell rented a house on West State Street and resided there until Father Smith, in 1883, erected the present episcopal residence. At the same time he enlarged the rectory, and, by joining it to the bishop's house, produced a grand, imposing front. From this time until his death Father Smith labored for the spiritual welfare of his people and the reduction of the debts of the parish. When he died, August 11th, 1888, he was mourned not only by his own people, for whom he labored so well for more than twenty-seven years, but by the public generally, who recognized in him a faithful servant of God and an eminently good citizen. The buildings he erected and left with comparatively little debt will stand as monuments to his zeal and executive ability. Before coming to Trenton he had charge of missions in Buffalo and Baltimore. In the former city he built St. Mary's Church and St. Andrew's Hospital. He was born in Obergunsburg, Germany, on April 8th, 1821, came to this country in 1844, and was ordained a priest of the Redemptorist Order on December 21st, 1845, by Archbishop Eccleson, in Baltimore. After Father Smith's death Bishop O'Farrell assumed for a time the rectorship of the cathedral and appointed Rev. J. Joseph Smith acting rector.

In the spring of 1890 Father Smith had to leave the cathedral, on account of ill health, and was transferred to St. Francis's, Metuchen, where his duties were light and where it was hoped he would regain his strength; but after some months he was compelled to give up his charge and returned to his parents' home in Trenton, where he died October 31st, 1891. His early death was deeply mourned, for his kindly ways and bright, sunny disposition had endeared him to all who knew him. During Bishop O'Farrell's rectorship steam was substituted for hot air in heating the church and school. After Father Joseph Smith's appointment to Metuchen he was succeeded by the Rev. John M. McCloskey, who afterward became so well and favorably known to the priests of the diocese as the secretary and chancellor of Bishop McFaul. Father McCloskey looked after the affairs of the parish till October, 1890, when the Rev. James A. McFaul, rector of the Church of Our Lady Star of the Sea, Long Branch, was made rector of the cathedral. He had formerly been assistant under the Rev. Anthony Smith, in December,

1879, and was therefore well acquainted with the parish. He entered on his work with his well-known zeal and energy, infusing new life and vigor into the parish. His first care was the school; he improved the class-rooms, raised the standard of studies, and introduced the latest and most approved methods of teaching. Bishop O'Farrell had some time before contracted for the new organ, but it was Father McFaul who superintended its erection and raised the funds for its payment.

St. Joseph's parish, East Trenton, was still attended from the cathedral, and the old building containing chapel and school became too small for the rapidly growing parish. Father McFaul, in 1891, erected a large and handsome school. It is a three-story brick building with brownstone trimmings, has eight large, well-lighted, and well-ventilated class-rooms, and a large hall on the third floor which is now being used for a chapel. He changed the old chapel and school into a dwelling-house for the Sisters of Charity, who up to this time went from St. Mary's every day to teach.

SACRED HEART, OLD ST. JOHN'S, TRENTON.

On November 1st, 1892, Father McFaul was appointed vicar-general of the diocese. On the death of Bishop O'Farrell, April 2d, 1894, Father McFaul was made administrator of the diocese, and by a papal brief dated July 20th appointed Bishop of Trenton, to succeed his friend the lamented Bishop O'Farrell. He still continued as rector of the cathedral until February 1st, 1895, when he appointed the present rector, Rev. John H. Fox. Under his supervision the improvements long contemplated by Rt. Rev. Bishop McFaul were begun and so successfully conducted that to-day the cathedral is one of the most beautiful churches in the State.

As the sisters' house has scarcely sufficient accommodation for the present number of sisters, and as it will be soon necessary to increase their number, the building on the northwest corner of Warren and Bank streets, formerly the old State Bank, was purchased March 18th, 1897

A new religious sisterhood was brought to Trenton in June of the year 1899 by Bishop McFaul,—the Mission Helpers, whose mother house is in Baltimore. Their name gives some idea of the purpose of the institution. They are to supplement the work of the priest, to reach classes that he cannot well reach, and especially to look after the colored people and instruct the deaf and dumb.

St. Mary's Cathedral has been the scene of many grand and solemn ceremonies. Here the first Bishop of Trenton was enthroned and received the obedience of the clergy of his diocese; here the first Apostolic Delegate of Leo XIII. of the United States was received in an official and canonical manner for the first time in this country; here the present bishop, Rt. Rev. James A. McFaul, who had been so long connected with the parish, was consecrated. Those were occasions of great joy that brought together within the walls of the cathedral many distinguished persons both of church and state. There were present at Bishop McFaul's consecration three archbishops, eleven bishops, and about three hundred priests, besides many ministers of other denominations and men prominent in public and professional life. But these large and distinguished gatherings were not always of a joyful character. Solemn and sorrowful were some of them. It was a sad assemblage that filled the cathedral on August 14th, 1888, when Bishop O'Farrell, surrounded by priests and people, offered the sacrifice of the Mass for the repose of the soul of Father Smith, the founder and for many years pastor of St. Mary's, whose remains lay in state before the altar at which he so often celebrated. The cathedral was the scene of a still deeper and greater sorrow on the occasion of the funeral services of the first Bishop of Trenton, the lamented Rt. Rev. M. J. O'Farrell. The presence of so many high ecclesiastics, the great number of priests, and the large gathering of people showed the esteem in which the dead prelate was held, and the sad countenances of all told better than the dark drapery of the church the grief occasioned by his death.

Holy Cross Church, Trenton, N. J.

Shortly after the erection of the Immaculate Conception Church, the Polish members of the congregation resolved to form a parish of their own. They purchased ground on the corner of Cass and Adeline streets, and in 1891 erected a two-story brick building. The upper story serves for a chapel, the lower for a school. The chapel was blessed for divine services by the Rt. Rev. Bishop O'Farrell in the latter part of 1891. Their first pastor, under whose supervision the building was erected, was Rev. Valentine Swinarski. Father Swinarski labored zealously for the parish till his departure in the summer of 1895. He was succeeded in December of that year by the Rev. Francis Czernecki, who is the present rector. Father Czernecki is doing excellent work among his people, and has a school with a hundred and twenty pupils. The parish has about one thousand members.

St. Stanislaus's Church, Trenton, N. J.

In 1892 the Rev. Stanislaus Czclusniak came to Trenton, and with the approval of Bishop O'Farrell formed another Polish parish. A lot was purchased on Randall Avenue at the point where South Broad Street and Chestnut Avenue join. The corner-stone of the new church was laid by Bishop O'Farrell on September 11th, 1892, and the dedication took place on August 29th of the following year. The church is built of pressed brick, has two large towers in front, and can seat over seven hundred. It is called St. Stanislaus's, after Poland's patron saint. Father Czclusniak was succeeded in December, 1893, by the Rev. Felix Baran, who remained till the end of the year 1896. Up to this time the pastors of St. Stanislaus's were priests of the Franciscan Order. On February 20th, 1897, the bishop sent a secular priest, Rev. Julien Zielinski. For two years this young pastor labored with untiring zeal, and was succeeded in January, 1899, by the present pastor, Rev. Matthias Tarnowski. Father Tarnowski is an earnest and successful worker. The parochial school, which for financial reasons was closed for a time, has just been reopened. It has now about fifty pupils. The population of the parish is about one thousand.

St. Mary's (Greek) Church, Trenton, N. J.

Among the immigrants that have come to Trenton in recent years are many Catholics of the Greek rite. In 1891 they considered that they were numerous enough to have a church and pastor of their own, and at their request Bishop O'Farrell appointed the Rev. John Szabo to be their first pastor. He bought ground on the corner of Grand and Malone streets, and began at once to collect funds for the building of a church. The corner-stone was laid on April 16th, 1893, by Bishop O'Farrell, and the church was dedicated in September of the same year. It is a brick building and will accommodate about four hundred people. Before the erection of this church, which they called St. Mary's, they held services in a building on the corner of South Broad and Coleman streets. Father Szabo left in December, 1893, and was succeeded by the Rev. Theodore Damjanovics, who remained till January, 1898. The next pastor was the Rev. John Csurgovich, who is still in charge of the parish. He has a school in the basement of the church with fifty scholars, and is at present building a neat rectory beside the church. The parish numbers about four hundred and fifty.

St. Joseph's Church, Trenton, N. J.

In April, 1893, St. Joseph's Parish, East Trenton, was separated from that of St. Mary's Cathedral. The stone bridge on North Clinton Avenue was made the boundary line between it and the mother parish. The first resident pastor, Rev. John H. Fox, labored hard for the spiritual welfare of the parish until February 1st, 1895, when he was transferred to St. Mary's Cathedral. He was succeeded by the Rev. Bernard T. O'Connell, who, owing to ill health, was compelled to resign after one month. The next rector, Rev. Michael O'Reilley, remained for three years and a half, during which time he proved to be an earnest worker. He was followed in September, 1898, by the present rector, Rev. Henry A. Ward. Father Ward is an energetic clergyman, and hopes before long to lay the foundation of a new church. He has recently purchased a house for the Sisters of Mercy, and changed the one formerly occupied by the sisters into a rectory. St. Joseph's has a population of two thousand and a parochial school with three hundred and thirty scholars.

Trenton will soon have another Catholic church. The Slavs have already purchased a site in South Trenton, upon which they expect to erect a church during the coming year, and in the fall of 1903 the Italians, who now are sufficiently numerous, followed the example of the Catholics of other nationalities and erected a church of their own.

St. Francis's Hospital.

THE Catholic Church is the mother of Christian charity; her history is the history of organized charity. She was the first to conceive the idea of founding hospitals for the sick and afflicted, and homes for the orphan, the aged, and the abandoned. That these institutions might become permanent, she established religious orders of women who give up the world and devote themselves entirely to these works of charity. It is not surprising then to find the Catholic Church founding the first hospital in Trenton. In 1871 the Sisters of St. Francis, whose mother house is in Philadelphia, purchased a beautiful site on Chambers Street, corner of Hamilton Avenue. The foundation was begun October 15th of that year, and the hospital was dedicated May 31st, 1874, by the Rt. Rev. M. A. Corrigan, then Bishop of Newark, and later Archbishop of New York. In 1880 a chapel was added to the hospital for the use of the sisters and the convalescent patients who might wish to attend religious services. In the same year a house was erected at some distance from the main building for contagious diseases. In 1888 additional land was purchased, and in 1896 a large wing was added. This new building has one of the finest and most completely equipped operating-rooms in this country. An idea of the work accomplished by this hospital may be obtained from the report. The number of patients admitted to the hospital during the year was 1,120, number of operations performed 212, and the number of outside patients who received free treatment at the hospital dispensary over 3,000. The doors are open to all needy sufferers, without distinction of creed or color.

It is seen from this sketch that the Catholic Church in Trenton has grown during a century from a few members to nearly 16,000. While a large part of this increase is due to Catholic immigration, the natural growth has also been great. A little more than half a century ago one small church accommodated all the Catholics of the city; to-day there are eight churches, of

which three at least are unusually large and imposing structures. All these parishes are well-organized and equipped, having each its own school for the children and religious societies for the adults. If under less favorable conditions the Church has grown and prospered so greatly in the past, will not its future growth in numbers and influence be far greater?

Church of the Immaculate Conception, Bridgeton, N. J.

The history of the Roman Catholic Church of Bridgeton is closely connected with the growth of the city. When in the year 1865 Mrs. Charles Miller, of Deerfield, whose name will long be held in memory by the people of the parish, presented the valuable lot on the corner of North Pearl and North streets, it was surrounded by cornfields and was considered far out in the country. Now the trend of the city's growth is such that handsome residences have been built in great numbers around the church property. The Church of the Immaculate Conception was built in 1866 by Rev. Martin Gessner, of St. Patrick's Church, Elizabeth, N. J., and was dedicated by the Rt. Rev. James Roosevelt Bayley, in June, 1867. Previous to that time services were held in private houses, and later in Grosscup's Hall and Carl's Hall, near Commerce Street bridge, the officiating clergymen coming once a month from the Redemptorist Church of St. Peter at Fifth and Grand streets, Philadelphia.

There were up to this time in Bridgeton and the surrounding districts but twenty-five or thirty Roman Catholic families, but the little flock gradually increased and at the present time there are over 700 communicants.

Father Gessner was succeeded by Rev. Father Degen, who built the rectory and made other improvements. He was transferred to Cape May in 1878, where he labored assiduously until November 1st, 1900, when he died.

Father Vivet attended to the spiritual wants of the parish for a short period, and was succeeded in 1879 by the Rev. Father Mulligan, who is now Dean of the southern counties of the Diocese of Trenton, and pastor of the Immaculate Conception Church, Camden, N. J.

During Father Mulligan's pastorate the cemetery was bought, and after four years of faithful labor he was transferred to New Brunswick. Following Father Mulligan, the Rev. D. D. Duggan was assigned to the rectorship of the parish and after two years

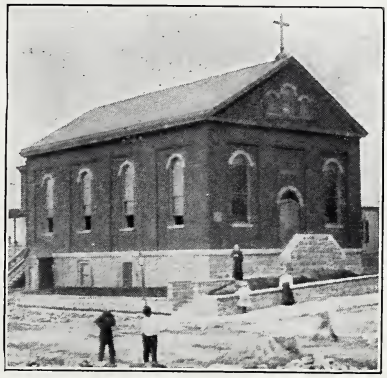
transferred to Mount Holly, and is now rector of St. Mary's Church, Bordentown, N. J.

The Rev. Father Walsh succeeded, and after four years was compelled, owing to his ill health, to give up the charge. He died at West End, N. J., December, 1890.

Father Petri, now of Atlantic City, was the next rector, and during his rectorship the spiritual and temporal welfare of the people was attended with very fruitful results. The Rev. Father O'Farrell followed in the spring of 1894, and for nearly seven years looked after the affairs of the parish. During his pastorate the St. Mary's Lyceum was built. His successor was the Rev. Father Gammel, now of Sacred Heart Church, Vineland, N. J., who in turn was succeeded, May 29th, 1901, by Rev. M. J. Hagerty, D.D., the present incumbent.

St. Joseph's Church, Guttenberg, N. J.

THE hamlet situated in the northern part of Hudson County, which was first occupied by German refugees of 1848, was named for the inventor of printing, probably with a little side slap at the old barbarism of autocratic Europe to be superseded by American independence, yet so that the politico-irreligious spirit of 1848 becoming manifest in this enlightened name, should be quickened and kept alive by the two breweries that were soon to decorate and "benefit" both the eastern and the western end of Guttenberg.



OLD CHURCH, GUTTENBERG.

Yet the zealous missionaries of Hudson County were not afraid of a little infidelity and unfriendliness, and previous to 1865 pious and dutiful priests came to say Mass in the upper portion of Hudson County at the residence of Mrs. Jane Minnix, a pious Catholic matron, who furnished candles and other requisites for the Holy Sacrifice.

These sundry acts of courage and zeal found soon their reward in a turn of public opinion, and since Guttenberg had become an independent borough it had its town hall, and so generously and

hospitably loaned it to the Catholics when they had a priest to minister to them on Sundays. The old school-house on Franklin Avenue also was many times sanctified by the Eucharistic Sacrifice.

The spirit of faith and charity cannot be kept from its supernatural Catholic expansion, and it soon found vent in the efforts that were made by the faithful of Guttenberg and vicinity toward raising a church building fund. "Fear not, ye little flock," it had been said, and God's blessing and man's generosity enabled the Catholics to build a church and to have it blessed in 1865 by Bishop Bayley. In 1863 the seed had been sown that now bore its first sweet fruit, St. Joseph's brick church.

The faithful and dutiful sons of St. Paul of the Cross had evangelized the upper portion of Hudson County, and one of their number took charge of the new congregation, yet he resided in the monastery at West Hoboken. Rev. Timothy Pacetti, C.P., was the first pastor of the parish.

St. Mary's Church, West Hoboken—dear old St. Mary's, as the loving pioneers used to call it—was the mother church of Guttenberg. Hence previous to 1885 all records concerning the sacraments of baptism and matrimony were kept there.

Father Timothy served St. Joseph's from March 12th until the end of 1865. From January 1st, 1866, until July 25th, 1869, the following Passionist Fathers alternately attended to the spiritual wants of St. Joseph's congregation: the Revs. Vitalian Lilla, Philip Birk, Stanislaus Parezyck, Timothy Pacetti, Andrew McGorgan, Ildephonsus Obach, Nilus Nostrajanni, John B. Baudinelli, and paved the way toward an event great in the beginnings of every parish. August 1st, 1869, welcomed the first resident pastor, in the person of the Rev. Eusebius Sotis, C.P., who built the rectory, a frame structure, 19 by 30 feet, stone basement and two stories, in 1875. July, 1876, Father Eusebius was succeeded by Rev. Michael J. Kerwin, a priest of the diocese, who was subsequently transferred to St. Mary's, at East Orange.

Rev. John M. Giraud administered the parish from September 25th, 1877, until July 1st, 1880. He also attended the chapel at Shadyside. Father Giraud was a man of great activity, zeal, patience, and perseverance. His resources were slender, but the improvements were remarkable. The high altar which for years served in the brick church was his handiwork. His zeal and fortitude found their reward even in this world, where the eternal

Pastor vouchsafed him the vocation of St. Ignatius's sons. Father Giraud is now a Jesuit and attends Blackwell's Island.

Rev. Francis O'Neill succeeded him, and built a frame school, 70 by 35 feet, which served at the same time as the sisters' residence. Four Sisters of St. Francis, belonging to the mother house of Peekskill, N. Y., conducted the parochial school.

Rev. Joseph H. Hill was pastor from December 14th, 1890, until August 2d, 1898. During this pastorate a frame church was built for German-speaking Catholics in West New York. But the number of parishioners kept on increasing, so that the withdrawal of the former attendants was soon made up by new-comers.

A greater increase was to be witnessed during the incumbency of Rev. A. M. Kammer, who took charge on August 10th, 1898, so much so that a third Mass became an absolute necessity on Sundays, in order to give the children an opportunity of hearing Mass; and in 1902 definite steps were taken toward building a new church.

CHURCH OF ST. JOSEPH OF THE PALISADES, GUTTENBERG.

The sisters' residence, which was built on Sixth Street in 1899, 62 by 25 feet, a comfortable frame house, was in October, 1903, removed to its new site in West New York, corner of Twenty-first Street and Palisade Avenue, opposite the new church, St. Joseph's of the Palisades.

The dear old brick church, dear to so many Catholic hearts in North Hudson, was found to be "eccentric" in the literal sense of the word; out of place, viz., in the northern extremity of the parish. Fourteen town lots in West New York were purchased from Mr. Herman Walker, former mayor of Guttenberg.

Ground was broken on March 2d, 1903, the first blasting begun April 4th, and the first stone of the basement was laid May 1st.

The new church, St. Josephs' of the Palisades, is built of blue trap rock of the Palisades, with white trimmings; corners, jambs,

arches, and cornice of white stone quarried at Richfield, also on the Palisades. The edifice is being erected in the Lombard Romanesque style, 144 by 56 feet, with two large towers, and rectory of the same stone adjacent, of the dimensions of 25 by 54 feet, basement and three stories.

The corner-stone was laid on a beautiful Sunday, September 13th, 1903, by Rt. Rev. Bishop O'Connor, attended by the pastor, Rev. A. M. Kammer, Rev. Joseph Bloem assistant, Rev. Thomas A. Wallace chancellor, Rev. William McLaughlin, who preached the sermon, Rev. Andrew Kenny, C.P., Rev. J. J. Cunnelly, Rev. J. J. Flanigan, Rev. P. D. Lill, Rev. John Rongetti, Rev. L. Hofschneider, and Rev. Walter A. Purcell, in presence of more than two thousand people.

The vicinity of New York City and the great accommodation of electric street-cars will undoubtedly soon raise this parish to great importance in Hudson County.

St. Cecilia's Church, Englewood, N. J.

In the year 1866 the Rev. Dr. Brann, now pastor of St. Agnes's Church, New York City, established St. Cecilia's Church in Englewood, N. J. Prior to the inception of this church there was no resident pastor in Englewood, nor did any take up a regular residence within the parish limits until 1868, when it was placed in charge of the Carmelite Fathers by the Rt. Rev. James Roosevelt Bayley, D.D., who was at that time bishop of the diocese. Rev. Father A. J. Smits, O.C.C., became the first resident pastor of the parish. In 1872 he enlarged the church, and in 1874 established a parochial school on the church property, which was used effectually and did good service until about a year ago. An addition was made to the church in 1878, and from that time the congregation grew so rapidly that in 1884 Father Theo. J. McDonald, O.C.C., the present pastor, found it necessary to double its capacity in order to accommodate its members. The pupils of the school increased in numbers from its inception, and a few years ago Father McDonald saw that he could not, with the present seating capacity of the school, accommodate the children. He therefore caused to be erected the beautiful stone building which in every detail is modern and stands as a living memorial to his faithful efforts in this community. The school is built of cut stone and is erected to accommodate six hundred children. The corner-stone was laid May 2d, 1901, and the dedication cere-

monies were held January 19th, 1902, by the Rt. Rev. J. J. O'Connor, D.D., bishop of this diocese.

Connected with St. Cecilia's Church in the same parish, about a mile and a half north, a church was erected at Tenafly in 1873. The first pastor was Father Paganini, who, after a few years of hard labor, was succeeded by Father Cannon, who remained as rector until the church was returned to the Carmelite Fathers in the year 1878. This church had its own difficulties and met with considerable uphill work. It appeared so difficult to instruct the children in the Christian doctrine that the pastor then in charge, in order to facilitate his work, fitted up the parochial residence as a school. In 1889 an addition was made to it and it was built sufficiently large to accommodate the children. It is in charge of the Sisters of Charity from Englewood. The necessity for this school was thoroughly understood by Mother Xavier, the Superior of the Sisters of Charity, who realized the conditions that existed and the great need for the school in that vicinity. It was, indeed, from a financial standpoint, in a poor condition, and one of the sisters who was assigned to officiate at the school was sent by Mother Xavier free of charge for many years.

Rev. Father McDonald, the present pastor, has endeared himself to the entire community through his efforts and good work in the parish.

St. Nicholas's Church, Egg Harbor City.

THE mission of Egg Harbor City was for many years attended from Millville, and was incorporated February 14th, 1866. The Rev. Joseph Thurnes was the first resident pastor, August 12th, 1866, and during his administration were built the school and rectory. His successor, November 14th, 1878, was the Rev. Anthony Hechinger, who came to the Diocese of Newark from Rochester. The Diocesan Register has this record of him: "He reduced the debts, and reduced the congregation by his uncongenial temper." He was transferred to Greenville when its pastor, Father Mendl, left to join the Redemptorists. He ultimately left the diocese and returned to Rochester, where he died some years ago. The Rev. Joseph Esser, born in Neuss, near Cologne, September 19th, 1851, educated at the University of Bonn and the American College, Munster, ordained priest December 19th, 1874, assistant at St. Joseph's, Jersey City, was placed in charge of the parish, November 1st, 1878. His pastorate effected much

good. He paid off the debts, decorated the church, and brought peace and piety to the parish. He was thrown out of his carriage, April 5th, 1885, and died twenty-two days after, much regretted and mourned by all classes. The present pastor, the Rev. Anthony von Riel, was appointed June 12th, 1885. In 1893 he installed three Sisters of St. Francis, from Glen Riddle, Pa., as teachers in his school.

St. Joseph's Church, Newark.

THE first steps to organize the Catholics in the growing section of Newark called the "Hill" were taken by the pastor of the cathedral, Father McQuaid, who bought the land and erected a combination church and school in 1859. For nine years this was

ST. JOSEPH'S CHURCH, NEWARK.

a portion of St. Patrick's parish and attended by the priests connected with it, until the Rev. James F. Dalton, of the cathedral, was appointed pastor. Father Dalton was born in New York City, educated in St. Charles's, Maryland, and made his theology at Seton Hall, where he was ordained June 24th, 1865. He was very much beloved both as assistant and pastor, and despite his delicate state of health he accomplished very much for his flock. On a trip to Ireland he brought over a stone for the contemplated new church from the historic vale of Glendalough, which was laid with great pomp and ceremony Thanksgiving Day, 1872.

The orator of the occasion was the great Dominican, Father "Tom" Burke, who electrified his vast auditory by one of his most splendid oratorical efforts. The enthusiastic greeting given to this distinguished scholar and priest, who had utterly annihilated and put to ignominious flight James Anthony Froude, the maligner of the Irish race and Mary, Queen of Scots, was a sight to be witnessed but once in a generation and never to be forgotten. July 1st, 1876, Father Dalton was transferred to St. Mary's, Bayonne, and was succeeded by the Rev. Thomas J. Toomey. Father Toomey was born in Piermont, N. Y., March 23d, 1848. His studies, begun at St. Mary's, Wilmington, Del., and continued at St. Charles's, Maryland, were completed at Seton Hall, from which he was graduated in the class of '69. He was ordained in Seton Hall Seminary, June 7th, 1873, and discharged for a time the duties of prefect in the college. In March, 1874, he was named assistant at the cathedral, where he served until July 1st, 1876. With great reluctance he obeyed the voice of his superior, as he realized the difficulty of supplanting Father Dalton in the affection which his flock bore him. Notwithstanding his diffidence and a certain timidity in his character, he went to work quietly and unobtrusively, and the congregation had the satisfaction of seeing their beautiful new church dedicated April 18th, 1880. Monsignor Doane, in his sermon, referred to the rapid growth of Catholicity in Newark. "Many were still alive and doubtless present who remembered when they had to worship in a humble room with an improvised altar. They had not forgotten that man of all men, Father Moran, the pastor of St. John's—the mother of all the Newark churches Somebody had said to the preacher the other day that there were no longer such priests as Father Moran. The Monsignor was quite unwilling to admit that, and he was quite sure the other clergy would be loath to admit it. They were all willing to give the chaplet of superiority to Father Moran. What wonder that with such a man to sow the seed the harvest has been so abundant! This church is associated with my ministry, for I used to say Mass here in the first days of the parish."

In 1885 Father Toomey built the rectory, and in the spring of 1894 the spacious and imposing school was opened. When he died, February 15th, 1894, with all the improvements made by him, Father Toomey left only $50,000 debt on the parish. His successor, who lived little more than a year, was the Rev. Peter J. O'Donnell. Father O'Donnell, born in Sligo, Ireland, Decem-

ber 14th, 1854, made his preparatory studies in St. Francis Xavier's, New York, and later in Seton Hall. He finished his theological course in the Collegio Brignole-Sale, Genoa, and was ordained in the Cathedral of Genoa, June 7th, 1879. His priestly ministry was exercised in St. John's, Orange, during eleven years, and in Hackensack, of which he was made pastor, January 6th, 1890. He died of pneumonia, October 19th, 1895, and is buried in the Hudson County Catholic Cemetery. His successor was the Very Rev. John J. O'Connor, the present Bishop of the Diocese of Newark. On his return to the diocese, after his ordination, December 22d, 1877, Father O'Connor was appointed professor in Seton Hall and in the diocesan seminary. On the death of the Very Rev. W. P. Salt, V.G., he was named vicar-general, and after the death of Bishop Wigger he became administrator of the diocese. From the time of his appointment to his new field of labor, October 30th, 1895, to the day of his elevation to the greater dignity and responsibility of Bishop of Newark, Bishop O'Connor's administration was marked by quiet but effective work, stimulating to greater spiritual advancement, lessening the debt, and perfecting the work and methods in the school. The Rev. George W. Corrigan was appointed by the new bishop to be his successor in St. Joseph's. Father "George" was born in Newark, N. J., October 20th, 1849, and is the third of that illustrious family who, raised to the priesthood, have made their name monumental by reason of the signal services rendered to religion in this diocese by this trinity of zealous and devoted brothers. His studies were made in that ancient nursery of priests, the "Mountain," at St. Sulpice, Paris, and at Seton Hall, where he was ordained August 15th, 1874. These pages have already recorded what Father "George" has accomplished in Newton, Franklin Furnace, Deckertown, Milburn, and St. Agnes's, Paterson. With never a thought of self he has given himself entirely to his work, and in a marked degree to the young men and the school. If the fullest success has not crowned his efforts, it surely was through no fault of his, for he has thrown himself into his work with a heartiness and abandon which others might admire but did not dare imitate. Bishop O'Connor recognized his devoted labor in the cause of religion for over twenty years by making him a permanent rector, July 1st, 1901. The following priests have served as assistants in St. Joseph's:

Rev. Nicholas Molloy, June, 1873, to August, 1875.
Rev. J. M. Giraud, August, 1875, to December, 1876.

Rev. M. A. McManus, December, 1876, to November, 1877.
Rev. A. M. Schecken, November, 1877, to January, 1879.
Rev. M. J. Holland, from January, 1879, to August, 1879.
Rev. M. P. O'Connor, August, 1879, to April, 1882.
Rev. P. F. J. Connolly, August, 1882, to May, 1890.
Rev. H. C. Phelan, D.D., October, 1887, to February, 1893.
Rev. T. A. Conroy, July, 1890, to August, 1901.
Rev. Th. N. Stanton, March, 1893, to December, 1893.
Rev. James Mulhall, June, 1893, to February, 1901.
Rev. E. M. O'Malley, February, 1901, to July, 1903.
Rev. M. P. Corcoran, July, 1901.
Rev. E. F. Quirk, July, 1903.

St. Joseph's Church, Paterson, N. J.

THE property on which the first church was opened for the convenience of the Catholics living in the southeastern section of Paterson was purchased by the trustees of St. John's Church, on

ST. JOSEPH'S CHURCH, PATERSON.

Broadway, January 28th, 1867. A stable in the rear was converted into a church, where Mass was celebrated for eight years and six months by a priest from the mother church. August 1st, 1895, it was detached from St. John's, becoming an independent parish,

with the Rev. Nicholas Molloy as first resident pastor. Father Molloy was educated in the College of SS. Peter and Paul, Lisbon, Portugal, was ordained for the diocese of Liverpool, England, and was received in this diocese, May, 1873. He remodelled the chapel, and built the combination school and church on a more central site, on Market Street near Carroll, in 1877. He died June 23d, 1880, and is buried in Calvary Cemetery. July 1st, 1880, the Rev. Sebastian Smith, D.D., was assigned to this field, and, although more of a student than an administrator, he purchased additional ground, built the stone church and rectory, and improved the school. He published various works on canon law, and died while on a vacation for his health, alone and unknown, in a hospital in Havana, Cuba. By the merest chance his bishop was informed of his death, and his remains were interred among strangers until long after the close of the Spanish war, when they, together with the remains of the sailors of the unfortunate *Maine*, were brought North. In March, 1895, the Rev. Charles P. Gillin was appointed rector. Father Gillin, born June 27th, 1847, made his theological studies in Seton Hall, and was ordained in the cathedral, Newark, June 15th, 1878. He discharged the duties of assistant in St. Patrick's, Elizabeth, and St. Mary's, Plainfield, until December 1st, 1883, when he was made pastor of Mount Hope. He was transferred to St. Lucy's, Jersey City, August, 1888. Father Gillin in 1898 built a more commodious brick and stone rectory, and in 1900 the old rectory was enlarged and converted into a convent. All these buildings fell a prey to the destructive fire which visited Paterson Sunday, February 9th, 1902, and destroyed millions of dollars of property. Undismayed by their terrible loss the congregation purchased additional property, and erected a fine school, in which they assembled for divine service during the restoration and rebuilding of the church. It should be recorded that the flock of St. Joseph's received from every side the sympathy of all, irrespective of their creed. Some religious bodies tendered to them the use of their church, and the city placed at their disposal the national guard armory, which was used for divine service until the hall in the school was ready. The rectory has been rebuilt and the church is approaching completion. The following priests have been identified with the parish:

ASSISTANTS.

Rev. J. F. Brady, August, 1879, to February, 1880.
Rev. M. S. Callan, June, 1884, to June, 1885.
Rev. E. A. Kelly, June, 1885, to November, 1886.

Rev. J. E. McAvoy, November, 1886, to January, 1888.
Rev. Henry Murphy, November, 1889, to September, 1893.
Rev. P. F. Kirwan, January, 1894, to March, 1894.
Rev. J. J. Maher, May, 1894, to September, 1894.
Rev. J. F. Brown, October, 1894, to May, 1896.
Rev. J. P. Hangley, May, 1896, to January, 1898.
Rev. E. M. O Donnell, January, 1898, to November, 1899.
Rev. J. F. Keenahan, November, 1899, to May, 1901.
Rev. D. J. Brady, May, 1901, to July, 1903.
Rev. P. M. Schoenen, August, 1900–1903.
Rev. E. M. O'Malley, July, 1903.
Rev. Owen Clark, 1903.

St. Bernard's Church, Mount Hope, Morris Co., N. J.

In 1861 the Rev. Father Callan, of St. Mary's, Dover, built a hall for the Catholic congregation of Mount Hope, which until then had attended Mass at private houses, at the point where the Mount Hope road branches off from the Rockaway and Port Oram road. In this hall Mass was said once a month. For the week days it was rented to the trustees of the school district.

In 1869 the Rev. B. Quinn, of Dover, built St. Bernard's Church where it now is, on a plot donated by John Corrigan, at a cost of $2,200.

On the 16th of September, 1875, the Rev. Michael Connolly, of St. Mary's, bought for $110 a plot of ground of about three acres, on which there was a small hall used by the A. O. H. for meetings, about one-half mile away from the church toward Rockaway.

About November 1st, 1875, the Rev. Walter M. Fleming was appointed first resident pastor of St. Bernard's Church. He lost no time in building the present rectory for $4,200.

This good, simple, generous flock have never failed to contribute to the support of their church and priest out of their earnings, scanty enough in the most prosperous times. The main industry is mining, and as the market for iron rises or falls, so do the hard-working miners fare ill or well. Father Schneider visited the Catholics at Mount Hope as early as October, 1774, and, judging from the number of baptisms administered by him until 1781, there must have been at least two score Catholic families in this vicinity. To-day there is barely a trace of their descendants.

The Rev. Patrick McGahan, born in Cully Hannah, county Armagh, Ireland, June 29th, 1850, educated at Mount Melleray and St. Nicholas's Seminary, Belgium, was ordained priest in

Louvain, May 22d, 1875. He labored in St. Bridget's, Jersey City, St. John's, Trenton, and St. John's, Paterson. He was appointed to Mount Hope February 19th, 1883, was acting pastor of the Poles in Jersey City, and died in St. Vincent's Hospital, New York, July 22d, 1894.

Father McGahan, shortly after coming to Mount Hope, enlarged the hall of the A. O. H. and engaged the Sisters of Charity to teach; they lived in a rented house. Father Gillin first bought a house for them where the Whitemeadow road branches off from the Rockaway road, and in the fall of 1884 he built a convent for them with a chapel, costing about $3,000. When in 1892 the number of parishioners, on account of the closing of some mines, had considerably decreased, Father Hall had to discontinue the parochial school. The chapel is still used for Mass on week days. The names and terms of the pastors are as follows:

Rev. Walter M. Fleming, November 1st, 1875, to August 20th, 1880.
Rev. P. A. McGahan, August 20th, 1880, to December 1st, 1882.
Rev. Michael J. Hickie, December 1st, 1882, to December 1st, 1883.
Rev. C. P. Gillin, December 1st, 1883, to August, 1888.
Rev. J. H. Hill, August, 1888, to January 1st, 1891.
Rev. J. J. Hall, January 1st, 1891, to March, 1896.
Rev. John M. McHale, March, 1896, to December 12th, 1897; died in Mount Hope.
Rev. John McErlain, December, 1897, to November 2d, 1900.
Rev. B. W. Ahne, November 2d, 1900.

The Church of St. Paul of the Cross, Jersey City.

The parish of St. Paul of the Cross embraces that portion of Jersey City which is bounded on the north by the Paterson Plank-road, on the south by Manhattan Avenue, on the east by Ogden Avenue or the edge of Jersey City Heights, and on the west by the Hackensack River. It became regularly incorporated according to the laws of New Jersey in 1868.

The parish of St. Paul of the Cross was in its infancy under the pastoral care of the Passionist Fathers of West Hoboken. In the year 1869 it seemed necessary to the good fathers to build a church in the section of Jersey City already described. This section of Jersey City was then included in what was known as Hudson City, N. J. With devout affection for the sainted founder of their congregation, the Passionist Fathers decided to place the new church under the patronage of St. Paul of the Cross. Father

John Philip Baudinelli, C.P., since called to his reward, first assumed pastoral charge. The corner-stone of the new church was laid and blessed on the Feast of the Assumption of B. V. Mary, August 15th, 1869. We cannot do better than quote the *Irish-American* describing this solemn ceremony:

On Sunday, August 15th, 1869, the corner-stone of the new Church of St. Paul of the Cross, in Hancock Avenue, near South Street, Hudson City, N. J., was laid in presence of a large multitude. The building when completed will be a handsome and substantial brick edifice, about 50 by 100 feet, with a spacious basement intended to be used as a school-room. The want of a Catholic church in this part of Hudson City has long been felt, and to the zealous efforts of the Passionist Fathers the people are indebted for the erection of this edifice, which is expected to be ready for divine service by Christmas.

ST. PAUL OF THE CROSS, JERSEY CITY.

The ceremonies were opened by a discourse by the Rev. Father Reilly, of Newark, who dwelt at some length on the characteristics of the true Church, which traced its origin to the Redeemer Himself, and whose doctrine and teachings were ever the same, whether enunciated under the marble domes of magnificent cathedrals or in the lowly huts of the missionary, whose zeal for the salvation of souls had led him into the haunts of the savages of the wilderness.

Rev. Father Vincent then delivered a discourse in German, after which the ceremony of blessing the corner-stone was performed by Rt. Rev. Monsignor Seton according to the Catholic ritual, Rev. Fathers John, Philip, Angelo, and Sebastian of the Passionist Order assisting.

The following is a transcript of the record deposited in the foundation:

In the year of our Lord 1869, on the 15th day of August, the

festival of the Assumption of the Blessed Virgin Mary; Pius IX. by the grace of God being Chief Bishop of the Church of God; Ulysses S. Grant, President of the United States; Most Rev. James R. Bayley, Bishop of this Diocese; Rev. Father Dominick, Provincial of the Order of the Passionists; and Rev. John Philip, rector of this parish, this corner-stone of a church, in the presence of a large concourse of people, was blessed and laid by the Rt. Rev. Monsignor Seton, in honor of St. Paul of the Cross, and to the greater glory of God; Rev. Father Reilly being preacher in the English language, and Rev. Vincent Nagle preacher in the German language.

Father John Philip was succeeded by his brother, Father John Baudinelli.

On the second Sunday of October, 1870, the new church of St. Paul of the Cross was dedicated to the service of the Almighty.

Father John was succeeded by Father Timothy Pacetti, who seems to have been full of activity and zeal. In the year 1872 he organized a society for the purpose of raising funds to meet the expenses of a parochial school, and in 1875 he brought together the Young Men's Literary Association of St. Paul of the Cross. Father Timothy is at present doing missionary work in Chili, South America.

In 1876 Father James P. Smith, a secular priest, took charge of the parish of St. Paul of the Cross.

Many regrets were expressed at the departure of the Passionist Fathers from the flock they had guarded so well, but soon the parishioners in a degree forgot their loss, owing to the kindly disposition and many excellent qualities of their new pastor. Father Smith continued to grow in the love and esteem of the people of St. Paul of the Cross until the year 1887, when death called him away.

Father Smith was a native of the parish of Cluaneen, having been born near Fethard, in the county Tipperary, Ireland. At an early age, having evinced a vocation for the sacred ministry, he received his preliminary training at a classical school in his native Cashel. He was subsequently sent to Mount Melleray and thence to All Hallows College, whence, having concluded to adopt the American mission as his future field of labor, he came to this country and completed his theological course at Seton Hall College, where he was ordained for the Diocese of Newark by the late Archbishop Bayley. His first curacy was in the parish of St. Mary's, Jersey City, where he officiated for some years, endearing himself to all the congregation by his gentle manner

and kindly disposition. When the Passionist Fathers, in 1876, gave up the charges of the parishes in which they had up to that time officiated, Father Smith was assigned by the present Archbishop of New York, then Bishop of Newark, to the rectorship of the church and parish of St. Paul of the Cross, which at that time included all that portion of Jersey City Heights between the parish of St. Joseph's and that of St. Michael's Monastery. Here Father Smith continued to labor with unflagging zeal, winning golden opinions from all, until he was struck down by the insidious disease to which, in the prime of life, he fell a victim.

The parishioners should not fail to remember two worthy priests who assisted Father Smyth in his labors for the advancement of religion in this parish,—Father Esser, who died in Egg Harbor, N. J., and Father Huygen, who died in St. Francis's Hospital, Jersey City.

Both these good priests richly deserve the high admiration in which they were and are yet held in the parish of St. Paul of the Cross.

In December, 1887, the Rev. Thomas Quinn was appointed by the Rt. Rev. Bishop Wigger to take care of the parish.

St. Bridget's Church, Jersey City.

This parish, as has been noted, was organized during the administration of Dr. Corrigan, while Bishop Bayley was attending the Vatican Council, by the Rev. Patrick Corrigan. The corner-stone of the little frame church was laid November 14th, 1869. The outlook was not promising. Cabbage-gardens, sand-hills, and rush-grown swamps, filling the air with their poisonous effluvia, presented a somewhat discouraging aspect to the active and light-hearted Father Corrigan. The condition of the flock materially and spiritually was in harmony with the environment. But in a short time the Catholics gave evidence of their faith and generosity, of a veneration and docility to the guidance of their pastors, which has ever since been a distinguishing feature of this congregation. A priest who began his career among these lowly, humble people has declared that although nearly thirty years in the priesthood, and during that time coming in contact with many phases of Catholicity in many fields, he has never seen the love and veneration of the people of St. Bridget's for their priests equalled. To him their grateful appreciation of the ordinary

functions of the priesthood was and will be to the end of his days a precious memory.

In 1874 a basement was built under the church, and better accommodation was afforded to the scholars and their teachers. In January, 1875, the Rev. Patrick E. Smythe was transferred from Madison to St. Bridget's, and under him the present rectory

ST. BRIDGET'S CHURCH AND RECTORY, JERSEY CITY.

was built. Meanwhile the tide of population flowed thitherward, new houses were built, the swamps were filled, and the congregation materially increased in numbers. The Rev. James Hanly, who had labored as assistant in St. Patrick's, Elizabeth, Philipsburg, and St. John's, Paterson, was transferred to this flock from Dover, January, 1883. Father Hanly erected the present handsome church. He died in the parish house in 1889, and his successor was the Rev. P. M. Corr. Father Corr, born at Ballintemple, county Kildare, Ireland, entered Seton Hall in September,

1876, and was ordained priest June 15th, 1878. St. James's, Newark, and St. Mary's, Jersey City, were the parishes in which he labored as a curate. Appointed pastor of Hackensack in 1885, he awakened that congregation from its lethargy, built a convent for the sisters, improved the school, and left the parish in a healthy financial condition. His energy was felt in the new field of his activities, and his principal monument is the large and well-appointed parish school. But his health began to fail, and in the hope of recruiting it he went to Ireland, but died there July 24th, 1893.

The Rev. William Henry Dornin, who was born in New York, October 15th, 1850, educated at St. Charles's and Seton Hall, a graduate of the class of '71, and ordained May 22d, 1875, was destined to exhaust in this parish the last years and the best efforts of a fruitful ministry. Father Dornin's life proved how much could be accomplished by devotion to duty and trust in God. He pursued his studies with much labor; but it is safe to say that none has gone forth from the diocesan seminary who has achieved better results than Father Dornin. There was no corner of the missionary field neglected by him, and whether as assistant or pastor he never shirked work and never tired in its discharge. St. John's, Trenton, St. Patrick's, Elizabeth, and St. John's, Orange, can all testify to his zealous labors as an assistant. His first parochial charge was St. Peter's, Belleville, where his memory still lives and where he is blessed in his work. In Belleville and in St. Bridget's he brought his schools to a high degree of efficiency. He loved the children, and sought by every means in his power to fit them to fight successfully the battle of life. He was an earnest, forcible preacher, and in the discharge of the responsibilities resting upon him he literally wore himself out. He departed this life to enter upon his reward July 4th, 1899. The Rev. John F. Ryan, born in Dover, N. J., October 30th, 1863, studied at Seton Hall, graduated in the class of '83, and ordained June 4th, 1887, is Father Dornin's successor.

Father Ryan's work in the Arlington Protectory deserves never to be forgotten. He infused new life into it, organized trade classes, found a market for the goods manufactured there, and displayed an exceptional talent of administrative and executive ability of a high order. In him St. Bridget's has found a worthy pastor, and the experience gained in his last charge will redound to the benefit of his present flock.

The following priests have been connected with St. Bridget's

parish: The Revs. Joseph M. Flynn, P. A. McGahan, J. O'Reilly, H. B. Ward, John J. McGrath, N. McMenamin, Thomas Quinn, B. Fitzpatrick, Thomas E. Butler, Joseph H. Hill, P. McGauran, William Murphy, Eugene A. Farrell, John J. Murphy, B. M. Bogan, John J. Shannessy, William J. Foley, James P. Smith, John F. Ryan, L. H. Ryan, D. S. Clancy, E. A. Kelly, W. A. Brothers, S. A. Halloran, J. E. Sheehey, W. A. Keyes, L. J. Bohl, R. A. Mahoney, John J. Murphy.

St. Patrick's Church, Jersey City.

This parish was founded December 23d, 1869, when by arrangement with Father Venuta Bishop Corrigan, then administrator, assigned the Rev. Patrick Hennessy to take charge of the new congregation. Father Hennessy was born in the county Limerick, Ireland, March 17th, 1833, and was educated in Mount St. Mary's, Emmettsburg, and in the American College, Rome. He was ordained in the Eternal City by Cardinal Patrizzi, May 30th, 1863. He was an assistant with Father Kelly in Jersey City until December 12th, 1865, when he was sent by Bishop Bayley to Elizabethport and became pastor of St. Patrick's. Here he labored four years until he was called to "South Bergen," as the present section of Jersey City covered by St. Patrick's parish was then called. The corner-stone of the new church was laid November 13th, 1870, and the new church dedicated August 19th, 1877. St. Patrick's parish enjoys the distinction of possessing the most perfect and imposing specimen perhaps of Gothic architecture in the diocese of Newark, and another, less honorable, of being the only parish of any considerable size without a parish school. It is true, indeed, that Father Hennessy's successor, the Rev. Lawrence C. M. Carroll, laid the corner-stone of a sumptuous structure, October 13th, 1901, which promises to contain all the requirements for a school, club, and theatre, so that ample provision has been made for the many-sided wants of the parish in the future. The building is still in an inchoate state, but its elaborateness no doubt justifies the delay of its completion. It will be a unique parish building. Father Carroll was born in Newark, N. J., May 6th, 1854, made his studies at St. Charles's and Seton Hall, of the class of '75, and was ordained in the cathedral June 7th, 1879. He was an assistant in St. John's, Orange, and St. Mary's, Jersey City. He was appointed pastor of South Orange, and built the Church of Our Lady of Sorrows, the school,

and the rectory. His appointment to St. Patrick's dates March 15th, 1896. Father Hennessy's body is buried near the tower of the church. The following priests have served St. Patrick's: Revs. P. McCahill, M. J. Connolly, M. de Stephano, Hugh McManus, J. Canon Moynihan, James A. McFaul, D.D. (now Bishop of Trenton), Michael F. Downes, James J. Sheehan, James

ST. PATRICK'S CHURCH, JERSEY CITY.

P. Corrigan, P. MacDonald, W. J. Conley, J. C. McErlain, William J. O'Gorman, J. H. Hennes, M. R. Donahue, Bernard Hater, James A. Kelly, Thomas F. Monaghan, Walter Tallon, James A. Keough, J. B. Donahue, John McGeary.

St. Mark's Church, Rahway, N. J.

In the spring of 1870 several meetings were held by the German Catholics of Rahway, the result being that Messrs. George V. Andelfinger, Sr., August Ritter, Marcus Schantz, and Joseph

Beecher were appointed as a committee to purchase a suitable piece of property whereon to build a church. They finally purchased the property where the church and parsonage now stand; the afore-mentioned together with eleven others formed a building committee. In the mean time the spiritual wants of the small flock were looked after by the Rev. Alber Von Schilgen, of Elizabeth. Meetings were held in an old hall known as Gibby's Rink, long since gone to ruin, and at these meetings it was concluded to call the church after St. Mark; hence the credit of founding St. Mark's Roman Catholic Church must be given to the Rev. Alber Von Schilgen, of Elizabeth. The first Mass said for the members of St. Mark's was said in the house of Mr. Andelfinger; the house is still standing. In the fall of 1871 the corner-stone was laid and the basement was fitted up as a temporary chapel until the church was finished for service—a year and a half later. The first Mass was celebrated by Father Misdziol, who came Sundays for about six months. From that time until 1874 various priests attended to the wants of the people, when the Rev. A. Bergman was appointed. He was succeeded by Rev. R. Goodman, O.S.B., in 1875, and he in the following year, 1876, was succeeded by Rev. P. H. Rabanus, O.S.B., who remained in charge until 1877, when the Rev. Theodosius Goth, O.S.B., assumed the duties of pastor. The following year, 1878, saw two changes—Rev. J. J. Schandel succeeding Father Goth, and he in turn being followed by Rev. Mauritius Kaeder, who remained until 1879, when the church was closed until 1882.

The year 1882 will always be remembered with feelings of great joy by the members of St. Mark's Church, as it marked the reopening of the church by our late Rt. Rev. Bishop Wigger. Rev. Eugene Dikovitch was appointed to the arduous task of again gathering back the stray sheep. He performed his duties well, and it was his pleasure to see the church prosper under his ardent and tender care. He remained until October, 1884, when he accepted a parish in Paterson, N. J. (St. Boniface's), where he is still stationed. His successor was Rev. Anthony Wirtner, O.S.B., who remained until February, 1885, when he was succeeded by Rev. Hugo Paff, O.S.B. He remained until January, 1886. In January, 1886, Rev. Leopold Hofschneider assumed charge of the parish, and he will always be revered and honored for the amount of work and good he accomplished, among which were the building of a parsonage, sisters' house, tower on the church, including

new bells, enlarging the church, etc., and all this in the short period of three and one-half years. In August, 1889, he was removed to Hoboken, to establish a new parish, where he is still stationed. His successor, the Rev. J. H. Miller, remained until October, 1892, when Rev. Henry Kouse assumed charge and remained until 1893, his successor, Rev. Philip Henke, remaining until April 24th, 1895. On the Sunday following Rev. John Baptist Kayser assumed charge, and during the eight years of labor did much good in the parish. Words fail to express the gratitude due him, but God will reward him now that He has called him to Himself. The interior of the church, the vestments, a new altar erected by himself, and a new pipe organ stand as monuments of his works. He died very suddenly September 11th, 1903, and his loss was keenly felt. His successor, Rev. Henry Duckgeischel, formerly of Newark, N. J., assumed charge of the parish September 17th, 1903.

This parish is blessed with a parochial school, founded by Rev. Eugene Dikovitch in 1883, which is in charge of the Sisters of St. Dominic.

Sacred Heart Church, Elizabeth, N. J.

In April, 1870, Rev. Henry Lemke, O.S.B., bought land at the corner of Magnolia Avenue and Spring Street. He built a chapel, which was incorporated as St. Henry's Church, April 24th, 1871.

April 2d, 1877, he was followed by Rev. Athanasius Hintenach, O.S.B.

In 1881 Rev. Augustine Wirth, O.S.B., succeeded to the pastorate.

In 1883 the corner-stone of a new church was laid. The church was named the "Sacred Heart," and was completed in the year 1888.

In 1887 Rev. Cornelius Eckl, O.S.B., was appointed pastor and completed the church.

In 1890 Rev. Augustine Wirth, O.S.B., became pastor.

In the year 1897, October 6th, Rev. Ambrose Haebwr, O.S.B, the present pastor, took charge of this congregation. In 1899 a large brick school was built, which at present 290 children attend.

The regular assistants of this church have been: From 1900 to 1902, Rev. Florian Widman, O.S.B.; from 1902 to 1903, Rev.

CHURCH OF THE SACRED HEART, ELIZABETH.

Henry Becker, O.S.B.; and at present Rev. James Cullinane, O.S.B.

The church was consecrated on November 25th, 1894, by the Archbishop of New York, Most Rev. Michael A. Corrigan, D.D.

St. Patrick's Church, Chatham, N. J.

THE need of a mission at Chatham was apparent to Dr. Wigger as early as the year 1870. He witnessed how at least one hundred Chathamites made the long journey of two and a half miles over the hills to the church at Madison; and, be it said to their credit, they were proverbially first at Mass.

The rev. doctor awaited his opportunity, and in the mean time consulted many of the resident Catholics regarding his plans for their benefit.

Among these was Mr. John McCormac. This gentleman informed the doctor one Sunday that some land on Mr. Paul Lum's farm was to be sold. Accordingly, at a meeting of the trustees

of St. Vincent's Church, Madison, December 2d, 1870, it was resolved to purchase the property for a school site. On May 3d, 1871, Mr. McTernan, one of the trustees, was authorized to make the purchase. In conjunction with Mr. James S. Coleman, New York City, he performed this duty. Mr. Coleman paid the money and passed the title to Mr. McTernan, who in turn transferred the property to the trustees of St. Vincent's Church.

The minutes of the meeting of the trustees, held on May 30th, 1871, read: "John McTernan reported that he purchased two lots, 150 by 50 feet each, for the sum of $500."

It does not seem that the holding of divine service was the first reason of the purchase, although afterward the building served the twofold purpose of church and school.

There seems to have been much opposition to the purchase on the grounds of distance from the centre of population. No road yet traversed the old farm, although the now Washington Avenue was opened shortly afterward. On account of this opposition some of the Catholics met and made overtures to the owner of premises near where Mr. John Doran now resides. The owner mentioned consented to make the exchange for a consideration. Mr. Henry Houston was chosen by the meeting to represent the case to Dr. Wigger, the pastor. After listening patiently to the statement, Dr. Wigger replied, "It is just where I want it."

ST. PATRICK'S, CHATHAM.

At a meeting of the trustees the contracts were given out to erect a building 35 by 50 feet, the walls to be 14 feet high. The entire cost of the building was $4,000.

The work was commenced in January, 1872. A meeting of the parishioners was called about this time to receive donations of money and materials. As many Catholics were employed in the neighboring brick-yard, it was found more convenient to supply material than to give money.

In this manner the school was erected. And it was in this case, as in the founding of all new parishes, a common sacrifice of pastor and people, he with anxious hope and patience, they with joy and privation. We are told that many Catholics contributed

as high as five thousand bricks. Brick cost in those days $10 per thousand. Many also gave money.

The Rev. P. E. Smyth became pastor of St. Vincent's, Madison. Father Smyth had still to attend to the spiritual wants of Whippany, so when Dr. Wigger returned to take charge of Summit, Chatham was added to Summit.

In 1894, when Bishop McQuaid came to preside at the commencement of Seton Hall College, in reply to the question of his having been the first priest to celebrate the sacred mysteries in what is now known as the Borough of Chatham, he stated that he never said Mass in Chatham. In fact, he admitted that the fog about the Passaic "was a damper on his courage." He illustrated this feeling when he referred to his journey over Hobart's Hill on his way from Springfield; that he knew that he was near Chatham by the fog, "and then I closed my eyes and whipped my horse until I had passed Chatham." We are glad to say that no fog now exists in Chatham.

After Bishop Wigger had resumed charge of Summit and Chatham he set to work to better the school facilities, and, to prepare for the opening of the school-house as a church only, he secured the premises on the corner of Washington Avenue, now Chatham Street. There were three lots in the purchase. It was on this property that Dr. Wigger laid the foundation of the future school-house. However, before the frame was placed on these foundations, Dr. Wigger resumed charge of St. Vincent's Church, Madison. The completion of this building was the first of the labors of the Rev. G. A. Vassallo, of Summit.

Father Vassallo continued the work of his predecessor. New interest was established by the introduction of the Sisters of Charity, who took the place of the lay teachers for some years employed in the education of the youths of Chatham.

It was found advisable to cut off Chatham and make it an independent parish. This was effected by the bishop appointing Father Muhl. His appointment dates from the 19th of January, 1887.

The first pastoral residence was a small two-story frame house situated on the south side of Watchung Avenue, opposite Washington Avenue. It is part of the old Dunning estate. The Ferdon house was purchased by Father Muhl, but he never occupied it.

Father Muhl, a native of Germany and a graduate of the Collegium Germanicum at Rome, died at the Sanitarium, Denville,

N. J., in July, 1896. After Father Muhl's removal to take charge of the parish at South Orange, the Rev. P. A. McGahan took charge of Chatham, November 5th, 1887.

After a few years' administration Father McGahan was succeeded by the Rev. Joseph C. Dunn. The appointment dates from the 21st of September, 1889. The new rector came from St. James's Church, Newark.

Livingston had been added to Chatham when it was made a separate parish in 1887. The honor of saying the first Mass in Livingston belongs to the late Father McGahan, who died July 18th, 1894. Sterling mission was opened 1886, with Father Julian as rector. He remained in charge for two years, and was succeeded by the Rev. P. A. Wenzel, now of Orange.

On Tuesday evening, February 27th, 1894, a fire occurred which for an hour threatened to wipe away the work of twenty years. The damage amounted to $381.54.

When Father Dunn assumed charge of the parish the school was taught by a lay teacher, Miss Murphy, a very efficient teacher, yet unequal to the task of so many grades. In August, 1890, the sisters returned to the school and took up residence there.

Father Dunn was succeeded on September 25th, 1897, by Rev. William T. McLaughlin, who was transferred to St. Augustine's Church, Union Hill, May 31st, 1899. His successor was the Rev. James M. McCormick, who died May 29th, 1903; and he was succeeded by the Rev. Samuel Hedges in June of the same year.

St. Francis's Church, Metuchen.

In the diary of Bishop Corrigan while Vicar-General and Administrator of the Diocese of Newark, under date of September 15th, 1869, is found this entry: "New church needed at Metuchen; cost $10,000." The property was bought and the church was built by the Rev. Major Charles Duggan, the assistant and administrator of St. Peter's, New Brunswick. From St. Peter's journeyed the priests in all kinds of weather to attend this mission, but the inconveniences were mitigated by the royal hospitality of Mr. Nat. C. Robbins, who, although not a Catholic, always gave a hearty welcome to the priests and generous assistance to the church. St. Francis's Church was destroyed by fire in December, 1903. The first resident rector was the Rev. Stephen Bettoni. It is regrettable that more historic details cannot be given, but

they are unavailable, as no response was received to the letter soliciting information. The present rector is the Rev. John A. Graham.

Most Rev. Michael A. Corrigan, D.D.,

Second Bishop of Newark.

Michael Augustine Corrigan, born in the city of Newark, August 13th, 1839, was the worthy successor of Archbishop Bayley in the See of Newark. The mantle of a noble, saintly father descended upon the shoulders of one who was eminently fitted to carry on the great and responsible task of governing a diocese. His preparatory studies were made at St. Mary's College, Wilmington, Del., then under the presidency of the venerable Father O'Reilly. The future bishop, on leaving Wilmington, entered the nursery of bishops—Mount St. Mary's, Emmettsburg, Md.—from which he was graduated in 1859. He was one of the little band sent by the bishops of the United States to start in the centre of Catholic unity the American College. Here, as elsewhere, the modest, gentle youth won for himself the friendship of his professors and fellow-students. His talents kept pace with his piety, for none applied himself with greater zest to his studies nor with greater success than the subject of this sketch. He was ordained to holy priesthood September 19th, 1863, in the Cathedral Basilica of St. John Lateran by the late Cardinal Patrizzi.

Returning to America in August, 1864, he was assigned to teach dogmatic theology and Holy Scripture in the seminary, Seton Hall, by Bishop Bayley. His ability and talents, which an extreme modesty was powerless to conceal, attracted the attention of many prelates in this country, and he was chosen and in fact appointed by Pius IX. to the See of Columbus, Ohio. The most earnest pleadings of the youthful dignitary, coupled with the influence of Bishop Bayley—who was loath to lose one so full of promise and usefulness—combined with the kind offices of Archbishop, afterward Cardinal, McCloskey, availed to put off for a few years his elevation. Meanwhile he strained every nerve and toiled day and night, in his endeavors to bring Seton Hall College up to the high conceptions of its founder and to make it second to no other Catholic college in the country. The student did not shrink from the stern gravity which seems to surround those whom circumstances perhaps had placed at the head of a school or a college, but with perfect ease and undisturbed confi-

dence he detailed to the good "doctor" his catalogue of troubles and trials, and, whether vindicated or not, always went from the president's room very much comforted by his kind, soft words. Yet none dare trespass on his mild rule, for all knew that he could be firm when occasion called for it.

On the transfer of Archbishop Bayley to Baltimore he was appointed administrator of the diocese. In February, 1873, the news was flashed across the water that he was appointed to fill the See. "Is there no escape?" said he to Bishop McQuaid, then on a visit to Seton Hall, and was just entering a carriage to take the train when the messenger brought the telegram from the editor of *The Freeman's Journal* announcing his promotion. "None," replied the bishop; "you must accept the burden." The following May he was consecrated by Cardinal McCloskey in St. Patrick's pro-Cathedral, Newark. The mitre was hardly placed on his head when the pricking thorns roused him to the realization that it was to be for him not a wreath of roses, but in very truth a crown of thorns.

Most complicated financial entanglements demanded the attention of the young bishop and brought into play his wisdom and prudence. It would be a waste of time to dwell longer on this dark period in the history of the diocese; it would but open afresh wounds long since closed. True, another form filled the chair of the illustrious and lovable Bayley, but his spirit was still in the diocese. God blessed the work and zeal of Bishop Corrigan. His time was wholly taken up blessing corner-stones, churches, hospitals; making the visitation, not solely of large city churches, but the isolated, distant, almost always forgotten and neglected country congregations. Benign, courteous, willing, he never thought of self. You might before asking, especially if it required his personal attention, anticipate that your request was granted. His mind might be racked with anguish, his body suffering from illness; none would be the wiser. When we hear of bishops descending from their throne, condescending to speak to the lowliest as to the loftiest of their flock, sitting for hours in the confessional, anxious to relieve a weary pastor of a little of his burden, visiting the hovels of the poor to administer to some poor dying Christian the sacrament of confirmation, or speaking a kind word to some querulous old granny, we lose not a jot of that high esteem which from our very childhood we have had for the very name of bishop, but are carried back to the charm and simplicity of early apostolic days, when bishops were the guardians and

fathers of the faithful. A vaster field awaited him. In October, 1880, he was made Archbishop of Petra and Coadjutor Archbishop of New York, with the right of succession, an honor which he would have refused, and which filled the hearts of the clergy and laity of the flock to whom he had endeared himself with many and sincere regrets.

On May 12th, 1873, Bishop Corrigan was invited to attend the second quarterly meeting of the Catholic Union, which was held at the Catholic Institute, Jersey City. On that occasion this body of prominent Catholic laymen delivered an address of congratulation to their lately consecrated bishop, in which, while expressing their regret at the loss of Archbishop Bayley, they declared they were consoled by the double consolation that His Grace, Archbishop Bayley, would add to the glory of Holy Church in a more extended field, and labor unceasingly to obtain a good pastor for the flock he had watched over so long and so tenderly.

The result is all we could have wished or expected, and since the voice of our infallible Pontiff called you to the vacant See of Newark, our hearts have been gladdened and our gloom dispelled. We have anxiously awaited the hour of anointment, when with mitre and crosier you would ascend the episcopal throne in your cathedral and be officially proclaimed our future guide and pastor. This happy event has at last appeared, and, weary of restraint, we hasten to proclaim our gratitude to God and affection and loyalty to his bishop. . . . May God add to your youth and firmness the necessary strength and grace for this great work. May the blessed Mother of God, whose month we celebrate, favor you with her powerful patronage. You will have our poor prayers for your assistance, and we beg that you will impart your benediction to the members of the union, who are united by your permission in maintaining truth and justice. . . .

"To maintain truth and justice" was the motto which inspired loyal and intelligent Catholics the world over after the invasion of the rights of the Holy See, and rallied them to the defence of their faith and to consolidation everywhere of their coreligionists in a strong, vigorous body. This movement spread all over Europe and ultimately beyond the seas.

A council was formed in New York in 1871, and efforts were made at that early date to establish an association in the Diocese of Newark. But for one reason or another the matter was left in abeyance until after the transfer of Archbishop Bayley to Baltimore.

The Catholic Union of New Jersey was established for the

larger parishes, and, as will be seen later on, although it did not accomplish all that was aimed at, yet it bore certain beneficial results.

In August, 1873, Bishop Corrigan made an urgent appeal in favor of the priesthood and on the necessity

of fostering and preserving vocations to the priesthood and to the religious life. In a commercial country like ours, where other careers in life are constantly presenting themselves to the notice of the young, we should not forget to seek to stem the current by putting before the minds of parents and of their children, as occasion offers, the glory and the great reward, as well as the self-sacrifice and the voluntary privation for God's sake, of those who devote their lives to the service of the altar.

In the same letter he called the attention of the reverend clergy to some points of the statutes of the diocese, in order that there might be uniformity throughout.

The financial embarrassment of St. John's Church, Orange, has been already alluded to. In February, 1874, the bishop writes to his flock to thank both priests and people for the efforts they had made to enable him to meet the grave obligations of this unfortunate church.

I am happy to state that the disposition of both the reverend clergy and the Catholic laity of Newark to aid in this labor of love for the glory of God's house is beyond all praise. By their conduct they have shown that they appreciate keenly the difficulties of the situation; that they regard it as one unprecedented in our midst and to be treated as a case entirely apart from ordinary contingencies; that it is not a question of simply raising a collection to pay the interest on the great debt and leave the future blank and unprovided for, but an occasion that calls for substantial aid that will reduce the principal to such an extent that henceforth the people of St. John's parish may themselves and by their own efforts, not only take up the burden, but also with God's help and blessing carry it for a while and gradually throw it aside.

Again, April 28th of the same year, in conformity with the often-expressed wishes of many of the Catholic laity, Bishop Corrigan expressed his resolve to do all that was possible to pay off the floating debt on St. John's.

Though most unjustly and recklessly incurred, nevertheless as it stands it is a legal debt, and not only the honor of the diocese but the good name of Catholics at large will be seriously compromised if we neglect paying it. The Catholic Church does not

accept the doctrine of repudiation. The entire debt on St. John's Church in 1873 was $265,000, with interest accruing for the last months of the previous year. The extrication of St. John's parish from its present difficulties is not a hopeless task; it is practicable, is presumptably certain and guaranteed even, but only with the generous and prompt coöperation of the sister churches throughout the State.

In the spring of 1874, mainly through the efforts of three prominent Catholic laymen of the Diocese of Newark, the Messrs. P. Farrelly, John McAnerney, and Harold Henwood, the first Catholic pilgrimage was organized in the United States, and left our shores to visit the different shrines in France and Italy and to lay at the feet of the common Father of Christendom the pledges of loyalty and devotion of their Catholic fellow-countrymen. A reminiscence of this pilgrimage is still to be seen in the Basilica of Our Lady of Lourdes, in the American flag which still hangs over the sanctuary in this remarkable shrine of the Mother of God. It was successful beyond expectation.

The opening of the State Reform School for wayward boys, and the eliminating of all provision for the religious training of those who profess the Catholic faith in that institution, called forth an earnest protest from the Catholic Union. In October, 1873, in a letter to the trustees of the school, their attention was called to the fact

that the Catholic Union of New Jersey expresses the earnest desire of at least 200,000 fellow Catholics, citizens within the State, who ask your honorable body to make such modifications of the rules governing the Reform School as will enable Catholic inmates to receive the ministrations and consolations of their religion, which are at present denied them. We are aware that a similar application has been made by a priest stationed at Freehold, and declined, we charitably hope, because of the misapprehension of the justice involved in his request. . . . We want no State aid or chaplain's commission, only the simple right to administer the sacraments of the Church to the Catholic children under your charge who desire it. It need conflict with no rule nor interfere with the working hours of your establishment.

A second letter, December 20th, 1873, was addressed by the advisory board of the Catholic Union to the Governor, Chief Justice, and Chancellor of New Jersey, comprising the Board of Control of the State Reform School, enclosing copies of the correspondence between the Catholic Union and the trustees of the Reform School. The Catholic Union expressed regret

that our hopes have been disappointed, but in seeking justice a second time from the board of trustees we feel that we pursue the proper course, particularly as this first was recommended to us by His Excellency, Governor Parker, on the occasion of our appeal to him as chief executor and member of your honorable board.

The superintendent of the school, Rev. Mr. Sheldon, held religious exercises every day, which the Catholic children as well as the others were *obliged* to attend. On Sunday he also had religious services. Mr. Sheldon informed the committee of the Catholic Union, which visited the institution, that while a Catholic priest might address the boys, he could not permit him to express himself *distinctly* Catholic in his remarks; in other words, notwithstanding the large number of unfortunate Catholic children in this public institution, a Catholic priest, *as such*, had no right to minister to those of his own flock; while Protestant clergymen were permitted to pray or preach to their own satisfaction, not only to the Protestant children, but to the Catholics as well. It was against this act of flagrant injustice that these Catholic laymen protested in the name of the Catholics of the State of New Jersey, and at the same time called to attention that such a condition of affairs was contrary to the Constitution of our State, which in Section 3, Article I., declares "that no person shall be deprived of the inestimable privileges of worshipping Almighty God in a manner agreeable to the dictates of his own conscience, nor under any pretence whatever be compelled to attend any place of worship contrary to his faith and judgment."

The condition of affairs manifested through this correspondence made it clear to Bishop Corrigan that in order to save the faith of the Catholic children it was necessary that the diocese make provision for them. A tract of land was purchased in Denville, Morris County, about thirty-five miles from New York, on which was a commodious brick mansion. Necessary improvements and repairs were made, and in the month of September, 1874, St. Francis's Catholic Protectory for boys was opened and placed in charge of the Franciscan Brothers. Many priests of the diocese, as well as a number of the laity, most of whom were members of the Catholic Union, were present on the occasion to participate in the formal opening of the premises. The property was admirably adapted for its purpose. The country is elevated and healthy in the highest degree, and the two hundred and fourteen acres of fine land is well adapted for cultivation. It has an

abundance of wood and excellent water, a fine orchard of fruit-trees, and all the out-buildings necessary for an institution.

Bishop Corrigan looked to the faithful of the diocese, and in a particular manner to the members of the Catholic Union, to enable him to carry on to a successful issue the work thus inaugurated for Catholic wayward boys.

The Catholic Union felt that the time had come to make an effort to secure a charter from the State for the new institution, and its president, John McAnerney, wrote to Bishop Corrigan on September 29th, 1874:

The Catholic Union proposes, if agreeable to you, to make an effort at the coming election to ascertain, as far as possible, the opinions of the candidates for legislative honors in regard to the reform school. This, you will remember, is in the line of the agitation we have begun and which we think must be continued to be successful. We propose to do this work in our usual quiet manner and upon our own responsibility, if the proposed action meets with your approbation. We seek your approbation, not for public or general use, but for the reason that we do not desire to undertake anything of importance without your sanction.

Bishop Corrigan judged that it would be desirable to obtain a charter for the Denville protectory. Mr. McAnerney consulted Judge Bedle, who expressed the opinion that there should be no serious objection to the charter granting the judges and justices the right to commit Catholic boys to the protectory. This suggestion of the Ordinary met with the approval, not only of the Catholic laity, but of the leading priests of the diocese. Mr. McAnerney writes:

I think it will be well for you to prepare such a charter as you require, and if you could have it all ready by next week, we could then take the field and "sound" the candidates. If left until after the election I am sure it will be a much more difficult subject to handle than the reform-school matter. At all events there is no time to be lost.

Every effort was made to disseminate the campaign documents to be used throughout the State in order to secure the Catholic protectory charter. The leading men of the Hudson County Union had the charter printed, and it was proposed to make a thorough canvass of the whole State.

This movement spread consternation in the ranks of both parties of politicians. The office of the president of the union was besieged day and night by Republicans and Democrats,

all groaning about the misfortune of having this matter in the canvass. I never saw so many people investigating this reform-school subject as at the present time. Please let no reports from politicians annoy you. The agitation will be grand in its results. Our people will be educated up to a true appreciation of the matter, and our non-Catholic fellow-citizens will be obliged to redress the present injustice. . . . Next Tuesday the excitement and smoke of the battle will clear away, and the people of New Jersey will have a better idea of the injustice done their Catholic fellow-citizens than they have ever had before.

In another letter, written on October 30th, Mr. McAnerney says:

The breeze is now blowing in our favor. It is, indeed, curious to see Presbyterians, Episcopalians, etc., going about vigorously arguing the justice of the Catholic position in regard to the reform school. In Jersey City copies of the bill have been printed and generously distributed by the Democrats. The advocates of justice are growing numerous and well-informed. Would that our Catholic citizens would everywhere stand up like men. We would then have no difficulty. The most ignorant people I have found on this question are the Catholic politicians. Thank God! the abuse of *The Evening Journal* has made them examine the matter, and our people are better informed to-day than they would have been by Catholic-Union meetings, Church sermons, or anything else. Many of these unfortunate Catholics never go to church or read a Catholic book, and have always cried "Hush!" when anything in relation to Catholic interests was mentioned. This time the "Hobgoblin" has met them in the canvass and would not down at their bidding. If we don't get our charter, if they don't pass Assembly Bill 413, we have one thing beyond dispute; that is, the sympathy of non-Catholics, justly disposed, and our own people united and well-informed of the necessity for a protectory, as will be appreciated when the bishop deems it the proper time to issue his circular of a general collection. . . . The time is not far distant when our rights in all the public institutions will be granted, in order to keep this "terrible" question out of the canvass. . . . At present the matter has gone beyond the control of the politicians, and will never be settled until our rights are granted. . . . Gentle agitation of this kind likewise prevents our opponents from doing us further injury.

The cause was lost. The bill was defeated. The usual tricks which stigmatize legislation which has for its object the redressing of injustice to Catholics were successful.

Contemplated amendments to the Constitution of the State, some of which seemed calculated to impose new burdens upon Catholics or which might be construed against the Church,

prompted Bishop Corrigan, after having taken legal advice, to send a personal letter to the priests of the diocese, in which he recommended them to influence their people to strike out the objectionable clause, "or, better still, to make assurance doubly certain, let them strike out the whole ballot."

This letter unfortunately fell into the hands of the press, and the enemies of our faith made the most of it in their appeals to the large body of bigoted, because ignorant, voters in our State, and the amendments were carried by a large majority.

After taking the advice of Cardinal McCloskey, Bishop Corrigan called a meeting of the executive committee of the Catholic Union on February 11th, 1876, and expressed to them the opinion that further efforts in this line should be indefinitely postponed, to avoid stirring up the rancor and bigotry of the non-Catholics throughout the State. This sounded the death-knell of the Catholic Union. The meeting adjourned *sine die*. The work of the laymen of the diocese for the protection of Catholic interests and the redress of the wrongs under which their religion groaned was at an end. But, despite all that was said and done, the Catholic Union accomplished a great deal. In our State institutions Catholics are allowed the ministrations of their priests, and in the State Reform School and state-prison there is a Catholic chaplain.

As provision had been made for the wayward boys, it seemed to Bishop Corrigan that the time had now come when a similar institution should be established in the diocese to carry out the recommendation of Archbishop Bayley in his parting address to the clergy of the Diocese of Newark, and which he had so much at heart because they were so urgently needed, namely, a Catholic protectory for boys, a house of the Good Shepherd for girls, and a large asylum for the orphans of the entire diocese.

BISHOP'S HOUSE, NEWARK,
May 1st, 1875.

REV. DEAR SIR: You will remember that in his parting address to the clergy of this diocese, the Most Rev. Archbishop Bayley directed their zeal, in a special manner, to three good works which he would have undertaken had he remained in New Jersey, and which he had much at heart, because they were most urgently needed, namely, a Catholic Protectory for boys, a House of the Good Shepherd for girls, and a large asylum for the orphans of the entire diocese. Of these three wants, the last-mentioned is the least pressing, for the reason that there are already four local asylums in our midst which give shelter to some five hundred

orphans. The Catholic Protectory and the House of the Good Shepherd, the want of which is a matter of sad and almost daily experience, have hitherto existed only in intention and in hope, but the time has now come when our desires and anticipations are about to be converted into reality.

With God's blessing, the House of the Good Shepherd, under the charge of the devoted sisters of the same name, will be opened in Newark on May 24th, the Feast of our Lady, Help of Christians. About the same time the Catholic Protectory will be inaugurated at Denville, Morris County, under the direction of the Brothers of St. Francis. In both institutions, besides a careful moral and religious training, the inmates will be taught habits

CONVENT OF THE GOOD SHEPHERD, NEWARK.

of industry and usefulness. The boys will be taught trades and the labors of the farm; and the girls to ply the needle, operate on sewing-machines, and be instructed in other similar employments suited to their station in life, so that in the course of two or three years, when the first expenses shall have been defrayed, both institutions in a large measure at least will be self-supporting.

The Protectory farm cost $30,000. It contains over two hundred acres of land, one-half of which is already cleared; a large brick mansion, in good repair, capable of accommodating at once sixty children; a neat frame cottage, newly built, with various out-buildings, barns, stables, and a good supply of stock and farming utensils.

The House of the Good Shepherd consists of two large brick buildings, in good order, on High Street, near Central Avenue, Newark, in a most healthy location, and with two vacant lots adjoining affording sufficient recreation ground for the sisters and inmates. The buildings and property cost $27,500, and will

afford accommodations for one hundred children. It will be open for inspection on the 20th, 21st, and 22d of May.

The great difficulty in maintaining these excellent institutions will meet us at the very start. It will be necessary for us to raise this year a sum sufficient to pay the interest on the outlay, and, if possible, something on the principal; also a sum sufficient to defray the expenses of furnishing plainly and fitting up both houses, besides contributing to their support. We will need in all fully twice as much as is raised by an ordinary diocesan collection. Year by year it is expected that these collections will pay the interest and gradually pay off the principal. To meet the wants of the occasion, I hereby order a collection to be taken up in all the churches of the diocese on Pentecost Sunday, the 16th of May. Instead of a separate collection for each charity, only one is ordered for both; but as both institutions are sadly needed for the salvation of souls throughout the whole diocese, it is confidently expected that the returns from every parish will be large in proportion. It is specially appropriate that the commencement of these great works should occur in the year of Jubilee.

I need not remind you, reverend sir, of the necessity which presses on us all, of providing a shelter and the means of reformation for the many poor children of Catholic parentage who otherwise would be lost to themselves and to the Church. The Sacred Heart of our Saviour, during His public ministry on earth, has given us the most touching examples of tender mercy toward the wayward and the sinner. His parables of the Prodigal Son and of the lost sheep have suggested to penitents from century to century the hope of pardon and of reconciliation with Him. Our Lord Himself foretold that wherever His gospel should be preached, the name and the forgiveness of Magdalene would also be recorded; and it is not without significance that Divine Providence, who ordains all things—even the number of sands on the seashore—should divide the station of honor at the foot of the Cross of Calvary between Mary the Immaculate and Mary the Penitent, and that of the various apparitions of our risen Lord recorded in the Scriptures the first of all was to her who had been a sinner. The whole history of the Church is full of examples of the efforts made at all times to reclaim the souls of those for whom our Saviour died.

Finally, I need not stop to remind you of the efforts vainly made thus far in the Legislature of this State to obtain freedom of conscience for the unfortunate Catholic children confined in the State Reform Schools. With a bigotry which, if it proceed from honest conviction, argues an amount of ignorance which to our minds is simply astounding, the petition to grant liberty of religious worship to those confined in prisons, reformatories, and similar institutions has been shamefully rejected by men who claim to be enlightened enough to ask our suffrages that they may make our laws; men in whose minds, if we may judge from their actions, liberty of conscience means liberty for them and

intolerance for their Catholic fellow-citizens. I merely allude to this utter want of fairness that you may say to your people that, besides the divine plea of charity, they are bound to support the Catholic Protectory in self-defence and in protection of the natural rights of their children, lest, should they have the misfortune to enter a State reform school, they be *compelled* to attend regularly to religious exercises that their conscience must indignantly reject.

Please explain this matter plainly and clearly to your flock; make them understand that, relying on little or no help from without, we must build and maintain our own institutions. We pay our taxes for Protestant reformatories, but we must support our own.

Many a bruised heart will be consoled that we have at length a home where wayward children, often the victims of circumstances or of temptation more than of wilful crime, may be sent for protection without running the risk of losing their faith and of endangering that without which it will "profit a man nothing to gain the whole world."

I rely upon your zeal for souls and our holy religion to do all that you can to promote these good works, and I trust that we may all have the satisfaction of feeling at our last moment that no soul has perished through any fault of ours.

The returns of the collections will be made as soon as possible to the Very Rev. G. H. Doane, V.G.

I remain, Rev. Dear Sir,
With kind regards,
Very truly yours in Christ,
✠ MICHAEL,
Bishop of Newark.

The attention of Bishop Corrigan was called in October, 1875, to the number of Italian Catholic immigrants who had located in his episcopal city. Bishop Corrigan commissioned the Rev. Jos. Borghese, an assistant at the cathedral, to take the census of the Italian Catholics of Newark, with the result that they were found to number 235 in all.

In April, 1876, owing to the rapid growth of Catholicity throughout the State, and the difficulty of giving the Catholics spread over this vast territory the necessary care and supervision, Bishop Corrigan began to consider the division of the diocese, and the separation of the southern part into a distinct diocese, with Trenton as the episcopal city. On the 26th of the same month Seton Hall received as a guest His Eminence Cardinal McCloskey, who had been prostrated with an attack of malaria, and was advised by his physicians to seek rest and restoration of health in the mountains. His Eminence remained five weeks and returned to New York entirely restored.

In the spring of this same year an event occurred which greatly troubled the Catholics of Hudson County. A railroad company, desirous of shortening its line, sought to obtain a strip of the Hudson County Catholic Cemetery. Without seeking to familiarize himself with the exact conditions prevalent there, Bishop Corrigan gave his consent to the proposed sale. Unfortunately the section to be sold had been used for the interment of the poorer classes. The Catholics were greatly agitated. Meetings were held in which their indignation was voiced, and protests were passed against the desecration of the dead. Both the bishop and the company were forced to retire from their positions.

On May 8th, 1878, an important synod of the clergy of the diocese was held in St. Patrick's Cathedral, Newark, and lasted two days. Many matters were discussed, and the legislation of former synods supplemented here and there by extracts from the Council of Baltimore and more recent decisions of the Holy See.

The establishment of the House of the Good Shepherd in Newark and the Catholic Protectory in Denville proved a great financial burden. To meet the obligations of these institutions Bishop Corrigan was obliged to use temporarily the "Peter's pence" collection taken up in the diocese, and as he was about to make his visitation *ad limina*, and consequently to lay at the feet of the Holy Father the sums collected from the faithful, he was at a loss whence to obtain the moneys. A young priest attached to the cathedral staff, the Rev. John A. Sheppard, suggested to Bishop Corrigan the advisability of establishing in the Diocese of Newark a union similar to that organized in New York City by the Rev. Father Drumgoole.

The many solicitors for this noble work in the city of Newark, and chief among them a most worthy and devout matron, Mrs. Bridget Maher, had repeatedly urged Father Sheppard to induce the bishop to establish a similar union in Newark for the Denville protectory.

With considerable misgivings and assured that no possible loss would accrue to the diocese Bishop Corrigan gave a somewhat reluctant consent. This was the initial movement of the "Sacred Heart Union," which from that day to this has accomplished so much of good for the support of the boys, not only in Denville, but in the present well-appointed and admirably conducted protectory at Arlington. It is but just to allow the founder of this admirable work to make known the success of his first efforts.

The following words were printed in the first number of *The Sacred Heart Union* by Father Sheppard, who outlines the scope of the work and details the results of the first efforts:

Our Present Success.

We have been anxiously awaiting the day when we could put this little sheet into the hands of our many friends. We have been wanting to thank them for their efforts, and we have been wanting to say to them that their efforts have always filled us with courage. They assured us that we were engaged in a popular work, and that the people themselves would see to it that the work should go on and prosper.

Our first undertaking to pay off the debt that has accumulated upon our protectory, so that in time we might be able to throw its doors wide open to all that would be offered us or recommended to us for reformation, we need scarcely say that the task seemed a heavy one, nay, an impractical one; but the kind words of our good bishop, since made Coadjutor-Archbishop of New York, filled us with hope. In his pastoral letter addressed to the clergy he recommended, among other things, this institution to their special care. This was sufficient, for we knew that a word from him to the priests who ever loved him would guarantee our success.

The clergy, almost without exception, thanks to their kindness and generosity, though they were struggling under heavy debts of their own, gave us their assistance and bade us, each one in his own parish, God-speed.

A word from the clergy, and the laity were ready and willing to pay their mite of twenty-five cents, while others, more charitably inclined, sent us their donations.

Three gentlemen particularly we must mention for their kindness in rendering us assistance as soon as they heard there was a united effort in our midst to give our many wandering boys a chance of bettering their condition. These were the Rev. P. L. Connolly, of Amboy; Dr. Morrogh, of New Brunswick; and D. F. Cooney, of Jersey City. We have not asked permission of these gentlemen to use their names, but we thought their example worthy of imitation, and we saw no better opportunity of presenting our thanks in a manner worthy of their offering.

Our efforts this year were even more successful than we looked for, and we have to state for the satisfaction of our members that we have been enabled by their offerings to reduce the debt $7,000, to pay insurance, interest on mortgages, the salary of brothers who are in charge, the expenses of a visiting clergyman, and our bills for printing cards of membership to the union, making in all a total of nearly $10,000 raised during the last year.

The coming year we will expect our solicitors to again favor us with their valuable and duly appreciated services. Faithfully

and energetically indeed have they labored, and we pray God to grant them their reward. One letter we shall never forget. It was from an old gentleman in a country district. He sent us returns, telling us at the same time of the miles that he was obliged to walk through the warm sultry days of July in order to raise the sum he had forwarded. We could not help admiring his earnestness and thinking to ourselves that the good angels of God must have looked down upon his footsteps and registered them in heaven for that great day of reckoning when time for him will be no more. Think over it, kind reader: if, in every city where there are people who have leisure, some would make it their business, like this good man, to go among their friends and collect the small sum that is asked for, how much good might be effected in our midst!

There are to-day children in every city in our State, young boys showing signs of intelligence, who would be able to go through the world with success, were it not that they are thrown upon the streets, where they contract vicious habits that grow upon them and that make them in time useless members of society and a disgrace to their religion. The object of our union is to lay hold of such boys, to give them a proper idea of themselves, to make them feel that they are not neglected, that society regards them as its members, and that the Church particularly considers them her children. But this object, praiseworthy though it may be, can never be accomplished unless there be united and untiring action upon the part of the members. Hence let us set ourselves to work with earnestness, with the thought that there are hundreds in our midst whom we may aid in the salvation of their souls.

Often during the past year have they been brought to us and we have been asked to take them and send them to the protectory, where they might learn their religion and be schooled in a way that would be of profit to them in the future. Thanks to God, we have been able to receive some, but others we were obliged to send away. We did the very best we could. Those we thought could be looked after by their parents we refused, while others we received. Many indeed there were that we would have wished to receive, but in our present crippled condition we found it impossible.

To-day our house is full and the good brothers in charge are doing as well as can be expected for the present. In time, when our debt has been paid, we hope to be able to offer a home to our boys similar to that described in another column under the heading of "Artane's Industrial School." Read that article; it will afford you much pleasure, and without doubt you will be led to believe that what has been accomplished beyond the ocean may likewise be done here, if we only exert ourselves. We certainly should do as much for our boys, if not more, than they are doing abroad. We have more people of means, and the poorest of us is able to do something, be it ever so little. We trust then that this

small sheet will not be put into your hands in vain. We speak in behalf of the poor, asking you to assist them; in behalf of the children who are going about our streets, looking for the care that parents, if living, would grant them.

We beg from you for these children. We wish to give them a home, to provide for their wants, to see that they are instructed in their religion, to give them an idea of how they must meet the world and succeed in it. Doubtless many men there are to-day filling positions in society who, if they had been left to the care of a cold, selfish world, would be on our streets, doing no good and capable of much mischief.

Newsboys' Lodging House.

A year has already gone by since we had the pleasure of addressing our many friends in behalf of the Sacred Heart Union. It has been a year of joy for the Diocese of Newark.

It affords us no little pleasure to say to our members that his Lordship fully appreciates the services of the Sacred Heart Union, and, in his circular letter of November 26th to the clergy of the diocese, states that the "money contributed by the members of the Union has helped materially to sustain the protectory, and has gone far toward liquidating the debt on the same." He therefore "bespeaks for it the same zeal and interest that have been so beautifully and charitably manifested in the past by the reverend clergy and laity of the diocese." With such words of encouragement, coming as they do from our bishop, we feel assured that the clergy will do all in their power to favor our interests, and that the laity will not be appealed to in vain, while whatever of time and of labor can be spared by the director of the Union apart from his other duties will be given unremittingly to the charitable work in which we are engaged.

It will assuredly be most stimulating to our solicitors to know that our gross receipts for 1881, through their labors, have been about $13,000. With this we are enabled to pay off $8,000 of the debt, make some improvements about the protectory, pay the salary of those in charge, beside that of a resident clergyman, interest on mortgages, insurance, etc., and furnish our members with 50,000 copies of our *Sacred Heart Union* and an equal number of cards of membership, and this all through the small offering of 25 cents.

In June, 1880, Bishop Corrigan introduced into the city of Newark a community of Dominican nuns whose lives are devoted to the perpetual adoration of the most Blessed Sacrament. Four sisters arrived in Newark from the Dominican monastery of the Blessed Sacrament at Oullins, near Lyons, in France. Of these two were French and two were Americans who had entered the

convent in view of this present foundation. The Rev. Mother Mary of Jesus, one of the two Americans, was the first prioress of the new community. She remained in office until 1889, when Bishop Corrigan called for a foundation in his archdiocese. Accordingly Mother Mary of Jesus with seven sisters left Newark to open another convent of perpetual adoration at Hunt's Point, N. Y.

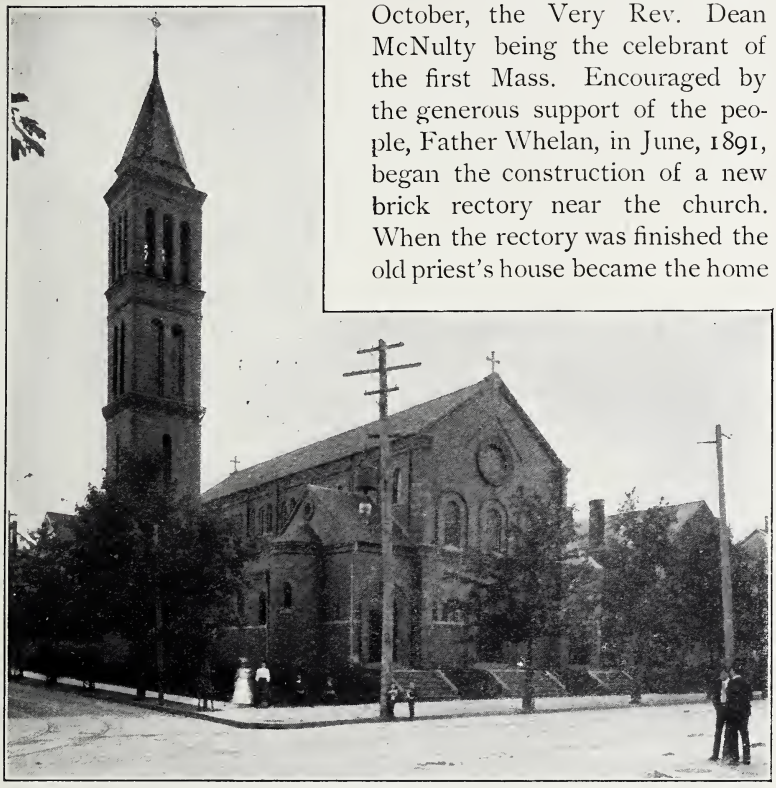
Sister Mary Immanuel then became prioress and has remained in office ever since. During the priorate of Mother Mary of Jesus the present monastery on Thirteenth Avenue was built. Here the Blessed Sacrament is perpetually exposed and the chapel is opened to the faithful every day from five o'clock in the morning until half-past eight in the evening. During the night as well as during the day the enclosed sisters succeed each other by fours and threes, hour by hour, keeping watch before our Eucharistic God. The community is composed of choir nuns, lay sisters, and outside sisters; these latter attend to all the outside business of the monastery.

St. Mary's Church, Paterson, N. J.

St. Mary's Church was founded by Very Rev. Dean McNulty, present rector of St. John's Church. On June 18th, 1872, eight lots were purchased, four on Sherman Avenue and four on Wayne Avenue. The corner-stone of the new church, a two-story brick building, forty feet wide by one hundred feet long, was laid October 12th, 1873. The church was dedicated May 9th and the first Mass was said August 9th, 1875. In the same year, September 14th, the Dominican Sisters from Second Street, New York, came to teach school. For six years the new parish was attended by the priests of St. John's Church, and in September, 1880, the Rev. James Curran was appointed first resident rector. Shortly after his arrival he built a substantial two-story brick rectory on Wayne Avenue. In 1883 Father Curran was transferred to the Arlington Protectory, and was succeeded by Rev. Samuel Walsh. The new rector did not remain long in charge, as death called him to his eternal reward February 25th, 1885, and the Rev. Isaac P. Whelan took charge March 6th of the same year.

Young and energetic he soon liquidated the debt on the property. The parish grew and flourished under his administration, and in a short time it became apparent that it was necessary to build a new and larger church. In August, 1889, property was bought at the corner of Union and Albion avenues, in a more

central location. On Sunday, October 12th, 1890, the corner-stone of the new church was laid by Rt. Rev. W. M. Wigger. The new church is a commodious building of Roman golden-mottled brick in the old Italian style of architecture, similar to the ancient Roman basilicas, consisting of a nave and two aisles. It was dedicated the following October, the Very Rev. Dean McNulty being the celebrant of the first Mass. Encouraged by the generous support of the people, Father Whelan, in June, 1891, began the construction of a new brick rectory near the church. When the rectory was finished the old priest's house became the home

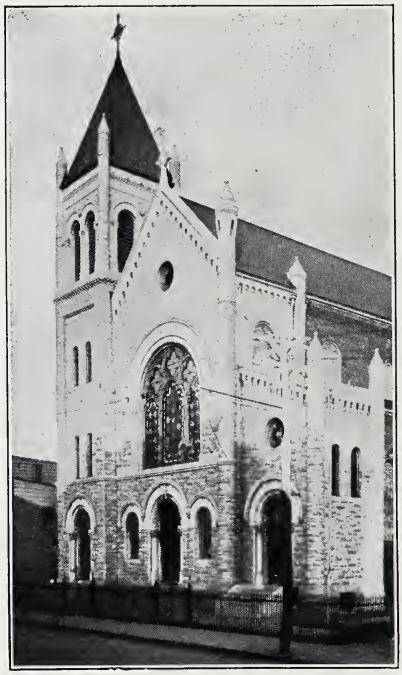


ST. MARY'S CHURCH, PATERSON.
Rectory on the right.

of the sisters, and the old church was transformed into a school and hall. Father Whelan remained in St. Mary's until July, 1896, when he was transferred to St. Mary's, Bayonne, and was succeeded by Rev. M. F. Downes, who died March 14th, 1898. It was during the administration of Father Downes that the first assistant priest was appointed, in the person of Rev. Terence Maguire. The present rector, Rev. M. S. Callan, was transferred from St. Lawrence's Church, Weehawken, April 1st, 1898. Dur-

ing his administration, besides reducing the debt considerably, he purchased a house and two lots adjoining the school for the purpose of building a permanent home for the Young Men's Lyceum, who were using the hall in the old school building as a clubroom. In August, 1902, ground was broken for the new clubhouse, which was finished in November of the same year. Father Maguire was succeeded, September, 1902, by Rev. William Carlin, who, in June, 1903, was sent to Montclair as assistant to Father Mendl. The present assistant is Rev. James Smith.

The present pastor, the Rev. Matthew S. Callan, was born in Dunber, county Louth, Ireland, in July, 1860. His preparatory studies were made in St. Charles's College, Maryland, and he was graduated from Seton Hall in the class of '80. He was ordained June 7th, 1884, and assigned successively to St. Joseph's, Paterson, St. Patrick's, Elizabeth, St. Aloysius's, Newark, and St. Michael's, Jersey City. He was rector of St. Lawrence's, Weehawken, in March, 1892, and labored in this parish until his promotion to St. Mary's, Paterson



ST. JOSEPH'S CHURCH, HOBOKEN.

St. Joseph's Parish, Hoboken, N. J.

ST. JOSEPH'S PARISH was founded in the year 1872 by the Very Rev. Alphonsus Zoeller, D.D, O.M.C., and was in the beginning composed entirely of Germans. It was not long, however, until the influx of English- and Italian-speaking people to that part of the city made it necessary that they also be comprised within the parish; and it thus remained a triple-speaking parish until the formation of a separate parish for the Italians, and a similar movement for the Germans, leaving St. Joseph's entirely for the English.

Father Alphonsus was succeeded by Rev. Fathers Dominic

Marzetti, Francis Lehner, Anselm Auling, Joseph Frewin, and Michael McEvoy, all who, like the founder, belonged to the Order of Friars Minor Conventuals of St. Francis.

Under the wise and able leadership of these Fathers, and seconded by the hearty coöperation of the lay members, the parish has flourished and prospered. At present it possesses a beautiful new church of Vermont marble, which has cost $75,000, a large three-story school in which 450 pupils receive their education under the direction of Franciscan Sisters; likewise a dwelling for the clergy and sisters. The plan for a new rectory to cost $20,000 is being prepared.

The number of families belonging to the parish is about 500. The assistants at present are Rev. Father Nicholas Donohoe, O.M.C., and Rev. H. McMahon, O.M.C.

St. Joseph's Church, Carlstadt.

A MEETING of the Catholics of Carlstadt was called on the 17th of January, 1872, to devise measures to erect a church. The little frame church was built in the summer of 1873. The Rev. John Schandel, at that time pastor of Passaic, supervised the work and attended to the wants of the mission.

In May, 1876, Father Schandel was succeeded by the Rev. A. Shuttlehofer. In 1877, in the month of November, the Rev. Gerard Funcke was appointed to take charge of the parish. Father Funcke opened a school in the basement of the church and served the parish until the month of August, 1885, when he was transferred to St. Mary's, Dover, and succeeded by the Rev. Camillus Mondorf.

Father Mondorf, born October 21st, 1844, at Sieglar, Rhine Provinces, made his preparatory and theological studies in Germany and Belgium, was ordained at Ogdensburg, N. Y., on January 1st, 1877, and received into the Diocese of Newark in 1882.

Holy Trinity Church, Westfield.

SINCE 1872 the portion of Union County between Plainfield and Elizabeth has been under the care of a resident pastor. Holy Trinity Church, Westfield, might be called the parent church of this parish, for it was the first erected. Before 1872 Westfield was a mission station attended occasionally by priests from the neighboring parishes. Although but few Catholics resided here

forty years ago, their spiritual needs were attended to by either the pastor of Stony Hill or the pastor of Rahway. To these places the Catholics went to Mass on Sundays. At a later period, it is said, some of the present congregation utilized the railroad hand-car on Sunday mornings. As many men and women as it would accommodate journeyed to Plainfield or Elizabeth to attend early Mass. Of those who enjoyed that early morning ride but few now remain. They give evidence, however, in their old age that the same love of God's service continues with them, for they never neglect the Sunday Mass.

There are no authentic records of the visits made by various priests for the purpose of offering the Holy Sacrifice. Stony Hill, Millburn, Rahway, and Elizabeth seem to have sent a priest occasionally to the people of Westfield. Since the establishment of a parish at Plainfield the pastor there has often lent a helping hand when necessity required it. Old residents remember with pleasure the visits of the Rev. Thomas Quin, of Rahway, who on many occasions came to Westfield and enabled the then growing congregation to assist at Holy Mass. At this time Father Quin did not have the convenience of a church, but he gathered his little congregation, as did the early missionary fathers, at any suitable dwelling. The place usually selected was a house on Broad Street, now occupied as a grocery by Mr. D. F. Miller. At length Father Quin's duties in Rahway prevented him from giving further attention to Westfield. It then became united to Stony Hill, and, together with Cranford, formed a new parish under the care of the Rev. G. I. Misdziol, popularly known as "Father Mitchell."

HOLY TRINITY, WESTFIELD.

Father Misdziol celebrated Mass on Sundays, alternately, for the people of Cranford and Westfield, and resided at the latter place. St. Mary's, Stony Hill, continued to have Mass every Sunday. It had been a parish church for several years. From this time begins the history of Holy Trinity Church. The zealous

labors of Father Misdziol were directed toward the formation of the new parish and the erection of a church in each town. In this latter duty he met with considerable difficulty—at first in Westfield and afterward in Cranford. For some time he was unable to secure an eligible site in Westfield. The only available spot seemed to be that on which the church now stands. This was purchased for the sum of $600 in 1872. It had formerly been a part of the Pierson farm.

The church was incorporated September 2d, 1872, with the following board of trustees: President, Rt. Rev. James Roosevelt Bayley, D.D.; vice-president, Very Rev. M. A. Corrigan, V.G.; secretary and treasurer, Rev. G. I. Misdziol; lay trustees, John Feeley and Daniel O'Connor.

Father Misdziol at once began preparations for building. He received generous coöperation from his congregation and from many of the non-Catholics of Westfield. A considerable time elapsed, however, before the new building was ready for the congregation. The only convenient place in which they could gather was the freight-house of the Central Railroad. Many of the men were employees of the railroad. On Saturday evenings they and their wives brought brooms and dusting brushes, and carefully prepared that which was to become, for a time at least, the temple of God. Many will, no doubt, remember the pleasure that came to them as they prepared the temporary altar in the freight-house. Their experience, however, was not different from that of other Catholics throughout the country.

When Father Misdziol began the erection of the church his congregation numbered about 100 souls—men, women, and children. To-day they number over 300. It may be said to the praise of the people of Holy Trinity that they celebrated their silver jubilee free from debt.

In September, 1903, Westfield was detached from Cranford by Bishop O'Connor and erected into a separate parish, with the Rev. Peter E. Reilly as the first pastor. Father Reilly was born in Lambertville, N. J., and his theological studies were made in Innspruck, Tyrol, where he was ordained. For some years he was assistant in St. Paul's, Greenville, and after in St. John's, Paterson. He met his new congregation September 13th, 1903.

St. Michael's Church, Cranford.

THE name of Father Misdziol is closely connected not only with Holy Trinity Church, but also with St. Michael's, Cranford. The latter church was incorporated October 7th, 1872, with the following board of trustees: President, Rt. Rev. M. A. Corrigan, D.D.; vice-president, Very Rev. G. H. Doane, V.G.; secretary and treasurer, Rev. G. I. Misdziol; lay trustees, Sylvester Cahill, Jr., and Michael O'Brien.

Father Misdziol came to Cranford every second Sunday to celebrate Mass. For a time the small congregation gathered at the house of Terence Brennan on South Avenue. When the number increased they secured the use of a large room in what was known as "the Mill," situated on the property now occupied by Mr. E. Bookout. For some time the Mill continued to serve as a church. The devotion of the people was not, however, satisfied with this condition of affairs. They desired to have a church of their own in which they might have Mass every Sunday. With this intention a delegation visited Bishop Corrigan, afterward Archbishop of New York. They received from him the pleasing assurance that if the congregation would build the church he would provide a priest so that they might have Mass every Sunday. On the return of the committee collectors were appointed to solicit subscriptions. After several weeks the amount collected was so trivial that the project was almost abandoned. It was at this time that, in a spirit of heroic self-sacrifice, a number of the men determined to take upon themselves the task of building the church. Michael Hennessy, Joseph Stephenson, James Millon, Edward Shea, Michael O'Brien, and Patrick Corcoran each bound himself to the amount of $500 to raise sufficient funds to build the church. Some of them even offered to mortgage their homes to secure the pledge they made. Sylvester Cahill, Sr., gave the use of two lots for such time as the church should be situated thereon. After the church had been dedicated, however, Mr. Cahill removed this condition and gave an absolute deed of sale of the two lots to St. Michael's Church. This site was on Orange Avenue, and was the first location of the church. It is now occupied by the residence of Mr. W. F. Neipp. Father Misdziol, who began the preliminary work of the church, did not remain to complete it. The worry and annoyances incident to the establishment of the two parishes undermined his health and compelled

him to resign his pastorate. He still retained charge of Stony Hill, and, in addition, visited Baskingridge and Sterling. His memory is held in loving esteem by the people of Cranford and Westfield. Father Misdziol was succeeded by Revs. P. S. Dagnault, A. Bergman, and Aug. Eberhard. Each remained but a short time.

Bishop Corrigan then made a new assignment of priests and a new arrangement of parish lines. On June 12th, 1877, the two towns, together with Roselle, became one parish under the Rev. W. J. Wiseman.

Father Wiseman for a short time continued to reside at Westfield, but in order that he might be equally distant from the ex-

ST. MICHAEL'S CHURCH, CRANFORD.

tremes of his parish he soon located in Cranford. In the beginning of his pastorate in Cranford he experienced a great many difficulties. At first he had no fixed parochial residence. Several houses are still pointed out as "the former residence" of Father Wiseman. He found many misunderstandings existing between the mechanics and those who made themselves responsible for the fund. Indeed, his arrival as the pastor of the new church was most opportune. His first act was to assume the payment of the necessary debts in connection with the new building. It had been enclosed, but by no means finished, as it possessed neither pews nor altar.

Roselle, in the mean time, had begun to attract attention. By reason of the increasing number of Catholics it seemed that there would soon be need of a church. An effort was made by Father Wiseman for this purpose, but without success. Many of the Roselle people thought it best to defer the building of a church. They signified their intention of attending St. Michael's, provided it might be more conveniently located. With the intention of accommodating them Father Wiseman purchased property, and, with the consent of the bishop, moved the church to the new site, where it has since remained. From this time, and during the remainder of Father Wiseman's pastorate, a cloud of discontent seemed to hang over St. Michael's Church. Many of the Cranford people were displeased with his action in moving the church.

Father Wiseman is no longer among the living, but in defence of his memory it is simple justice to say that his action in this matter was really conscientious and done with the best intention for the spiritual good of those under his care. In many congregations there may be found men who have little regard for the difficulties that surround a priest in the performance of his duty. They are ever ready to impute motives and to criticise any line of policy not in accordance with their own views. With some of these Father Wiseman had to contend. Contrary to the impression of many of St. Michael's people, the moving of the church from Orange Avenue to Elizabeth Avenue made no increase in the church debt. The expenses incurred were paid for almost entirely by the Roselle people. Time has made many changes in the congregations of Cranford and Westfield. Probably not more than eight or nine families now reside in either place who were under the pastoral care of Father Misdziol. A tradition of memories surrounds the two old churches. We hear at times the names of faithful children of the mother church who are now resting with their brethren in the cemeteries at Plainfield, Elizabeth, or New York. Their faithful observance of God's commandments brought honor to their church. A new generation now takes the place of the pioneers—new arrivals from the overgrowth of neighboring large cities. The homeseeker has found in Roselle, Cranford, and Westfield a habitation that combines the pleasures of rural and city life.

The Rev. James P. Smith was appointed rector of Cranford, March 8th, 1891, and continued his truly apostolic labors in this field until his promotion to St. Peter's, Belleville. Father Smith, born in Jersey City, N. J., December 14th, 1858, was educated

partly at St. Charles's, Maryland, and partly at Seton Hall, of which he is an alumnus of the class of '81. His theological studies were made in Seton Hall, and he was ordained in the cathedral May 30th, 1885. His first mission was the Protectory at Arlington, then St. Mary's, Morristown, and St. Bridget's, Jersey City, where he remained four years, until his appointment to Cranford. Like Chaucer's good priest, "always afoot," he visited every nook and corner of his parish, allayed discontent, and built up a united, fervent congregation. He is not forgotten by his old flock, nor will his memory soon fade from their hearts. His successor was the Rev. Francis J. Murphy, who was compelled by ill health to resign. The Rev. John A. Westman, Vice-President of Seton Hall, was appointed administrator of the parish March 5th, 1902. Father Westman, born in Paterson, N. J., September 29th, 1872, was educated at Seton Hall, from which he was graduated with the class of '93. Having finished his course of theology at Seton Hall Seminary, he was ordained in the cathedral, Newark, June 12th, 1897. Father Westman has since been made rector of the parish, and to his appeals and efforts the congregation has responded so generously and promptly that it now possesses a new church and rectory. In his zeal he has not overlooked the Italians, who have flocked during the last ten years into the different missions with which he is charged. A chapel and school have been opened for them, and his efforts in their behalf have been ably seconded by the Rev. J. F. Dolan, his assistant.

St. Joseph's Church, Roselle.

ANOTHER mission of the Cranford Parish, comprising the borough of Roselle and a part of Union township, became incorporated in 1895 as St. Joseph's Catholic Church, Roselle, N. J. The board of trustees were the following: President, Rt. Rev. W. M. Wigger, D.D.; vice-president, Very Rev. John J. O'Connor, V.G.; secretary and treasurer, Rev. J. P. Smith; lay trustees, James Maguire and Charles H. Pennell.

A site was selected, corner Third Avenue and Walnut Street, and was purchased October 1st, 1895. The corner-stone of the new church was laid October 24th, 1897, and the dedication took place May 1st, 1898. The events connected with the short life of St. Joseph's Church are still so recent that they need not be here related. The new parish is under obligations to many friends who have already extended to it a generous sympathy and by liberal gifts have lightened the church debt.

The plans of the new church had not yet been completed when death claimed two members of the parish. They were equally enthusiastic for the erection of the church, and for many years had yearned for the day when they should see a Catholic church in Roselle; but this pleasure they did not enjoy. On May 13th, 1896, Charles H. Pennell, one of the incorporators of St. Joseph's Church, died. Mr. Pennell for many years had been associated with St. Michael's, Cranford, as lay trustee. He had not, however, been always a Catholic. From the time of his reception into the church by Bishop Corrigan in 1878 he took an active interest in all its affairs. When it was proposed to establish a church in Roselle, he became equally zealous to have the new church meet with success. His successor as lay trustee, George E. Hardy, died within a year, April 15th, 1897. By a singular coincidence the particulars attending their last illness were almost the same. Mr. Hardy and Mr. Pennell each merited the esteem of their fellow-citizens, and each died deeply regretted by a host of friends.

ST. JOSEPH'S CHURCH, ROSELLE.

St. Columba's Church, Newark.

THE dream of the Catholics of Newark that they were soon to have their cathedral, fronting Lincoln Park and rearing aloft its cross among the mansions of the city's financial magnates, seemed to be on the verge of realization when Dr. Corrigan, the administrator, laid the corner-stone of the cathedral chapel, November 21st, 1869. The chapel was, indeed, erected, but the cathedral was not, on that site at least. In the autumn of 1871 the Rev. Charles A. Reilly, one of the pro-cathedral staff, was appointed to organize a new parish in the southern section of the city, and around the cathedral chapel the congregation grew. After a short time the name of the church was changed to St. Columba—the "Dove of the Church," a scion of the royal house of Leinster,

son of the great Niall, and the Apostle of Caledonia. Father Reilly was born in the county Cavan, Ireland, and after the completion of his classical studies in St. Francis Xavier's he studied theology both at St. Mary's, Baltimore, and Seton Hall, where he was ordained, March 16th, 1867. His talents were of a high order, and to a grace of manner was added the possession of a rare tenor voice, which he used in his speeches and sermons with

ST. COLUMBA'S CHURCH, NEWARK.
Rectory on left.

tact and ability. The latter years of his life were clouded by physical ailments, which held in thrall a nervous and active temperament, and prevented him from accomplishing for the parish all that he yearned to do. He died October 15th, 1879, and was

succeeded by the Rev. Michael J. Holland. Father Holland was a cathedral boy, educated at St. Charles's, Maryland, and a graduate of Seton Hall in the class of '70. He completed his theological studies in the American College, Rome, where he was ordained in 1875. His ministry, exercised in St. Joseph's, Jersey City, St. Mary's, Trenton, and St. Joseph's, Newark, was marked by earnest and never-wearying effort. Kind and obliging to his fellow-priests, he was the soul of loyalty to his friends and to his pastors. He lived in an atmosphere of sunshine and contentment, which radiated out to those with whom he came in contact. And among all who knew him by none was he held in greater esteem than the charity charges in the poor-house or the pestilent victims of the isolated wards. In times of smallpox scourge not only his neighbors but his intimate friends gave him a wide berth, as all knew how assiduous he was in his attention to these unfortunates and how indifferent to the loathsome contagion. Father Holland worked hard to reduce the debt, so as to build a church more befitting the needs and dignity of the parish. He built a temporary school, but the realization of his hopes was to be deferred to another. Father Holland died of a pulmonary malady in the month of August, 1896. His successor is the Rev. Michael J. White. Father White was born at Tallow, Waterford, Ireland, and after finishing his classical studies in Mount Melleray, he entered St. John's Seminary, Waterford, and afterward Maynooth, where he was ordained in June, 1878. He labored as assistant in St. John's, Paterson, St. Mary's, Dover, St. John's, Newark, and the cathedral. Bishop Wigger appointed Father White to found the new parish of St. Bridget's, Newark, where he built the school and a substantial brick church. He at once made the parishioners of St. Columba's realize that the debt had to disappear and the new church to leave the domain of rhapsody and become a substantial fact. And to-day they worship in a most beautiful and finished church. The rectory was built at the same time as the church, and the old rectory converted into a convent for the school sisters.

Church of the Sacred Heart, Shadyside (Cliffside).

THE Catholics of Shadyside were formed into a congregation in March, 1873, and the Rev. Eusebius Sotis, who took charge of the congregation, opened a school about the same time. The priests who have ministered to the congregation were the Rev. Eusebius Sotis, M. J. Kerwin, J. M. Giraud, Francis O'Neill, and J. H. Hill.

The Rev. Walter A. Purcell became the first resident pastor on December 1st, 1893. Father Purcell was born in New York City, November 18th, 1855. He made his preparatory studies at Manhattan College and his theological studies at Seton Hall. He was ordained June 7th, 1884, in the cathedral in Newark. He served as assistant at the college, attending, meanwhile, the missions of Caldwell and Verona. He was likewise attached to St. Michael's, Jersey City; St. Columba's, Newark; St. Aloysius's, Newark; Seton Hall; administered to Summit; assisted at St. James's, Newark, and St. Mary's, Bayonne, until his appointment as pastor of Shadyside.

Church of Our Lady of the Valley, Orange, N. J.

The parish of Our Lady of the Valley, Orange, N. J., was organized September 8th, 1873. It had been a part of St. John's Parish, Orange. The first rector was Rev. G. A. Vassallo. The lay trustees were Messrs. Patrick Hayes and Edward B. Maroney. Mr. Hayes is still a trustee.

The church, a small but elegant stone building, had been a Protestant church, presumably Congregationalist. The above trustees, at their first meeting, voted to give a mortgage for the sum of $5,000 for three years to the trustees of the Valley Congregationalist Church, and to buy two lots and a house in the rear of the church, for which they were to pay in cash $1,100 and to give a mortgage for $800 for one year. October 11th, 1874, during the pastorate of the Rev. James A. Walsh, the trustees resolved to collect funds for a parochial house.

March 1st, 1878, the Rev. Walter M. A. Fleming "entered into an agreement with Mr. Patrick O'Rourke . . . to extend, alter, and remodel said Church of Our Lady of the Valley," at a cost of $8,570.

The church is located at the corner of Valley and Nassau streets.

From the baptismal records we learn that Rev. G. A. Vassallo exercised the ministry in this church from September 7th, 1873, to August 15th, 1874. Rev. James A. Walsh, O.M.C., September 6th, 1874, to April 29th, 1877. Rev. Walter M. A. Fleming, June 10th, 1877, to July 20th, 1879. Rev. W. M. R. Callan, July 28th, 1879, to January 25th, 1898. He died February 25th, 1898.

In 1891 Father Callan purchased a plot of ground adjoining the school and convent.

September 7th, 1891, the trustees resolved "to increase the mortgage by $5,000, . . . to provide suitable quarters for the young men of the parish."

December 11th, 1891, it was resolved to erect a new building for the young men, the idea of enlarging the hall having been abandoned.

September, 1892, Mr. D. Brown was appointed weekly collector at a salary of $12 per week, to raise funds for the erection of a new church.

The above collections could not have been very successful,

OUR LADY OF THE VALLEY, ORANGE VALLEY.

because neither of the buildings was erected in the lifetime of Father Callan.

Labor Day, September 3d, 1894, a festival and garden party was held on the occasion of the raising of the flag, which together with the pole had been donated by some members of the G. A. R. and friends of the school.

October 29th, 1895, the parish sustained a loss by a fire. The insurance companies offered $1,793 as compensation for the losses sustained, which Father Callan declined to accept. He preferred to have recourse to arbitration. His wisdom in the

matter appeared when the insurance companies increased their award to $2,700, and this was accepted. On the death of Father Callan the Rev. Thomas A. Wallace succeeded to the pastorate. Father Wallace was born in New York City, July 17th, 1857, and made his preparatory studies in St. Francis Xavier's and St. Charles's, Maryland, and was graduated from Seton Hall in the class of '80. Having completed his theology in the diocesan seminary, he was ordained in the cathedral, Newark, June 7th, 1884. His service as assistant was confined to the cathedral, from 1884 to February 7th, 1893. He held the offices of chancellor, master of ceremonies, and bishop's secretary under Bishop Wigger, and has been honored with the same dignities and responsibilities by Bishop O'Connor. He resigned the parish to resume his official duties February 1st, 1903. During his pastorate Father Wallace built and equipped the lyceum for the young men of the parish. His successor is the present rector, the Rev. John F. Boylan, who was promoted from Franklin Furnace. Father Boylan read theology in Seton Hall, and was ordained in the cathedral, Newark, June 7th, 1884. He was assistant in St. Mary's, Hoboken, from June 21st, 1884, to the date of his appointment to Franklin Furnace, March 16th, 1894. By his apostolic work in the extreme northern mission of the State, amid trials and difficulties silently and cheerfully borne, he endeared himself to his flock. Before his promotion he had the satisfaction of witnessing the dedication of the new church of the Immaculate Conception, Franklin Furnace, which he built. The Rev. George Doane O'Neill, later diocesan chancellor and secretary, who died in Denver, Col., November, 1902, rendered efficient services as assistant in the "Valley." His successors are the Rev. Owen W. Clarke and the Rev. M. Donnelly. The parish school, with an enrollment of six hundred pupils, is taught by twelve Sisters of St. Joseph.

Our Lady, Star of the Sea, Long Branch.

The Catholics of this seaside resort were attended from the church at Red Bank. The first efforts to erect a church were made by the Rev. John Salaun, pastor of Red Bank, who took up his residence in Long Branch July 1st, 1876, and built the church.

Upon his resignation of the parish to return to France he was succeeded by the Rev. James A. Walsh, a Capuchin, who was received into the Diocese of Newark on September 7th,

1874, and was made pastor of Long Branch in the spring of 1877.

Father Walsh built the pastoral residence and also the Church of the Holy Spirit at Asbury Park. His successor was the Rev. James Augustine McFaul, now Bishop of Trenton.

Bishop McFaul was born June 6th, 1850, in the parish of Larne, Diocese of Connor, Ireland, and made his preparatory studies at St. Vincent's, Pennsylvania, and St. Francis Xavier's, New York, and his theological studies at Seton Hall, where he was ordained priest May 26th, 1877. His first services were rendered to St. Patrick's Parish, Jersey City; later to the cathedral in Newark, St. Peter's, New Brunswick, and St. Mary's, Trenton.

Bishop McFaul built St. Michael's Church, West End, and on his appointment to the pastorate of St. Mary's Cathedral, Trenton, and vicar-general of the diocese, he was succeeded by the Rev. William P. Cantwell.

Father Cantwell made his preparatory studies at St. Charles's, Maryland, and at Seton Hall, where he was graduated with the class of '79. His theological studies were made at Seton Hall Seminary, where he was ordained priest. Father Cantwell has built a very fine stone school, hall, and lyceum in the central section of Long Branch.

Church of the Immaculate Conception, Trenton.

Immigration brought to Trenton a number of Catholics from Italy and Germany, who made their home principally in Chambersburg. It was to afford these an opportunity of practising their religion that Father Jachetti, in 1874, purchased a plot of ground on Chestnut Avenue and erected a frame church, which was dedicated the following year by Bishop Corrigan and called Our Lady of Lourdes. In the same year he built a college for the education of young men who wished to join the Franciscan Order. Owing to the increase of immigration the congregation soon outgrew the capacity of the church. Therefore, in the fall of 1887, Father Jachetti laid the foundation of a new church just to the north of the old one. The work of building went on rather slowly, but was finally completed and the church solemnly dedicated by Bishop O'Farrell on October 5th, 1890, under the title of the Immaculate Conception. Solemn Pontifical Mass was celebrated by Rt. Rev. Bishop Wigger, of Newark, assisted by many priests, and the sermon was preached by Bishop O'Farrell. The church is a Gothic stone building, capable of seating twelve

hundred people. In 1875 a school was opened in the basement of the convent, and continued there till 1880, when a new school was built. In 1892 Father Jachetti was transferred to Albany and was succeeded by Rev. Francis Lehner. He was in charge till nearly the end of 1895, and was followed by the Rev. Bonaventure Zoller, who, finding the school too small to accommodate all the children, built in 1897 an addition to it. It has room now for over six hundred pupils.

In June, 1898, the corner-stone of a new college was laid. The work on the building was advanced so rapidly that it was blessed by Bishop McFaul and opened for students on September 28th of the same year. The college is a three-story brick building, having a frontage of 110 feet, and has all the equipments of a first-class institution. It is intended only for students who wish to become members of the Franciscan Order. One of the Franciscan Fathers is the Catholic chaplain to the State Prison. He devotes a great deal of time and care to the inmates, instructing them in their faith and preparing them for the Sacraments. Mass is said every Sunday and instruction given twice a week. Besides their labors in Trenton, the Franciscan Fathers did considerable missionary work in different parts of the diocese and built churches in Camden, Riverton, Riverside, Beverly, Toms River, New Egypt, and Point Pleasant. The population of the Immaculate Conception Parish is somewhat over three thousand. There are five hundred and fifteen children in the parochial school.

St. Augustine's Church, Newark, N. J.

In the year 1874 it was decided to organize a congregation for the German Catholics in the northern part of Newark. This great work was entrusted to the zeal of the Rev. Carl A. Vogel, who, aided by the Rev. G. Prieth, of St. Peter's Church, entered into the spirit of the work with great enthusiasm, trusting to the help of the Almighty and to the ready assistance of the faithful German Catholics. As a true shepherd of his new fold, Father Vogel sought to gather the parishioners. One of the first to help the rev. Father in the great enterprise was Officer H. Schmidt, who contributed generously to the necessary funds. Encouraged by such good will, Father Vogel was soon able to call a number of Catholic men to a meeting, at which John J. Bien and Albert Feller were elected first trustees of the church. By permission of the Rt. Rev. M. A. Corrigan, the new congregation was incor-

porated on October 21st, 1874, under the title of St. Augustine's Roman Catholic Church. The rector resided temporarily at 302 Sussex Avenue, later removed to 145 First Street.

Rev. Carl A. Vogel received Holy Orders July 25th, 1858, at St. Poelten in Austria, came to America in 1868, and after a few weeks' stay with the Redemptorist Fathers, became assistant priest at the Church of the Holy Trinity, Williamsburgh, Brooklyn. The following year he was invited by the Rt. Rev. Bishop McQuaid, of Rochester, to the rectorate of St. Alphonsus's Church, Auburn, N. Y. After five years of labor at this place he accepted the invitation of Rt. Rev. M. A. Corrigan to organize the new German Catholic congregation in Newark. During the erection of the church and school, Father Vogel administered partly at St. Peter's and partly at St. Columba's Church, also visiting at times the Poor House. On October 24th, 1874, four lots, corner Sussex Avenue and Jay Street, were bought from Col. Edward H. Wright for $7,100 as a site for the church and school. December 8th, 1874, the corner-stone was laid by the Rt. Rev. Bishop Corrigan, assisted by the vicar-general, Monsignor G. D. Doane, and a number of priests. The parish counted 75 members at its beginning, with a fund of $1,056.90, which sum had been raised partially by subscriptions, and also by donations from members of St. Peter's and St. Mary's churches. The church was finished and dedicated on May 23d, 1875, to which happy event the parishioners were summoned by the ringing of a new bell called St. Augustine. The building of the parish house was begun June 15th and finished November, 1875. In September of the same year the school opened with about 100 children and was placed in care of four Sisters of Christian Charity from Wilkesbarre, Pa., Sister Isabella superior.

ST. AUGUSTINE'S CHURCH, NEWARK,
Destroyed by fire.

A valuable gift was received by the church in a relic of the Holy Cross and one of the patron saint, St. Augustine, which were donated by the Superior-General of the Redemptorist Fathers, Rt. Rev. N. Mauron, in Rome.

In 1884 the parish owned ten lots which were valued at $12,900.

Space does not permit the recital of the heroic exertions of the zealous priest, Father Vogel, and it is not astonishing that at last his health and strength gave out, and an administrator was appointed him in the person of Rev. Ruppert Mueller. Father Vogel obtained a leave of absence to seek recovery at his home in Gratz, Austria, but his condition grew worse and at last God relieved his sufferings and called home the faithful worker to his eternal reward.

Rev. Ruppert Mueller followed in the footsteps of Father Vogel.

In September, 1890, a new rector was appointed in the person of Rev. G. Niedermayer, while Rev. R. Mueller was transferred to St. Nicholas's Church, Jersey City, where after a severe and long illness he died in the year 1891.

Rev. G. Niedermayer thought it advisable to build a hall for exhibitions and entertainments. Lots on Norfolk and Jay streets were bought as a site for a new school building. On Christmas morning, 1892, the little church and school-house were totally ruined by a fire, the loss being estimated at about $20,000. The true cause of the dreadful accident has never been discovered. Were it not for the newly erected hall the congregation would have been dissolved. September 3d, 1893, the corner-stone of the new school building was laid by Rt. Rev. Bishop Wigger.

Rev. Rudolf Huelsebusch, successor to Rev. G. Niedermayer, was born December 6th, 1868, in Steele, Prussia. He was ordained in Tyrol July 26th, 1893. September 11th, 1893, he came to America; for two years and three months he was assistant priest at the Church of the Holy Family in Union Hill. November 19th, 1895, he took charge of St. Augustine's Parish in Newark, N. J. At present the congregation is in a flourishing condition.

ST. AUGUSTINE'S CHURCH, NEWARK.

Honorable mention must be made of the venerable Sister Wenzeslas, who was superioress for nearly twenty-three years and was really a mother to St. Augustine's congregation.

Eventful as the past has been to St. Augustine's Parish,

nevertheless the congregation flourishes, with the blessing of the Almighty, and its members trust once again to have an edifice worthy of the service of God for the sanctification of souls and a source of pride for the German Catholics in the city of Newark.

The present debt on the St. Augustine's Church property is $25,750.

St. Antoninus's Church, Newark, N. J.

The parish of St. Antoninus was founded by the Dominican Fathers in the year 1875. The first pastor to assume charge was the Rev. Stephen Byrne, O.P. For a short time Mass was celebrated in a dwelling-house on Bank Street, near Eighth. The property on South Orange Avenue between Eighth and Ninth streets was purchased and the Holy Sacrifice was offered in a small frame structure on Ninth Street until 1882. In 1878 Father Byrne was succeeded by Rev. H. D. Hoban, O.P., S.T.L. After a term of three years Rev. J. P. Turner, O.P., was appointed pastor in 1881. During the pastorate of Father Turner the present church on South Orange Avenue was erected. The dedicatory ceremonies of the new church took place on Sunday, May 14th, 1882. Shortly after the opening of the new church the old edifice was converted into a school and the Sisters of Charity were engaged for teaching.

ST. ANTONINUS'S CHURCH, NEWARK.

After a six-year term of office Father Turner retired, and Rev. J. A. Rochford, O.P., was appointed for three years from 1887 to 1890. Father Rochford was succeeded by Rev. E. V. Flood, O.P. In 1893 Rev. J. F. Colbert, O.P., took charge of the parish and served two terms. During the second term of Father Colbert the new parochial school was built to take the place of the small wooden structure. The present pastor of the church is Rev. J. R. Meagher, O.P., S.T.L., and has entered upon his second term of office, having been appointed in October, 1899. Fathers Byrne, Turner, and Rochford have long ago passed to their reward.

St. Leo's Church, Irvington.

The venerable Father John F. Salaun was formally commissioned by Rt. Rev. Michael A. Corrigan, to look after the wants of the Catholics in Irvington and nearby, who were, however, to continue to attend divine worship in the beautiful College Chapel of Seton Hall.

Many indeed are the stories the students of those days could tell of the "over-the-hill" journeys of the faithful from "Camptown" and Hilton. In vehicles, various in kind and style and size (and many more on foot), the "contingent" could be seen, Sunday after Sunday, with commendable regularity, enter the gate and reverently wend their way through "the maple-shaded lane," to kneel before the common altar and listen to the eloquent words that fell from the lips of the sainted pastor, Father Salaun.

Like most of the growing suburban settlements, Irvington in turn came in for its measure of care for more perfect organization from the ever-zealous bishop.

In the work of "starting a parish" bishops are wont to choose men of energy and sacrifice. Such a one was Rev. Walter M. Fleming. He was appointed to the task on June 23d, 1878.

It is almost incredible what the handful of Catholics accomplished in the five months that followed, led on by this young and fearless priest, who purchased the property on Myrtle Avenue, built the church, and removed and improved the old "mansion" for the purposes of a rectory.

On December 15th, 1878, Rt. Rev. Bishop Corrigan, with the impressive ceremony of the Catholic ritual, dedicated the edifice to the service of God, under the patronage of the intrepid St. Leo I.

The work thus begun was continued under other pastors, among them the accomplished Dr. Messmer who labored but two and a half years. Father Messmer's name will be held in benediction by old and young.

His mantle fell upon another professor of Seton Hall, no less worthy of their esteem, and one, too, who has left a lasting impression. The Rt. Rev. John J. O'Connor, now burdened with the onerous duties of bishop of the diocese, was appointed by Bishop Wigger in July, 1882. His relations with St. Leo's were severed in the fall of 1883, reluctantly, owing to labors at the college.

The Rev. Benedictine Fathers from St. Mary's Abbey, High

Street, Newark, ruled the people for over four years with the same zeal and tact that have always characterized their lives.

The secular priests, under the guidance of our late and lamented Bishop Wigger, resumed charge in the person of Rev. W. J. Murphy, whose career was cut short by death from hemor-

ST. LEO'S CHURCH, IRVINGTON.

rhages. Father J. E. McEvoy enjoyed the longest term, of four years and three months. He succumbed to a disease that attacked him while a student in Seton Hall. The labors of Rev. J. J. Boylan, his successor, during two years and ten months, resulted in a general rejuvenescence in every department of pastoral work. The church was beautified, parochial visitations became more frequent, the income became a marvel. It was indeed

a sad day that witnessed his departure, March 10th, 1895, to his field of labor in Jersey City. It was through the energy and perseverance of Father Boylan that the school (erected by his predecessor and in debt) was opened to the children of the parish.

Notwithstanding the difficulties and opposition that such new works enlist, these pastors realized how needful is the Catholic school to unfold the minds of our children and at the same time mould the character and the conscience.

The rectory was next looked after, and with the church was heated by steam, etc.; and, above all, the debt reduced considerably.

The eloquent and venerable Father Byrne next succeeded to the rectorship. Although at a patriarchal age, yet for two years his parishioners had the advantage of his eloquence as well as his care.

In the mean while the school continued doing its work, equally successful both under the Sisters of Charity and under the Sisters of Notre Dame. Imbued with the same spirit of prayer and sacrifice, these have accomplished much to bring success to the growing years.

The present incumbent of the parish, the Rev. J. C. Dunn, assumed the office September 24th, 1897, and with his predecessors pays tribute to the faithful coöperation of St. Leo's people.

When we look back over a quarter of a century, we are astounded that so much has been accomplished.

Not only has the regular work of school and church been steadily continued, but, notwithstanding almost insuperable difficulties, the financial side has much to encourage us.

To meet the requirements from the beginning the use of commercial paper was necessary. The labor of procuring revenue for interest and improvements and repairs has often taxed the ingenuity of pastor, trustees, and willing hands, of which there were not a few. Even from without the parish limits generous friends have not been wanting.

At the outset an outlay of $7,000 was needed to erect and furnish the church and rectory. The purchase of additional land on Irvington Place at $409.75, subsequent repairs, and additions to the rectory brings the outlay to about $4,000 more. In 1892, by consent of the bishop, land was purchased for the school site at a cost of $1,200, of which amount the bishop contributed a generous donation of $500, Father McEvoy and a relative $500. The school building was erected at a cost of $5,452.68. There were

many alterations besides furnishings for this and the following year that caused an expenditure of $1,445.83. Although in earlier years the income was merely nominal, yet an investigation recently made shows that an average annual income of $2,400 has carried on the work successfully.

The silver jubilee of the church was celebrated appropriately November 13th, 1903, in the presence of the Rt. Rev. Bishop O'Connor and many priests of the diocese. The celebrant of the Mass was a former rector, the Rev. J. J. Boylan. The present active and efficient pastor, the Rev. Joseph C. Dunn, was born in Newark, N. J., June 2d, 1862, and made his classical studies in St. Benedict's, Newark, and Seton Hall, where he was graduated in the class of '82. He was ordained in the cathedral, June 19th, 1886. He has rendered services as assistant in Summit, St. Joseph's, Jersey City, and St. James's, Newark. He was appointed rector of St. Patrick's, Chatham, September 21st, 1889, and of St. Leo's, Irvington, October 2d, 1897.

Church of Our Lady of Grace, Avondale.

The mission of Avondale had been attached to Belleville until the Rev. Hubert de Burgh undertook to build a church for the settlement of Catholics in that parish. Father de Burgh, formerly of the Established Church, chaplain of the British army in the Crimea, an advanced Ritualist, became a Catholic and was ordained for the Diocese of Westminster, England.

On the death of Father Hogan, October 18th, 1867, he became pastor of St. Peter's, Belleville. He resigned this charge to take up his residence and become the first pastor of Avondale in August, 1877.

The church of Avondale is one of the prettiest specimens of Gothic architecture in the diocese. Father de Burgh was transferred to the charge of St. Mary's, Plainfield, in 1882, but resigned his parish and returned to England.

His successor is the Rev. John P. Morris. Father Morris, born in Paterson, N. J., on July 14th, 1841, made his preparatory studies at Seton Hall and his theological studies in the American College, Rome, where he was ordained June 15th, 1867. Father Morris, as assistant, served at St. Peter's, Jersey City, St. Mary's, Jersey City, St. Patrick's, Elizabethport, and in 1870 he was appointed to assist the Rev. John J. Connolly, pastor of Plainfield, then in very delicate health.

After his death he succeeded as pastor and built the new church and rectory. The church was blessed on September 8th, 1880. He also built the church of St. John the Evangelist, Dunellen. It was dedicated on October 24th, 1880. This parish

CHURCH OF OUR LADY OF GRACE, AVONDALE.

is one of the very few in the Diocese of Newark which has no parochial school The land on which the church was built was the gift of Mrs. William Joyce.

St. Joseph's Church, Keyport.

THE first resident pastor of Keyport was the Rev. P. McGovern. Father McGovern was succeeded by the Rev. G. A. Spierings, a Capuchin who came to the Diocese of Newark from Cleveland, Ohio, and was appointed pastor of Fort Lee. On October 1st, 1876, he resigned that parish to the Capuchin Fathers and went to Europe for a visit. There he became secularized and on his return was appointed assistant to Father de Concilio, with whom he remained until his appointment to Keyport, June, 1877.

Father Spierings built the fine brick church which was dedicated October 31st, 1880, and also the brick rectory. His successor is the Rev. Michael C. O'Donnell. Father O'Donnell was born in Lambertville, N. J., and studied at St. Charles's and Seton Hall, where he was graduated in the class of '81.

St. Bonaventure, Paterson, N. J.

The infamous May Laws of Prussia drove the religious orders from their fatherland, many of whom came to the United States. Among them the Franciscan Fathers of the Province of St. Elizabeth of Thuringia, whose mother house was in Fulda. On their arrival in New York September 5th, 1875, they were most cordially received by the Capuchin Fathers of that city, with whom they remained several months, until they were received into the Diocese of Ogdensburg, N. Y., by Bishop Wadhams and assigned to St. Stephen's Church, Croghan. Here they still labor for the glory and honor of God.

Other fathers arrived later and were received into the diocese by Bishop Corrigan in 1876. The bishop expressed the wish that they would establish a parish in the neighboring section of the

ST. BONAVENTURE'S CHURCH, PATERSON.

city of Paterson. This little party of Franciscans arrived in Paterson August 26th, 1876, and took possession of the convent which had been built two years before by the Carmelites, who had come hither from Regensburg, Bavaria.

Their efforts did not meet with the success they had hoped for and they returned to their mother house.

The Sunday following the arrival of the Franciscans, August 27th, 1876, Mass was celebrated for the first time in the little chapel of the convent by the Rev. Ferdinand Miller, O.F.M., the superior-general of the community, which position he retained until 1885, when he was recalled to Germany.

ST. ANTHONY'S CHURCH, BUTLER.
Attended from St. Bonaventure's.

The community consisted of two priests and three clerics, preparing for the priesthood, and three lay brothers. As the fathers were unable to speak English, it was not until February, 1877, that they obtained permission from the ordinary to establish a parish under the title of St. Bonaventure.

Previous to this the Catholics living in this section of Paterson were attended from St. John's Church.

Father Miller was the first rector of the new parish and remained in charge until December, 1881. His assistant was the Rev. A Frobele.

The corner-stone of the new church was laid by Bishop Corrigan on Sunday, November 25th, 1874, but the church was not completed until June, 1880. It is a brick structure with a seating capacity of 600. Sunday, July 4th, 1880, it was solemnly consecrated by Bishop Corrigan, who also celebrated Pontifical Mass. The Rev. J. D. Hoban, O.P., of Newark, preached an eloquent sermon.

Father Miller also built the sexton's house in 1881. The parish school was opened in the basement of the church. On the departure of Father Miller the Rev. Francis Koch, O.F.M., was appointed his successor and the Rev. Father Vincent, O.F.M., his assistant.

Father Koch remained as pastor until July, 1884, when he took charge of the outside missions connected with St. Bonaventure—Singac, Butler, Macopin—where he built new churches and paid for them.

The next pastor was the Rev. Pius Manz, O.F.M., who served until June, 1887, and was succeeded by the Rev. Albert Frobele, O.F.M. Father Frobele purchased additional property and in 1889 built the present St. Bonaventure's School at a cost of $14,000.

The Rev. Bernadin Bidinger, O.F.M., was the next pastor and remained until September, 1895. His successor is the present rector, the Rev. Anthony Berghoff, O.F.M.

Father Anthony has made new improvements—frescoing the church, replacing the old windows with stained glass, and install-

ST. JOSEPH'S (THIRD) CHURCH, MACOPIN, NOW ECHO LAKE.

The cradle of Catholicity in Northern New Jersey, p. 108.

ing a heating apparatus at a cost of $10,000. The silver jubilee of the parish was observed with solemn ceremonies on November 1st, 1903, in the presence of His Excellency, the Most Rev Diomede Falconio, O.F.M., the Papal Delegate to the United States, who celebrated Pontifical Mass. The orator of the occasion was the Rev. Isaac P. Whelan, the former pastor of St.

Mary's, Paterson. Bishop O'Connor, Monsignor Sheppard, and many priests were present on the occasion. A remarkable feature of the celebration was the reception accorded to the delegate of the Holy See on the Saturday preceding the event. The societies attached to the church proceeded in a body to the depot to meet His Excellency, who was received with great enthusiasm by the entire population of the city. The houses along the line were decorated with flags and bunting and illuminated. It was a stirring sight which deeply moved the representative of the Holy See.

The Catholic Church in Bloomfield.

The Catholics of Bloomfield formed part of the Immaculate Conception Parish of Montclair for twenty-three years, under the pastorate of the Rev. Fathers Hogan, Joslin, and Steets. Many unsuccessful attempts were made by them, petitioning Bishop Corrigan, the late Archbishop of New York, for the establishment of the new parish in Bloomfield. At last their wishes were gratified by the appointment of the Rev. J. M. Nardiello, assistant pastor of St. James's Church, Newark. It was only a few days previous to his appointment that Bishop Corrigan had ordered Rev. Father Steets to have plans made for a small chapel to be erected in Bloomfield and to be attended by the fathers from Montclair. Father Nardiello was appointed to take charge of the formation of the new parish on the 21st of June, 1878.

The new parish of the Sacred Heart was incorporated under the laws of New Jersey on the 1st of July, 1878. The plans for a church accommodating about five hundred people were prepared. During this interval a hall was secured in the Bloomfield Hotel, where the sacrifice of the Mass was offered for the first time by the new pastor on July 6th at 1:30 and 10:30, the hall being well filled at both Masses. The great day for the Catholics was coming nearer and nearer; that is, the dedication of the new church. On the 17th of November of the same year Archbishop Corrigan, assisted by a number of priests, performed the solemn ceremony, and preached at the Solemn High Mass. Notwithstanding the inclemency of the weather a large congregation was present. Another great work undertaken was the establishment of the parochial school. So the rev. pastor put himself to the task, and in one month and a half the school was a reality. Two lay teachers from Newark were engaged and ninety-four scholars were enrolled.

In March, 1880, the house, garden, and grounds upon which

the stone school building now stands, on the corner of Liberty and State streets, were purchased. The necessary repairs being made, the house was occupied by the rector, and thus it became for ten years the pastoral residence. The frame dwelling in the rear of the church, the former residence of the pastor, became the sisters' convent.

Father Nardiello had too much at heart the welfare of the children of the school to allow them to remain too long in the basement of the church. He therefore began to agitate the subject of building the parochial school. The project was carried into execution in the spring of the year 1882. On the 17th of September of the same year the school was blessed by Bishop Wigger. The following day it was occupied by the scholars. The building consisted of six class-rooms and a large hall with a seating capacity of 500. The people of Bloomfield were profoundly impressed when they beheld a handsome and substantial building of stone, erected by a rising congregation comparatively poor.

In April, 1885, a lot was purchased from Arthur O'Hare on the north side of the school-house on State Street for a playground. In May, 1886, another lot, situated on the north side of the frame church on Bloomfield Avenue, was bought from Mr. Thomas Taylor for a future church.

The Cemetery and Its Beautiful Chapel.

A resting-place was provided for those who died in the Lord, by the purchase of a tract of land of about eleven acres, formerly owned by Mr. Baldwin.

The New Church.

In July, 1889, Father Nardiello secured the magnificent site located on the corner of Broad and Liberty streets, facing the beautiful park of Bloomfield. The site was for the future church of the Catholics of Bloomfield. The church with all its various branches of work is now as fully equipped and stands on as solid a foundation as any other institution of its kind in this country, and the congregation owe their splendid success largely to their present pastor. He has proved himself the right man in the right place, and the town as well as the church has benefited by his presence among us. A well-known architect was secured to make plans for the new church to the satisfaction of Father Nardiello

and the people of the parish. The dimensions of the building are as follows: sixty-six feet front on Broad Street, and one hundred and twenty-nine feet on Liberty Street, and seventy-four feet across the transept. The ceremony of the laying of the corner-stone took place on Sunday, October 19th.

The corner-stone is a handsome brown stone from the Glen Ridge Quarry. It has inserted in it a white stone about six inches square, engraved with the cross of the Holy Land. The stone was brought from the Holy Land by the Rev. Father Nardiello on the occasion of his visit there. He picked it up at Capharnaum, a place closely connected with important events in the life of the Saviour.

CHURCH OF THE SACRED HEART, BLOOMFIELD.

The dedication of the new church took place on Sunday, October 16th, 1892. The ceremony was a solemn and impressive one and was witnessed by a large audience, in which every church denomination in the town was represented.

The church was dedicated by the Rev. Bishop McDonnell, of Brooklyn, and Cardinal Satolli sang the Mass At the synod held in Seton Hall, at the end of June, 1902, Father Nardiello was made an irremovable rector.

The need of more school accommodations for children of the primary department was felt for some time. Finally Father Nardiello decided to erect the present building on Liberty Street. The work was completed in September, 1902, and in the following month the new school was blessed. The structure is of red brick, with white brick trimmings, and in erecting it Father Nardiello considered the future growth of the community. The grounds are enclosed by an iron railing and beautified by a numerous variety of plants and trees, adding more charm to the enchanted spot.

The Young Men's Catholic Lyceum, composed of the young men of the parish, has existed under various names, as Young Men's Literary Union, Young Men's Catholic Union, and Catholic Club, since 1879. Father Nardiello, seeking to provide a building for his young men, purchased in 1887 from Mrs. Baldwin a lot on Bloomfield Avenue, north of the Ward property. In the same year a commodious club-house was erected on this lot. It consisted of a gymnasium, billiard-room, parlor, library, cloak-room, and two meeting-rooms.

St. Michael's Church, Newark, N. J.

In 1878 the Rev. Patrick Leonard was missioned by the Rt. Rev. Michael A. Corrigan, to organize a parish in the former Eighth Ward of this city. The corner-stone was laid on the 16th of June, 1878. It was occupied for divine service in December of the same year, the first Mass in the sacred edifice being celebrated on Christmas Day by the Rev. Father Leonard. In January, 1879, the formal dedicatory services were celebrated by Rt. Rev. Bishop Corrigan, and the church was placed under the patronage of St. Michael the Archangel. In the same year the rectory was built. In 1881 a school and convent were erected. In 1886 a chime of bells was placed in the tower, and on October 7th, 1887, the church, being free from debt, was consecrated by the Rt. Rev. Bishop Wigger.

On November 26, 1892, Father Leonard died. He was born in Ireland, educated for the priesthood in St. Mary's Seminary, Baltimore, Md., had been successively pastor of St. Ann's Church, at Hampton Junction, N. J.; St. Mary's Church, Bordentown, N. J., and St. John's Church, Newark, and was appointed irremovable rector of St. Michael's Church three years previous to his death. He was succeeded by the Rev. Denis J. McCartie who was also born in Ireland; received his ecclesiastical education in Maynooth Seminary, Ireland, and Louvain University, Belgium; and was, previous to his appointment, for ten years Chancellor of Newark diocese and professor for eight years of Sacred Scripture, Canon Law, and Ecclesiastical History, for six years of Moral Theology, and for two years of Philosophy and English Literature in Seton Hall Seminary, South Orange, N. J.

In 1893 a new school and convent were erected, the existing buildings being found inadequate to the increasing requirements of the parish. The new school is a three-story brick building to

the rear of the church, 109 feet long by 65 feet wide. The first floor is occupied by the club-rooms and bowling alleys of St. Michael's Young Men's Catholic Association. The former school and convent have been converted into the Columbian flats and adjoining residence.

In 1902 the interior of the church was completely renovated. The sanctuary was enlarged and extended to the entire width of the nave so as to include the space previously occupied by sacristies. The former low ceiling was removed and a metal structure of handsome Gothic design, seven and one-half feet higher, was substituted. The walls were replastered and the entire interior was painted and artistically decorated. New Stations of the Cross of stone composition in ornamental relief were erected, and fourteen new statues, nearly all of life size, were placed in the chancel. All the stations and statues were generously donated by members of the congregation. The stained-glass windows had been already donated by liberal benefactors when the church was first erected.

ST. MICHAEL'S CHURCH, NEWARK.

St. Michael's Parish, when first established, extended to the lines separating the city from Belleville and Bloomfield townships. In 1890 a section, which is now the parish of the new Cathedral of the Sacred Heart, was separated from its territory. In 1901 another section was detached to constitute the parish of Our Lady of Good Counsel. The present boundaries of the parish are: On the south, the southern side of Seventh Avenue and Clay Street to the river; on the north, the northern side of Chester Avenue; on the west, the city line to a line in continuation of Fourth Avenue, and thence the western side of Mount Prospect

Avenue; on the east, the river Passaic. The Catholic population, as shown by an accurate census of 1902–1903, numbers 3,600 persons.

The present pastor is the Rev. Denis J. McCartie, M.R.; the assistant, the Rev. Thomas A. Walsh.

St. Michael's Parish celebrated its silver jubilee concurrently with the golden jubilee of the diocese, 1903.

Church of the Holy Spirit, Asbury Park.

This, the well-known seaside resort, Asbury Park, has grown from a wilderness by the sea to its present proportions of a well-laid-out and well-governed city in a generation. The founder, Mr. Bradley, yielding to the request of several Protestants, offered the Catholics a lot on which to erect a church on the corner of Second Avenue and Bond Street, a most desirable location, which was accepted. Meanwhile, for the accommodation of the servants employed in the homes of Asbury Park, he provided stages which transferred them to Long Branch on Sunday to enable them to hear Mass. Bishop Corrigan requested the pastor of Long Branch to raise the funds and to erect the church. His efforts met with exceptional success and the corner-stone was laid in 1879, when the church was dedicated by Bishop Corrigan in 1880.

On February 6th, 1880, the Rev. Michael L. Glennon was appointed the first rector of Asbury Park.

The following charming sketch of Father Glennon is from the pen of one no stranger in our literature:

It was in the townland of Crohan, one of the loveliest parts of lovely Cavan, that on September 2, 1852, the home of James and Rose Glennon was brightened by the arrival of their sixth and last child, a son whom they called Michael in memory of the great archangel of his birth month.

In company with his elder brothers and sisters, little Michael was sent to a neighboring school at the early age of six. Fonder of play than of books, the child was, nevertheless, so naturally gifted with quick intelligence and the power instantly to assimilate every idea even passingly presented to his mind, that he soon outstripped many pupils of older years and at the age of thirteen was transferred to a classical school in Castle Rahan under the direction of Mr. Travis.

The hour had struck in the life of the young Michael Glennon. Sensitive and emotional to a degree, as is every nature rich in

character and possibilities, he found it wellnigh impossible to quaff that bitterest of all cups which can be held to the lips of youth, the cup containing the marah of disenchantment and disillusion.

He arrived in New York on May 20th, 1870. An elder brother had already preceded him to the strange new land, so that he did not find himself utterly alone when he first set foot upon these shores.

Entering the Seminary of the Holy Angels, Suspension Bridge, Niagara Falls, he made his philosophical studies in two years, and was admitted to the seminary at Seton Hall, South Orange, N. J., in the autumn of 1873. After a brilliant course he was ordained priest by the late Most Rev. Michael A. Corrigan, of New York, then Bishop of Newark, on May 27th, 1877. He celebrated his first Mass in Newark, at St. Joseph's Church. The pastor at that time was the Rev. Father Toomey.

Among those ordained on the same day were the present Bishop of Trenton, Rt. Rev. James A. McFaul, and the Rev. Maurice O'Connor, perhaps the only members of the class now living.

A distinguished friend of the young priest in those days and later was the recently deceased Archbishop of New York, Dr. Corrigan, then Bishop of Newark, and in residence at Seton Hall. Mgr. Corrigan from the first took a great interest in young Mr. Glennon, whose intellectual gifts were so exceptional, and whose appearance and manners were captivating enough to disarm the most adverse critic. That this regard and affection were maintained by that saintly prelate to his dying day was evinced by the manner of "God speed" with which the Archbishop sent an exceptionally gifted young nephew of Father Glennon on his way to the American College in Rome.

It was Bishop Corrigan who assigned Father Glennon to his first appointment, namely, that of curate to the Rev. P. E. Smythe, of St. Bridget's Church, Jersey City, now dean of the counties of Bergen and Hudson, and pastor of St. Joseph's Church, Jersey City.

Here the newly ordained priest, in the fresh vigor of early manhood, in the May-morn of his youth, with a heart full of love for "the things of God," began those arduous and uplifting labors in behalf of his fellow-men which were to end only with his death.

Pitying the mites who, with the best will in the world, hopelessly failed to digest the truths of religion, as ambiguously pre-

sented to them in the catechetical books of the day, he quietly yet enthusiastically undertook the preparation of a catechism suited to their needs.

The plan was submitted to his friend and bishop, Dr. Corrigan, who gave it his hearty sanction and approval, and early in the year 1878 the little book was issued by the American News Company under the appropriate title, *A Simple, Orderly, and Comprehensive Catechism of the Christian Religion.*

Father Glennon remained as curate at St. Bridget's for about a year and a half, and was then entrusted by his bishop with the responsible work (doubly responsible for one so young) of establishing a mission and building a church at Morrisville. Whilst engaged in this work his temporary home was to be with Father Kane, pastor at Red Bank.

Struck with the phenomenal success which he had made of the Morrisville Mission, the bishop next appointed him to the pastorate of the Church of the Holy Spirit, at Asbury Park, desiring him, however, at the same time to retain charge of his Morrisville church. The church edifice in Asbury which had already been begun by the former pastor (Father Walsh) was completed, almost entirely built, indeed, by Father Glennon, and the parish started anew.

Asbury Park in those days was far from being that immense "city by the sea" which it is to-day. As a summer resort it was but just beginning to be known, while its winter population was of the evanescent kind, here now, gone to-morrow.

In addition, Asbury Park was a place of beauty even more then, in its comparatively wild picturesqueness, than it is to-day. With the sea dashing upon a stretch of sandy beach unsurpassed along the Jersey coast, with its several charming little lakes, inlets of the mighty ocean, with the thick wooded hills at its back, woods whose bosky depths are redolent of the balmy odor of the pines, hill summits from which may be caught glorious views of the surrounding country, and a prospect seaward of mile beyond mile, it is one of the loveliest spots along the Atlantic seaboard.

Together with the pastorate of the Asbury Park church, Father Glennon, as we have said, still retained in his charge the mission at Morrisville. Morrisville lies twenty miles across country from Asbury Park. And thither every Sunday, rain or shine, winter as well as summer, after saying an early Mass at Asbury, he drove fasting to say a second Mass at St. Catherine's. Later, when relieved of this charge, the care of the Manchester mission,

thirty miles distant, fell to him. This he in turn likewise faithfully attended.

For some years now his health had been failing steadily; in the winter of 1896 he broke down for a while completely. He suffered a severe attack of pneumonia, from which he recovered but slowly. A sojourn in one of the Southern States which followed his convalescence unfortunately developed the germs of the malarial fever taken into the system so long ago in the Jersey City rectory.

"I ever knew him to be a warm-hearted friend," writes the present Bishop of Newark, Rt. Rev. John J. O'Connor, D.D., "staunch, loyal, ready to do any service for those for whose friendship he cared. His acquaintances knew him as an intellectual man, with a mind at once quick, brilliant, and profound."

The last two years of Father Glennon's life were a veritable martyrdom of physical pain and complete exhaustion. Relieved by the bishop of his missions at Spring Lake and Belmar, he yet remained true to his post at Asbury to the very last.

Suddenly in the latter part of September, 1900, in the hope of bettering his health, and unknown except to a very few friends, he started on a trip abroad accompanied by a relative.

A brief letter from on board ship, another from Paris, and then silence till the sad telegram, dated Killarney, October 15th, told of his death. Further details gave the comforting assurance that death, though sudden, had not come quite unheralded, and that the rites and consolations of Holy Church had sustained him in those hours.

The solemn "Month's Mind" for the repose of his soul took place in the Church of the Holy Spirit, Asbury Park, on November 15th. The church upon this sad and solemn occasion was crowded to the doors and beyond, many being unable to gain admission. In the words of a daily journal of that date: "The esteem in which Father Glennon was held was testified to by the fact that in the congregation were many members of other local churches." (*A Memoir.*)

October 18th, 1900, Bishop McFaul appointed Rev. Thomas A. Roche to succeed Father Glennon. The number of Catholics congregating to the seaside at Asbury Park has wonderfully increased. The present church is entirely inadequate to accommodate the pleasure seekers during the months of July and August. Mr. Bradley gives the free use of his spacious auditorium for a nine o'clock Mass. For three or four Sundays at the height of

the season this immense building is filled with worshippers. At no distant time the Catholics of Asbury Park hope to build a large church.

St. Aloysius's Church, Newark, N. J.

Father Walter Fleming has written the introduction to this story of St. Aloysius's Parish:

"July 26th, 1879, the Rt. Rev. M. A. Corrigan, D.D., then Bishop of Newark, later Archbishop of New York, appointed the Rev. Walter M. A. Fleming rector of St. Aloysius's Parish, which had been the extreme northeast portion of St. James's vineyard.

"The area of the new parish was very large, but unfortunately nineteen-twentieths of it was marshy meadow land, irreclaimably irredeemable. To this boundless, barren, wild waste Father Fleming came an entire stranger. The outlook the first Sunday was very, very blue.

"No land, no church, no house save the old, piebald frame building called St. Thomas's school-house, which had for anchorage a three thousand five hundred dollar mortgage.

"In cordial compliance with a previous announcement a special collection was taken up that day for the Archdiocese of Cincinnati, though there was not one cent in the coffers of the new parish.

"Bed and board was for a time kindly given the rev. Father by St. Mary's Orphan Asylum, South Orange Avenue; and at once, for fear of rust, a house-to-house visit was begun, and thus unexpectedly was found a great treasure—1,487 persons.

"Good heads, large hearts, and kind purses abounded even in cellar and garret.

"Mount Hope, Orange Valley, Irvington were generous almost to a fault, but the barren waste turned out to be the richest soil the rev. rector ever had committed to his care. Not a street was paved with stone; but the palm of every outstretched hand was, so to say, paved with green paper, silver, or gold.

"The continuously given mites of men of sweaty brow and horny hand form nearly one hundred thousand dollars, and there is not to-day a dyspeptic growler nor chronic grumbler in the parish.

"The financial statement shows how this generously given money was expended, and the census indicates that to-day [in 1889] the parish numbers nigh twenty-two hundred souls, with a mortgage of $25,000, and a floating debt of $1,600 odd.

"January and May, 1880, contracts amounting to $38,186.29 were awarded for the beginning and completing of the new church, which is of the Gothic style of architecture, 60 feet wide by 137 feet in length, and built of Newark and Belleville stone.

"On June 20th, 1880, the corner-stone was laid by the Rt. Rev. Bishop Corrigan, the Rev. Joseph M Flynn delivering an eloquent discourse. On May 8th, 1881, the new church was dedicated and Pontifical Mass was celebrated by the Rt. Rev. Bishop Corrigan, the eloquent and erudite lecturer on that occasion being the Rt. Rev. Bishop Gross, then of Savannah, now Archbishop of Oregon."

ST. ALOYSIUS'S CHURCH, NEWARK.

In 1882 Father Fleming built the rectory, and in 1884 the sisters' convent, both substantial stone structures in harmony with the architectural features of the church.

A pronounced school man, Father Fleming did not long delay to make provision for the children of the parish, and November, 1886, the pupils and their teachers were comfortably housed in their present quarters.

Father Fleming was born in Ireland, and his early struggles to attain his aspirations were marked by many disappointments and by earnest and inflexible efforts. As the trend of his deeply religious soul was toward asceticism, he sought the severe rule and arduous novitiate of the Passionists. But his naturally rugged health gave way under the austerities of the religious life, and, although somewhat advanced in years and backward in his educational foundation, he entered St. Charles's College, where his career in that institution and in Seton Hall was characterized by a zest and intensity which followed him into the priesthood.

He was ordained at Seton Hall on the Feast of the Patronage of St. Joseph, March, 1874. St. Mary's parishioners, Elizabeth, still are reminiscent of his labors and zeal. His work in Mount Hope, St. Leo's, Irvington, and Our Lady's, Orange Valley, has been already dwelt upon. Few founders of parishes have endured the pangs of poverty and self-denial which marked the first years of Father Fleming in St. Aloysius's, but always with a jovial, light-hearted gayety. With him self came last, and his heart and soul were wholly in his work. Nothing daunted him, and he was so full of resource that he might have taken up and accomplished any undertaking. His premature death of pneumonia occurred in the early days of January, 1892. His successor is the present incumbent, the Rev. Michael A. McManus, promoted from the parish of the Sacred Heart, Newark.

Father McManus has erected a club-house for the young men, which was opened in September, 1898. The assistant priests of St. Aloysius have been the Revs. Charles J. Kelly, LL.D., M. T. Callan, Walter Purcell, P. Julien, G. I. Fitzpatrick, Brady and Brown, and at present Father Keough ministers to the spiritual needs of the parish.

St. Michael's Church, Netcong, N. J.

St. Michael's Church, Netcong, N. J., was founded September 27th, 1880, and in the same year its corner-stone was laid with imposing ceremonies. Before that time the congregation worshipped in an old warehouse near the Morris Canal.

The church building is a frame gabled structure occupying one of the most commanding sites of the borough, and it can be seen for miles around. Its dimensions are 60 x 30 feet.

The interior of the church is very devotional. The main altar is decorated in white and gold, and its tabernacle is surmounted

by a beautiful statue of the Sacred Heart Pleading. There are two side altars, one in honor of the Blessed Virgin and the other in honor of St. Joseph. Near the entrance are the Baptistery and the confessionals. The church has nine stained-glass windows. Its seating capacity is 260.

The first resident pastor of St. Michael's was the Rev. William Orem, whose labors date from 1880 to 1887. Father Orem was succeeded by Rev. Gerard Huygens, who after two years of service was followed by Rev. James H. Brady. Father Brady remained from 1889 to 1894, when the Rev. Joseph H. Dolan assumed charge. In 1897 Father Dolan was succeeded by the Rev. Paul T. Carew, who continued as pastor until July 12th, 1901, when the present incumbent, Rev. Dr. Joseph P. A. M. McCormick was appointed.

ST. MICHAEL'S CHURCH, NETCONG.

In addition to the church building the corporation in its legal title of "St. Michael's Church, Stanhope, N. J.," owns the cemetery on the Flanders road, which was opened May 15th, 1889; the handsome rectory on Maine Street, which was completed February 22d, 1889, and Union Hall, on Prospect Hill, which was finished May 30th, 1901. A retaining wall three feet high fronts the church and rectory grounds, which cover an area of 26,000 square feet.

Rt. Rev. Winand Michael Wigger, D.D.,

Third Bishop of Newark.

A COMPLEX problem fronts a biographer, for every man's character is so many-sided and varied that the virtue which shines in the eyes of one may be obscured by a fault in the mind of another. Hence the conflicting presentation of public characters, which need not disconcert the student, but rather incline him to

strike a middle balance between the two extremes, in each of which may be found something of truth and something also of prejudice. So manifold are the phases of each individual soul, that its very antagonistic emanations bespeak its Godlike origin and its infinite superiority over the other kingdoms of nature. The canon of Cicero, rejuvenated and emphasized by Leo XIII., "Above all things let writers bear in mind that the first law of history is never to dare say that which is not true; and the second, never to fear to say that which is true; lest the suspicion of hate or favor fall upon their statements," must be the rule from which it is never permissible to deviate. If, as a consequence, some of our idols prove to have limbs of clay, truth is vindicated and men take courage, contemplating their own weakness, in the conviction that the best of men are still mortal, and that they have not been exempt from that fatal inheritance which requires constant vigilance and effort to forestall disaster. Nothing, as St. Leo remarks in one of his homilies, is so good that it might not be better; and he might have added with equal truth that nothing is so bad that it might not be worse. In the year 1880 the rumor was widespread that his Eminence, the Archbishop of New York, Cardinal McCloskey, had petitioned the Holy See in view of his increasing infirmities to appoint a coadjutor with the right of succession. Gossip was busy fixing now on this and then on another as the candidate for the new honor, and the future archbishop of the great metropolitan diocese. It has been declared more than once that the Cardinal did not want the Bishop of Newark as his coadjutor, and that his name was not on the list sent to Rome. Be this as it may, it is permissible to give publicity to information acquired from reliable sources, and to tell a story long locked in secrecy. In this very year Bishop Corrigan's secretary went abroad, and among other places that he purposed visiting was the City of the Popes. Before his departure he had spoken frequently with his superior relative to the rumored promotion, and almost the last charge he received was that in case the appointment was made during his stay in Rome, and the choice fell on Bishop Corrigan, the secretary was to cable the one word "Charitas." From this it may be inferred that Archbishop Corrigan's name was the third on the list, as charity is the third of the theological virtues. When in Rome the secretary met many distinguished ecclesiastics, among them Cardinal Simeoni, and while he was not able to glean any precise information, it was evident from all that was said and heard that there was no

chance for any other candidate. In this tenor he wrote to Bishop Corrigan a long letter, which necessitated a brilliant array of stamps, but it never reached its destination. Some one in the hotel, perhaps, tempted by the value of the stamps, filched the letter, as is not infrequently done, removed the stamps, and consigned the contents to the flames. At a later day he wrote another letter, containing substantially the same information, to one of his fellow-priests. This was more favored by fortune, for it came duly to hand, and was read with considerable interest by Bishop Corrigan. "He is mistaken, entirely mistaken," was the Bishop's comment when he returned the letter to the owner. But while the vessel, which was bearing the secretary back to his native soil over the great blue ocean, was beating its way westward, the electric spark beneath the water conveyed to Bishop Corrigan the message that he had been created Archbishop of Petra, and coadjutor with the right of succession to the Cardinal Archbishop of New York. He left the Diocese of Newark in the month of October, and entered upon a career that brought him a wealth of honors as well as crosses and heart-burnings. The See of Newark was without a head. At that time there was no arrangement by which a Metropolitan might provide for his suffragans in case any was removed by death or promotion. A request was sent to the Propaganda to make Monsignor Doane administrator, and to give him the necessary faculties. The following letter of Monsignor Hostlot, the rector of the American College, gives some interesting details relative to this matter:

ROME, Nov. 12, 1880.

REV. AND DEAR FRIEND:

Your letter of October 26th has been duly received. As requested, I proceeded again immediately to H. E. Card. Simeoni regarding the faculties for Mgr. Doane; they having been granted.

I telegraphed the same this morning to H. E. Cardinal McCloskey, as such was the desire of the Cardinal Prefect. I called on Card. Simeoni two days ago with a cablegram from Mgr. Doane requesting me to send word immediately on the granting of faculties for administrator; but H. E. desired me to state that he did not wish the permission to be cabled, but rather to await the documents herein enclosed. However, insisting in the name of His Grace Abp. Corrigan, as you requested me to do, Cardinal Simeoni in my second interview allowed me to send the cablegram granting the faculties as referred to above. This explains the two telegrams.

One of the telegrams had an important bearing some months later. It was necessary to use a dispensation for a diriment im-

pediment, and under the advisement of Archbishop Corrigan the acting chancellor cabled for it to the Rev. Dr. Hostlot. The answer was immediate and the dispensation duly recorded.

A rigid inspection of the chancery books revealed it, and it was made the basis of a charge for assuming and exercising powers unwarranted during the vacancy. A simple request would have explained everything, and much unpleasantness would have been avoided. It was generally known that the diocese of Newark was to be divided, and speculation was rife as to those chosen by the bishops of the province. On his way from Rochester to New York to attend the meeting of the bishops, the old vicar general, Bishop McQuaid, alighted at Paterson to see Father McNulty. Many years had elapsed since his departure from Newark. Many changes had taken place. So that to the priests of New Jersey Bishop McQuaid was wholly a stranger. As they chatted the Bishop asked Father McNulty who was the fittest man in the diocese to succeed Archbishop Corrigan.

Father McNulty, resting his head upon his hand, pondered awhile in deep thought, and then looking at the Bishop, said, "There is only one man worthy to be chosen, and that one is Doctor Wigger of Madison."

When the bishops assembled to discuss the nominations it was agreed among them that a scholarly man should be appointed to Newark, to consult the best interests of the diocesan college, and hence the name of the Rev. Michael J. O'Farrell, pastor of St. Peter's, Barclay Street, New York, was placed at the head of the list for Newark, and that of Doctor Wigger second.

Doctor Wigger's name was placed first on the list for Trenton. The contraposition of the names then caused considerable discussion, and various groundless causes were alleged therefor. The truth is that among the cardinals to whom the choice was referred was Cardinal Franzelin.

With that racial loyalty which is characteristic of the German family his eminence, perceiving that Doctor Wigger was first on one list and second on another, contended, and successfully, that the more important diocese should be assigned to him.

At the end of the month of August, on a Sunday afternoon, the cable announced to Doctor Wigger, pastor of Madison, that he was chosen by the Holy See third Bishop of Newark.

Winand Michael Wigger was born in New York City December 9th, 1841. His parents were natives of Westphalia, the father having been born in the village of Rape, in the diocese of Pader-

born. The future bishop proved to be a delicate child, so that his parents despaired of seeing him grow to manhood. In the hope of benefiting him the family undertook a voyage over sea, and remained in their old home nearly two years. He made his classical studies in St. Francis Xavier's, New York, and received the degree of Bachelor of Arts at St. John's College, Fordham, in July, 1860. His theological studies were made at Seton Hall and the College Brignole-Sale, Genoa, and he was ordained by Mgr. Charres, Archbishop of Genoa, June 10th, 1865. On his return Father Wigger was attached to the Cathedral, where for four years he gave edification as a pious, zealous, faithful priest. His zeal never flagged, and in his devotion to the sick and afflicted he never wearied. In 1869 he was appointed pastor of St. Vincent's Church, Madison, made vacant by the death of the talented and amiable Father D'Arcy.

In May, 1873, Bishop Corrigan looked to him as one in every way fitted to wrestle with the difficulties in Orange, and without hesitation he obeyed the voice of his superior, and gave up his comparatively easy mission for the discouraging and almost despaired-of charge of St. John's Church, Orange. In less than six months he paid off $11,000 of the debt; but believing the task to be a hopeless one he asked to be relieved, and was made pastor of Summit, February, 1874. In June, 1876, he was again transferred to Madison, and remained in comparative obscurity, respected and loved by all, until the voice of the Vicar of Christ called upon him to take up the cross and govern the faithful of the Diocese of Newark.

September 8th, 1881, the bishop-elect issued the invitation to his consecration on the Feast of St. Luke, October 18th, at 9 A.M. September 12th he issued the following letter:

This is to inform you that the Papal Bulls appointing me Bishop of Newark were received by me from his Eminence, Cardinal McCloskey, on the 30th ult., and that, after exhibiting them to the Rt. Rev. Administrator, Monsignor Doane, I have now assumed the jurisdiction of the Diocese of Newark. For the future, until further notice, all official letters asking for dispensations, etc., must be addressed to me. My place of residence for the present will continue to be Madison. . . . I would avail myself of this opportunity to recommend to the prayers of the rev. clergy, and of the laity of the diocese, our President, Mr. Garfield, so cruelly stricken down in the health and vigor of his manhood by the hands of an unprincipled assassin. Let us beg of the Almighty that in his goodness and mercy he may restore him to health

and preserve him for yet many years of labor and usefulness for his family and his country.

Bishop Wigger was consecrated October 18th in the Cathedral, by his predecessor, Archbishop Corrigan, and during the Mass Bishop McQuaid, of Rochester, preached a touching and appropriate sermon. There were present almost all the priests of the diocese, and the laity filled the church.

The first work of the new bishop was to revalidate some of the appointments made during the vacancy of the See, which were held by Bishop Wigger and his advisers to be irregular, "to say the least, doubtful as to their validity." In the month of November he changed his residence to Belleville Avenue, and a few months later to Bloomfield Avenue. Eventually he made Seton Hall his residence, and the college continued to be the home of the bishop until his death.

His first pastoral letter appeared February 17th, 1882, of which a few extracts are given:

Beloved Brethren: The holy season of Lent commences this year on the 22d of February and terminates on the 8th of April. Appropriately inaugurated by the impressive ceremonial of Ash Wednesday, the period thus designated has been consecrated by apostolic institution and immemorial usage to the salutary exercises of penitential austerity and religious devotion. The Church, in consonance with the guiding spirit of divine dispensation, has dedicated these forty days, as the appointed tithing of the year, in homage and tribute to the Supreme Giver of all good gifts. It is hallowed by the revered associations of venerable antiquity and Christian tradition. It is enforced by the authoritative sanctions of ecclesiastical legislation. Its chastening and purifying influence is attested not less by the dictates of reason and experience than by the lights of heavenly revelation This ordinance was the first positive precept immediately delivered by God to man in Eden. It was the first law promulgated to the remnant of the human race preserved from the Deluge when emerging from the Ark on Ararat to populate and possess the earth. It constitutes an important element in every system of religious worship which is not purely human or negative. It formed a distinguishing feature in the ancient Jewish covenant. It is comprised in the decree of the first Ecumenical Council, and was enunciated in the first authentic pronouncement of the Christian Church. Pagan philosophy approved it on rational principles, and the servants of God in all ages adopted it on religious grounds. The seekers of knowledge and virtue at all times have found it the most effectual means of subordinating the inferior to the superior nature of man, of emancipating the human spirit

from the gross material bondage which enslaves its faculties and enchains its powers, of purifying the intellect from the dark mists which obscure it, and of rendering it buoyant to ascend in the bright dawn of science the loftiest heights of wisdom and truth (Wisdom, ix.) Its obligation as imposed under the Mosaic dispensation by the command of God was exceedingly stringent and severe. Rigorous fasts were enjoined on His chosen people, at different periods and on various occasions. This discipline invariably preceded the celebration of the religious solemnities and was an essential preparation for the reception of celestial communications, privileges, and favors. It was an indispensable portion of the penance which they were required to perform for sin. It was the recognized and prescribed means of propitiating the mercy of God, of averting his wrath, of invoking his aid in time of need, and of rendering him favorable to the petitions of his suppliants. In addition to these fasts, abstinence from various delicate meats was enjoined. These viands were denominated unclean. To partake of them under any circumstances was considered an abomination and a defilement. "Do not defile your souls, nor touch aught thereof (saith the Lord), lest you be unclean. For I am the Lord, your God; be you holy because I am holy." (Levit. xi.) This ordinance was observed for centuries with scrupulous fidelity. The faithful Jews, as we learn from the Book of Macchabees, preferred to endure persecution, torment, and death rather than transgress it. Under the new Covenant the law of fast and abstinence was not abrogated. Our Divine Saviour, on the contrary, confirmed it by his precepts and commended it by his example. (Matt. ix.) His forty days' fast in the wilderness furnished a model and incentive to the imitation of his followers. From the authentic records of coeval history we discover that the observance of Lent, introduced to commemorate that mysterious ordeal of retirement and temptation, was instituted by the Apostles or their immediate successors, and generally established among all Christian communities in apostolic times. During the primitive ages of pristine faith and fervor the prevalent penitential discipline, as described by contemporary writers, was characterized by a rigorous severity which to our lax indolence and enervated piety would appear harsh and extreme. Young men and old, rich and poor, matrons and maidens, sailors on the stormy ocean, armies on the tented fields, those who were occupied in agriculture or commerce, business and professional men, all, without distinction, engaged in those penitential exercises, and submitted to those rigid privations. The infirmity of age, or the delicacy of sex, or the hardship and fatigue of exhausting labor, was not willingly pleaded as a justifying cause for exemption. (Coloss. i.) They set before their eyes as the great model and ideal of Christian perfection, Him who is the Author and Consummator of our faith, and, obedient to His sweet invitation, cheerfully renouncing all earthly pleasures, honors, and possessions, they followed the bloodstained footsteps of their cruci-

fied Master, joyfully treading the rugged pathway of suffering, wearing the sorrowful crown of thorns, and bearing the heavy cross of self-denial and affliction. But, to them, the burden was light and the yoke was sweet, for their hearts were inflamed with love. These virtues and austerities were not confined to the anchorites of the desert, or the inmates of the cloister. They were practised by multitudes of devout people, who, though living in the midst of worldly society, and engaged in temporal avocations, found time and opportunities for their devotional and penitential exercises, and could not be deterred by fear of derision or human respect from conforming to their religious convictions.

Many other persuasive considerations might be suggested to demonstrate the utility and importance of the Lenten fast. The foregoing, however, will be sufficient to convince sincere Christians, and induce them to observe this precept faithfully and conscientiously

A mere perfunctory compliance with the regulations will not be sufficient to secure the spiritual advantages of which the law should be productive. Our observance must be accompanied by proper dispositions, and sanctified by religious influences. Neither fasting nor any good work can be meritorious before God unless performed in the state of grace. It is only through the application of our Redeemer's infinite merits and all-atoning sacrifice, that we can obtain remission of sin, or expiate by penitential satisfaction the penalties due to our offences. Our first duty at the commencement of Lent is to dispose our souls, by sacramental confession and reconciliation, for the worthy reception of these celestial favors. The necessity of this preparation was, in the ages of faith, duly appreciated The period immediately preceding Lent was named Shrovetide, from the fact that Christians generally considered themselves obliged, during that time, to seek shriving and absolution from their priests in the tribunal of penance.

Hideously conspicuous among the prevalent evils of the age the monster iniquity of intemperance holds a fatal prominence. What terrible ravages are wrought by this ruinous and soul-destroying vice, what myriads of guilty and innocent victims are continually sacrificed, what irremediable injuries are inflicted on our paramount spiritual and temporal interests in church and state, what intolerable miseries are entailed on society, on families, on individuals, what dissensions and strife, what injustice and violence, what hardened indifference to the tenderest ties and most sacred duties, what brutal inhumanity, what heartrending suffering result from its indulgence, what appalling calamities are occasioned, what incalculable destruction of human life and happiness is caused, what vials of wrath and indignation are in consequence outpoured upon the land! All this chronicle of ruin and disaster is painfully attested by daily experience. No one endowed with the commonest sentiments of religion or humanity can witness without grief and horror the woes and miseries caused by the

blighting influence of this moral pestilence, withering youth, defiling innocence, disgracing hoary age. No one can think of the havoc and desolation which it spreads around, of the wretched and untimely deaths which it causes, of the poverty, squalor, and destitution which it produces, of the repulsive forms of profligacy, disease, and crime to which it gives prolific birth, without desiring to arrest its fatal progress. No one can behold so many unhappy beings continually sinking into the unfathomable depths of the most degrading social debasement and personal degradation, and continually descending into that eternal gulf of torture, remorse, and despair into which it plunges its victims after death, without resolving to do everything that can be accomplished by religious or human instrumentality to reform and save the drunkard. We therefore earnestly invoke the continued sympathy and aid of the zealous priests of this Diocese in the sacred cause of temperance. We ask them to promote as actively, and even, if possible, more energetically than before, this vital interest. We desire that they shall do so by frequent and impressive exhortations from the pulpit, by the organization of religious associations, by public advice and private admonition, by mutual coöperation and personal example, by discountenancing on all occasions the use of intoxicating drink among their parishioners, and even of liquors which are but slightly alcoholic, at church fairs or entertainments, and, in a word, by every legitimate means in their power not inconsistent with the respect due to their character and ministry.

Following in the footsteps of his predecessors, the diocesan seminary was the object of Bishop Wigger's solicitude. In August, 1882, he writes to his flock through his priests that

the educating of young men and the training of them for the sublime state and onerous duties of the priesthood should enlist the warmest sympathy of every true and sincere Catholic. Great and sublime is the dignity of the priesthood! Those who are called to that holy state are required by our blessed Lord to work for the eternal salvation of souls. Their duty is *not merely* to labor for themselves, to endeavor to work out the salvation of their *own* soul. No! More than this is required of the priest of God. He is bound to labor for the souls of others, to endeavor to gain them to Christ, to lead them to Heaven. . . . Is it not clear and evident from this that those who are instrumental in enabling young men to become priests are doing a work which is highly pleasing to God?

The question of the new bishop's appointment of a vicar-general agitated the hearts of his clergy not a little. Bishop Wigger wrote a letter to the Rev. Januarius de Concilio, a very learned priest and an able theologian, appointing him to the most impor-

tant office in the diocese, that of vicar-general, but coupled with the request that it was not to be made public until the bishop would give him leave. The news, however, leaked out, and although none took exception to the ability of the appointee, yet the greater part of the clergy felt that the honor belonged to one who had labored longer in the diocese, and whose nationality had a larger representation in the flock.

The letter was withdrawn, and the diocese remained for a period of years without a vicar-general.

The Catholic Protectory at Denville, while in a healthy financial condition, was found to be too distant from commercial centres to procure work for the manual training of the boys, and required a change not only of location but also of management. The brothers failed dismally, and the sisters were powerless to cope with the difficulties. All this is summed up in Bishop Wigger's letter of March 7th, 1883:

Rev. Dear Sir: Last summer I was fortunate enough to acquire, by purchase, a valuable property of ten acres of land, on which, in addition to smaller buildings, stands a large, elegant mansion, containing twenty-nine rooms. The property is situated in Arlington, on the Passaic River, about two miles from Newark. It was bought at the extremely low price of $16,000. Many persons, both lay and clerical, have since gone to see the place and examine the mansion, and all have expressed their unqualified pleasure and their great wonder that it should have been bought at so low a figure. My intention, when making the purchase, was eventually to use it as a Protectory and Industrial School for Boys. The conviction had gradually grown upon me that it was not sufficient to give shelter to homeless or wayward boys, to feed and clothe them, to give them a religious and secular education; I felt that, if we wished to save them for good, to make them useful citizens in after life, we should, whilst they are under our care, teach them some trade or profession which would enable them, after leaving the Institution, to earn for themselves an honest livelihood. It was for this reason that I considered it right and prudent to purchase the property at Arlington, and I can truthfully add that all to whom I have spoken about the matter have approved of my action.

My next step, after buying the place, was to endeavor to find some competent person to assume the direction of the Institution. I am happy to state that I found such a person in the Rev. J. J. Curran, formerly rector of St. Mary's Church, Paterson. I knew him to be competent to fulfil the duties of the position, and, to my delight, I also found him willing to undertake the work, by no means pleasant or easy, but calculated to effect much temporal and spiritual good. He resigned his parish February 10th and

assumed the duties of Director of the Catholic Protectory and Sacred Heart Industrial School, at Arlington. Since then he has labored diligently to prepare the place for the reception of the boys, and in the course of this week he will be able to take about ten from Denville and bring them to the new institution. The work of instructing them in some useful trade will at once be commenced.

As the Sacred Heart Union was established for the purpose of aiding the Protectory, its direction was also given into the hands of the Rev. J J. Curran. The former Director, the Rev. J. A. Sheppard, who has recently been promoted to the parish of Dover, has, by his able management and the zealous coöperation of the clergy and laity of the diocese, accomplished a great deal during the last three years.

From time to time the different bishops of the diocese had reason to complain of the lack of interest in the diocesan seminary, and the inadequate support which was doled out to it in the seminary collections.

Various schemes were devised and were temporarily successful, but ultimately abandoned. The burden was unequally borne, some parishes contributing more and others less than their quota. Therefore, in August, 1885, Bishop Wigger determined to do away with the collections for the seminary, and to substitute a tax.

After much reflection I have concluded that it would be much better to raise funds for the diocesan seminary by taxation than by the annual collections, taken up heretofore . . I consider this a better and a fairer method than the one hitherto followed in this diocese. Many churches formerly contributed more than their just share, whilst a considerable number did not at all give what was reasonably expected of them

At the fall conference the Rev. William P. Salt was declared vicar-general, an appointment which met with universal approval

In the month of September, 1886, Bishop Wigger started to make the decennial visit to the Tomb of the Apostles, Saints Peter and Paul, which is required of every bishop in the United States, and he was presented with a purse by his clergy. On his return the clergy were summoned to the Fifth Synod, in the Cathedral, November 17th, 1886, of which two sessions were held, and the legislation enacted by the III. Plenary Council of Baltimore proclaimed and applied. The salary of pastors was fixed at $1,000, and of assistants at $600, and where the stole offerings failed to meet the household expenses it was hereafter permitted to take the deficit from the Christmas collection. The Rev. William

McNulty was appointed rural dean of Passaic County, and the Rev. Joseph M. Flynn, of Morris and Sussex counties

Stringent regulations were made with regard to funerals, and among others that of prohibiting eulogies to be delivered over the remains of the laity.

This was enforced vigorously, although at times, as in the case of John Gilmary Shea, it was felt that an exception should be made; but the bishop refused to recede from his position. A firm adherent of the Catholic parish school, Bishop Wigger strove to better prevailing conditions, by requiring the examination of teachers, and appointing inspectors to visit the school and examine the children He likewise declared that absolution should be refused both to the parents and children, when the latter attended the public schools without his permission.

A very grave question which had its origin in the West arose which was fraught with serious complications and bitter strife, and almost threatened a schism. A document, the "State of the German Question in the United States," written by the Rev. P. M. Abbelen, a priest of the Milwaukee diocese, and approved by Archbishop Heiss, was submitted to the congregation of the Propaganda. The entire hierarchy almost without exception arose to refute the charges made in this declaration, and protest after protest went to Rome to block the remedies asked for the alleged grievances. Counter relations were written, and the discussion continued until the climax was reached in 1891, when the field cleared and the era of peace again dawned upon a distracted and widely divided church.

Notwithstanding the legislation by which the Baltimore Council gave a certain number of the diocesan clergy a preferential declaration of their choice with regard to the future head of the See, when the diocese became vacant there existed a certain amount of dissatisfaction, since it was thought that the time had come when the Church in the United States, numerically considered, deserved to put aside its swaddling clothes, and the clergy invested with the rights and prerogatives enjoyed by parish priests in countries where canon law prevails A more or less arbitrary exercise of power on the part of bishops toward their priests accentuated the contention, which led to the publication of the "Canonical Status of Priests in the United States," by the Rev Richard L. Burtsell, D.D., and to a brochure on the same topic by the Rev. Patrick Corrigan. Father Corrigan's views were printed while he was on a visit abroad in Italy, and again when on his re-

turn to his parish in Hoboken. This led to considerable friction between the priest and his Ordinary, which resulted in Father Corrigan's suspension.

The letter of suspension written by Bishop Wigger explains fully the reasons that led him to take this extreme measure

Rev. Patrick Corrigan,
Rector of St. Mary's Church,
Hoboken, N. J.

Rev. Dear Sir: In June, 1883, without our permission or knowledge, you published a pamphlet entitled "Episcopal Nominations." For good and valid reasons, given to you in our letter of June 28th, 1883, we suppressed the pamphlet. Subsequently, in our letter to you dated July 18th, 1883, having heard a report to the effect that the pamphlet was to be republished, we wrote to you warning you that, as you owned the copyright and could forbid its republication by others, we would hold you responsible for its republication. We then directed you "to see Mr. Sullivan" (your publisher) "or write to him at once, warning him of the consequences in case he were to carry out his plan of having the pamphlet republished by another firm." You replied July 20th, 1883, by saying: "I do not think that my seeing or writing to Mr. Sullivan can strengthen the legal control which the copyright gives me over the work." In the same letter you asked us to allow you "to publish the pamphlet with such changes as you may think necessary." We replied July 23d, 1883, saying: "With regard to your proposition of leaving out the school question and then republishing the pamphlet, I have to observe that there are many other objectionable things in it. If you procure *The Sunday Mercury* of July 15th, you will find what sort of interpretation is put on your remarks in the course of the work."

Subsequently you came to see us personally, again asking the same permission. We replied, saying that if all the objectionable things in the pamphlet were eliminated there would be very little left to publish. Some time after this interview, having again heard that the pamphlet was to be republished, we wrote you another letter, dated May 17th, 1884, calling your attention to the report, warning you of the consequences in case you had the pamphlet republished.

We thus clearly showed you our strong and decided opposition to the republication in whole or in part of your first pamphlet. In utter disregard, however, of these our warnings, and publicly and *notoriously* despising our episcopal authority, you, in May, 1884, substantially republished it, and made comments on and additions to it of very objectionable character. That you publicly and *notoriously* despised our episcopal authority is clear from what you yourself say on page 10 of your second pamphlet, entitled "What the Catholic Church Most Needs in the United States." There you say: "I do not, however, complain of the suppression

of the work, for it is strictly within the letter of the law. I have even submitted to things in connection with the suppression which no law required of me, in the hope of being allowed to publish it with whatever eliminations the bishop or his censors might suggest. This request, however, which might have resulted in a clear vindication of my orthodoxy by the pamphlet itself, was not granted." Again, on page 12 of the same pamphlet, you say: "I offered more than once, though without a shadow of success, to purchase *non-interference* on his" (the bishop's) "part by the elimination of everything to which he or his censors might object." The above passages clearly show that you publish to the world that you have repeatedly endeavored to obtain our permission to republish at least a portion of your first pamphlet, but failed in every attempt Still you publish large portions of it, thus *notoriously* defying our episcopal authority. Nay, more, on pages 5 and 12 you publicly deny our authority in this matter and comment on our action in a manner to bring odium and contempt on our authority, by stating that that action was "calculated to excite alarm in the minds of those who are most anxious for the future of the Church in America." In your second and third pamphlets there are also several other propositions derogatory to the respect due to the authorities at Rome and to episcopal authority. Among them may be indicated those contained on pages 47 and 48 of your second pamphlet, where you state that Rome is afraid to take independent action "with regard to the nominating of bishops or any other very important measure"; and further on you insinuate that the bishops may be coerced by the clergy and laity, inasmuch as "they depend upon the voluntary offerings of the people and the personal efforts of the priests, whose zeal may increase or diminish those offerings at will." You also erroneously teach that priests, as priests, have a right derived from "divine concession" and from the normal law of the Church "to a voice in the election of their bishops."

In your third pamphlet, which you also published without asking our permission to do so, and, in fact, without our knowledge, in October, 1884, you make some remarkable statements, going so far as to say that "Rome raised her authoritative voice, and not only sustained the person who commenced the discussion, but praised him for his sacerdotal zeal"; that "a most distinguished theologian and doctor of the Church, who represented me in my appeal to the Propaganda against the action of Bishop Wigger regarding my pamphlet, has informed me by letter, dated Rome, June 29th, 1884, that His Eminence, Cardinal Jacobini" (you should have said His Grace, Archbishop Jacobini), "Secretary of the Propaganda, has given permission to circulate my pamphlet in English or in Italian, even in the very city of Rome." A little further on you state: "I claim no personal triumph, but I cannot help rejoicing that my conduct has the approval of Rome. *Roma locuta est, causa finita est.*"

Although we had good reason to doubt the truth of the asser-

tion that the pamphlet had the approval of Rome, still our great respect and veneration for the authorities at Rome induced us, before taking any decisive steps against you, to first write to His Eminence, Cardinal Simeoni, Prefect of the Propaganda, giving him a full account of our action with regard to the suppression of your first pamphlet, telling him of your own disregard of our authority, at the same time asking whether or not His Grace, Archbishop Jacobini, had approved your first pamphlet. The answer soon came, and in it His Eminence, after acknowledging the receipt of your two first pamphlets, which I had sent him, expresses his displeasure that "this priest shows himself so regardless of the authority of his bishop, and that, in spite of the prohibition of his own superior, he dares to publish works from which certainly no good can be expected." He also says that, "as to the assertion of Rev. Corrigan that Monsignor Jacobini has approved his first pamphlet, I am free to declare that such assertion is entirely unfounded and false." He adds: "So far was Monsignor Jacobini from approving the pamphlet in any manner, that he has never had time to read it."

Now, after calmly and maturely reflecting on your conduct, which His Eminence, Cardinal Simeoni, calls reprehensible—on your bold and public and notorious defiance of our episcopal authority, repeatedly republishing considerable portions of your first pamphlet, although we had repeatedly refused you permission to do so, and finding that impunity only makes you the bolder and the more defiant, we hereby suspend you *ab ordine et officio* for twenty-one days, the suspension to begin to-day and at once, and we command you to write out within these twenty-one days a statement to the effect that His Grace, Archbishop Jacobini, Secretary of the Propaganda, has not approved your first pamphlet, and that the Propaganda has not entertained your appeal against our action with regard to the suppression of your first pamphlet. We reserve to ourselves the right to make whatever use we think proper of that statement.

Given at Seton Hall College, South Orange, this 10th day of March, A.D. 1885.

WINAND MICHAEL WIGGER,
Bishop of Newark.

In October, 1888, to comply with the decree of the III. Plenary Council of Baltimore, Bishop Wigger declared the pastors of St. John's and St. Michael's, Newark, St. Mary's and St. Joseph's, Jersey City, St. Patrick's, Elizabeth, and the Assumption, Morristown, permanent rectors, a privilege which makes them irremovable, and carries with it the right, together with the consultors, to declare their choice in the selection of three names when the diocese becomes vacant.

The incessant labor which Bishop Wigger exercised in the

administration of the diocese, involving a tremendous strain upon a naturally delicate constitution, began to tell on his health.

He allowed no official to share his responsibilities or lighten his labor. He did not seem capable of giving a refusal when asked to exercise his episcopal office. In the early morning he would administer confirmation in one church, in the afternoon in another, miles away, and, at night, still in another distant mission, returning to his college home thoroughly beaten out and exhausted. In the morning, however, he was up with the earliest, never failing to celebrate Mass for the seminarians at the exact appointed hour, and to resume the daily grind of receiving visitors and answering personally all his numerous correspondents. The first American pilgrimage to the Holy Land was organized, and Bishop Wigger determined to avail himself of it to recruit his health and gratify a long-entertained desire to visit the places sanctified by the footsteps and sufferings of Jesus Christ. During the voyage he was stricken with pneumonia, and almost expired on the journey. On his arrival in Rome he was taken to St. Bartholemew's Hospital, and later removed to the American College. He rallied, and although prevented from fulfilling his heart's yearning to go to Jerusalem, he visited the home of his parents in Westphalia, and returned to his diocese in improved health. After his departure from New York the Administrator of the diocese, the Very Rev. William P. Salt, V.G., in view of the centennial anniversary of the inauguration of the first President of the United States, addressed, April 18th, the following letter to the diocese:

On the last day of this month the first centennial of Washington's inauguration will be commemorated. . . .

I hereby request you to arrange that a Mass of Thanksgiving be celebrated in your church, Tuesday, April 30th, in honor of this memorable occasion.

After the Mass the clergy will please recite with the faithful the subjoined prayer for the authorities, that the Almighty in his infinite mercy may vouchsafe to continue his gracious blessings on our beloved country.

The VI. Synod was held in the month of June, 1890, but nothing of special interest was done.

In this same month Bishop Wigger celebrated the silver jubilee of his priesthood. The clergy presented him with a purse, which was presented by him to the recently opened Leo House for the reception of German immigrants.

In February of 1901 appeared a letter which Peter Paul

Cahensly wrote to Leo XIII., and which gave great offence to the Catholics in the United States.

To avoid any appearance of partisanship it is judged advisable, in describing this movement, to transcribe the account of it, which was written by Mr. Charles G. Heberman, LL.D., in the *Historical Records and Studies*, Vol. II., Part II., pp. 307–310:

Mr. Peter Paul Cahensly was a German merchant who, while a resident of Havre, had been impressed with the hardships, impositions, and moral and religious dangers to which European emigrants seeking a new home in foreign lands were frequently exposed. After a careful study of the entire question he felt sure that much might be done to safeguard these helpless people. He laid his plans before the representatives of the Catholic German laity and clergy and secured their support. The St. Raphael Society, an international association for the protection of Catholic emigrants, was founded and branches established in the principal ports not only of the European continent but of the world. It was to further this commendable work that Mr. Cahensly came to the United States in the year 1883. He visited both the East and the West, striving to interest prelates and laymen in the project. Bishop Wigger, who was ever ready to promote works of charity, consented to take the presidency of a branch of the Raphael Society established in New York shortly before Mr. Cahensly's return to Europe. The new society did not meet with success until several years afterward. Meanwhile a movement was launched among the German Catholics, especially the clergy in the West, which found some support among the Eastern Germans. Its most characteristic symptom was the insistence of many non-English Catholic papers that millions of Catholics had been lost to the Church, and that this loss was due to the indifference or ignorance or lack of tact of the American episcopate. From these assertions was drawn the inference that the immigrants who did not speak English must be put into more capable and sympathetic hands; in other words, that "national" bishops should be appointed alongside of the nominal hierarchy of the country to care for the immigrants just mentioned. The movement had its strongest advocates in the German-American Catholic journals and among the German, Italian, and Canadian-American clergy. In Germany itself similar views were expressed in the Catholic press. Naturally the American Episcopate indignantly objected to these statements, and men like Dr. J. G. Shea manifestly proved the gross exaggeration of Catholic "leakage." The controversy raged fierce and hot, when, in 1891, Mr. Cahensly presented a memorial to Cardinal Rampolla, in the name of the International St. Raphael Society, repeating these statements of Catholic losses in America, as well as containing suggestions as to appointing representatives of the various immigrating nationalities as bishops, and other measures at least seeming to suggest

that some power be exercised on the government of the Church in the United States by transatlantic influences other than the Pope's. The spark had fallen into a mass of explosives; one long and strong protest was raised against these plans and projects now denounced as "Cahenslyism."

In imitation of the annual Catholic Congress held in Germany for many years, which had attracted great attention and notably influenced the course of religious events in that country, since 1885, the German Catholics of the Union had held similar meetings in various cities of the United States under the auspices of the Priester-Verein, or Society of German Priests. These assemblies had hitherto been summoned to Western cities. In 1892 the "commissary" of the Priester-Verein called on Bishop Wigger to authorize the meeting at Newark. The permission was given as a matter of course, as it had been given by American bishops in the West in former years. This meeting became the occasion of a lengthy controversy of which the Bishop of Newark was one of the central figures.

The opening of the congress was fixed for Monday, September 26th, 1892. For the evening of Sunday, the 25th of September, the bishop invited some of the leading men of the congress, mostly Western clergymen, to dine with him at Seton Hall College and to discuss the programme of the proceedings. Among the gentlemen present were the Very Rev. H. Muhlsiepen, of St. Louis, Rev. Dr. P. J. Schroeder of the Catholic University, Rev. George Bornemann, and the president of the congress. Dr. Schroeder had returned from Germany only a day or two before, where he had been the guest of Mr. P. P. Cahensly. He had been deeply impressed with the character, the aims, and the motives of his host. Naturally he was enthusiastic in his praise, and proposed that the congress should take a strong stand, defending Mr. Cahensly's honor and honesty, and denouncing those who misinterpreted that gentleman's words and deeds. Bishop Wigger listened to the Washington professor's discourse without interrupting him. At its close, in his usual quiet tones, but positively and emphatically, the bishop signified his dissent from Rev. Dr. Schroeder. Without wishing in any manner to cast any slur on the German statesman, he declared he wished to state his entire dissent from the views which had recently been discussed as "Cahenslyism." He disapproved strongly of "national bishops" and of the charges of negligence made against the American episcopate. He added that not a single German-American bishop in the United States sympathized with those views. In reply to some remarks of the Rev. Dr. Schroeder contending that Mr. Cahensly's memorial to Cardinal Rampolla had been misinterpreted, the Bishop of Newark pointedly replied that he had read and studied the memorial both carefully and often, and that he found therein the views ascribed to it by Dr. Schroeder's opponents; indeed, if it did not bear this construction he declared he did not see what it meant. In conclusion, the bishop expressed

the wish that the Cahensly controversy should be excluded from the proceedings of the congress.

Bishop Wigger's wise words were disregarded. It is true not a word was said at the congress in favor of "Cahenslyism," but Dr. Schroeder, in speech and resolutions, ardently defended the purity and nobility of Mr. Cahensly's character, and vigorously denounced his assailants. The result became apparent in less than twenty-four hours. The New York and Newark journals, secular and religious, rang the changes on "Cahenslyism," condemning Mr. Cahensly and all his works and words both loudly and deeply. The German priests were assailed not only as Cahenslyists, but also for some of their national and personal habits, and, worst of all, some priests of the Diocese of Newark openly attacked their superior. Bishop Wigger, without any fault of his own, was in a difficult position. Though the leaders of the congress had rejected his advice, he felt it would be wrong to abandon them now that their characters were assailed; for, however he differed from them on the question involved in Cahenslyism, they were personally spotless men and his friends. The bishop's loyalty to them left him no outlet. With the advice of the foremost canonist of his diocese, he formulated charges against the Rev. Patrick Corrigan, the protagonist of the opposition. When it was too late he recognized that the charges, as made, were a blunder, and he met defeat.

Father Corrigan had fretted under the indignity of his suspension years agone, and as this question was taken up by the press and discussed warmly on every side, unleashed from all restraint the pastor of Hoboken rushed on his prey. To his mind his bishop, the one who wounded him in his tenderest part—his honor—was the protector and adviser of these disturbers of the peace of the Church. His pen, always facile, now dripped with gall. He wrote a fierce article—descending to abuse and personality—and finally accused the Germans of treason.

Bishop Wigger felt keenly this attack.

"Father Corrigan's attack was entirely unwarranted. I have said or done nothing to him that could have given him the slightest reason for so cruelly and publicly attacking me, accusing me of tyranny and ridiculing me."

Father Corrigan's friends had endeavored in vain to dissuade him from publishing the offensive article. His eyes gleamed with repressed, contentious indignation. An unnatural pallor overspread his face, a striking background of the dark circles around his eyes, which told of the lengthened vigils and tense purpose. His pressed lips and set jaws bespoke the decision and determination of a man whom none could move from his position. His

former punishment gnawed at his heart and almost bereft him of his reason. His was the figure of a force, uncontrollable and irresistible, ready to break forth and shatter into atoms every element of opposition, at the cost of his reputation, even of his life.

When the summons for trial reached Father Corrigan, mutual friends of both the bishop and the priest intervened and labored to bring about a reconciliation, and put a stop to proceedings which intensified the spirit of discontent and discord day by day and was no little scandal to the flock.

Bishop Wigger's conditions are contained in the following letter:

According to promise I have, after praying and offering up Mass for the purpose, carefully weighed all the reasons *pro* and *con* in the matter of prosecuting the trial of Rev. P. Corrigan. I have always, I think, been a man of peace and I dislike any kind of contention or quarrel. I will discontinue Father Corrigan's trial if he publicly states, 1st, That as far as he knows the late German Catholic Congress of Newark said or did nothing treasonable or disloyal to the United States Government. (I cannot think of anything said or done that would indicate treason or disloyalty. If I had, I would have arisen at once and remonstrated against it, or condemned it.) 2d, That he believes that I have tried to be just in the administration of the diocese, and that he is satisfied that whatever mistakes I may have made did not proceed from malice. 3d, That he apologizes to Archbishop Corrigan and to me for what disrespect he manifested toward us in his publication. 4th, That he promises for the future *never again* to attack me or my administration of the diocese, or have me or my administration attacked in the public papers. (I cannot object and I do not object to any priest carrying any complaints he may have against me to my ecclesiastical superiors. Before the superiors I am always willing to defend my actions, or to acknowledge my mistake, and submit to whatever punishment they may deem it fit to inflict. It cannot, however, do any good to priest, bishop, or religion to ventilate such matters in the public journals. It will only do harm.) 5th, That Father Corrigan after New Year's Day go on a two weeks' retreat.

Archbishop Corrigan was called upon and shown the letter of Bishop Wigger. He too was anxious for peace. So far as he was concerned he needed no apology from Father Corrigan, for Father Corrigan could not insult him. As to the charge of treason against the government the Archbishop declared that the United States authorities might with safety be entrusted with a matter which concerned them chiefly. This eliminated the grave obstacles to the apology which was demanded, and Bishop Wigger

declared that he would be satisfied with a personal apology made to himself, a statement from the priest that the bishop had not been tyrannical or unjust in the administration of the diocese, and a promise that in the future Father Corrigan would bring his grievances before the proper tribunal, and refrain from publishing them in the press. All this was agreed to. And the Christmas festivities were celebrated with a deeper realization of the message of peace and good will.

This peculiar "ism" first cropped out when Monsignor Bedini visited this country, and his *Relatione*, submitted to the Holy See, contained these words:

> It is enough to reflect that no Englishman, American, or Irishman learns German, and that every German seeks earnestly to acquire the English language. The rising German generation speaks and understands English wonderfully, so that mothers complain that they cannot understand their children when they converse together. (Rome, July 12th, 1854.)

The wisdom of these words is indicated in our day. In almost all the German parishes sermons are preached and announcements made in English. And the same is true of the children of other races, who grow up entirely incapable of understanding or speaking the language of their forebears. It would seem under these circumstances a mistake to make provision for the various nationalities which flock to our shores, unless with a view of temporary assistance, and ultimately throwing open the churches to Catholics irrespective of their native tongue, as the time must come when all will speak and understand, and they themselves will desire to be addressed in, the language of the country.

In the spring of 1892 the Holy See chose a priest of the diocese for episcopal honors and appointed the Rev. Sebastian G. Messmer, J.U.D., bishop of Green Bay, Wis. Doctor Messmer was born August 27, 1847, at Goldack, in the diocese of the old Celtic monastic foundation, St. Gall, Switzerland. His preparatory studies were made at St. George's and his theology in the Jesuit College at Innsbruck, where he was ordained July 23, 1871. He taught theology, Sacred Scripture, and canon law in the diocesan seminary from 1871 to 1884, when on the death of Father Prieth, his old friend and countryman, he was made rector of St. Peter's Church, Newark. When the Catholic University of Washington was opened, Doctor Messmer was called to the chair of canon law. March 27th, 1892, he was consecrated Bishop of

Green Bay by the Rt. Rev. Bishop Zardetti, then Bishop of St. Cloud, Minn.

Bishop Wigger thought it fitting that the priests of the diocese, especially his old pupils, should recognize in a substantial way this promotion of a member of the diocesan body.

"I think," he wrote, March 7th, to one of Doctor Messmer's old pupils, "you told me, some few weeks ago, that you were one of the first students of Bishop-elect Messmer. Would you, therefore, consent to open among the priests of the diocese who studied under him, a subscription list for a purse to be presented to him? In case you consent you may put down my name for $200. This, of course, is on the supposition that no list has yet been opened."

Fifty priests of the diocese contributed a purse of $1,000, which together with an illuminated address was presented to Bishop Messmer at Seton Hall. The address was as follows:

Right Reverend Bishop Messmer: The pleasing duty has been assigned to me to present to you from your friends in the ministry of the Dioceses of Newark and Trenton a slight testimonial of the esteem in which you are held by them, and to give expression to their good wishes and congratulations in the new dignity which has just crowned your learning and piety. One and twenty years ago, if I mistake not—it does not seem so long, but we are growing old—you came among us. I well remember your youthful, even boyish appearance. It did not take long to impress the seminarists that in the new professor they had a staunch, sympathetic friend. Your door was always open to us; the bright, cheerful glance from your honest face assured us that we were welcome. It seemed of little account to you whether by the minute or hour we purloined your valuable time. That readiness to be of service to your students was not confined to the class-room and the seminary, it followed us out in the mission. Nor were your labors restricted within the narrow limits of the seminary. I can see you now, in the bitter cold of winter, in the scorching heats of summer, like Chaucer's pastor,

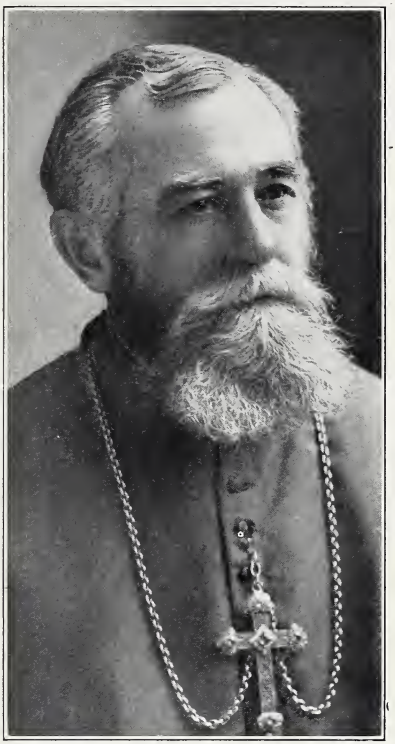
"Always afoot—"

wending your way, either to serve the orphans or to aid the flock of a brother priest who had grown feeble in the ministry.

"This noble example to your class you gave,
That first you wrought, and afterwards you taught."

The tender thoughtfulness as your feast days came around we have not forgotten. Shall I allude to the precious mementoes which greeted us as we advanced step by step from tonsure until the holy balm of priesthood was fragrant on our hands? There is a charming monotony of benevolence in your career of the last

two decades. It is like the monotony of Nature. In grace, beauty, and fragrance she is ever the same. It is the generations which come to admire, and which pass away to permit others to gaze upon her splendors. It is not for us to say how much we owe to you; not for us to measure the influence exerted by your clustered virtues on our lives. In you we have seen mirrored all the virtues which should adorn a priest; in you we have seen that it is possible to combine the life of a student and an apostle; and in you we have seen how much singleness of purpose and devotion to duty may accomplish.



THE MOST REV. SEBASTIAN G. MESSMER.

The same spirit of self-denial and zeal in God's service which prompted you years ago to break away from the ties of home and friends, to turn, perhaps forever, from the sweet charms of home and kindred, and to consecrate your talents to the noblest of noble tasks, the moulding of the Levite unto the perfect priest, that same spirit bids you now to bow your head to the authority of the Supreme Pontiff, and to assume a dignity from which your modesty would have you shrink, and a burden for which your piety and learning eminently fit you.

In the difficulties of your new charge may God strengthen you! May His angels lighten your burden! May the flock which is privileged to have you as Chief Pastor recognize your worth and virtue! And may the richest fruits here and hereafter attend your efforts!

Accept, then, Rt. Rev. Bishop, this slight token of our friendship, and accept, likewise, the assurance of our esteem and grateful appreciation.

Bishop Messmer made a touching reply; but he treasured the memory of this testimonial of affectionate gratitude so highly that after taking possession of his new See he sent to his Newark friends this additional pledge of his appreciation:

When you surprised me with that beautiful address and purse at our last meeting at Seton Hall I was too much moved to say all that was in me. The address has come to hand all right, and I take this occasion again to thank you and through you all who took part in that manifestation of old love and affection.

Will you kindly tell them when you meet one or the other, that my episcopal residence here in Green Bay will always be wide open for any of my clerical friends in New Jersey; in particular—as I need not specially say—to every one of my Setonian pupils?

In the month of September the Rev. John J. O'Connor, the director of the diocesan seminary, was named by Bishop Wigger vicar-general. This appointment was hailed with joy, particularly by the younger clergy, most of whom had made their theological studies under him.

The fall elections in 1892, in the State of New Jersey, resulted in a Democratic victory, the governor and the majority of both Houses representing that party were to control the destinies of the State, and mark an epoch in its history. The Very Rev. Dean Mulligan, of Camden, was at that time pastor of the Sacred Heart Church, New Brunswick. He was on intimate terms of friendship with Mr. Miles Ross, the political leader of Somerset County and a citizen of New Brunswick, a prominent lawyer, and a former State Superintendent of Schools. Dean Mulligan, one of the most progressive and determined priests of the Trenton diocese, had often talked over with his legal friend the injustice Catholics labored under by the necessity of supporting their own schools and at the same time paying taxes for the support of the State schools. His friend, thoroughly versed in the school laws of the State, informed the dean, as the result of his investigation and experience, that there was no reason why a law could not be framed which would make the parish schools additional public schools, and by securing for the teachers State support, remove the injustice under which the Catholics labored and against which they protested. The bill was carefully drawn, and Mr. Ross's advice sought. If the influence and support of the Democratic leader of the northern part could be secured, he declared, he saw no reason why the bill should not pass. Dean O'Grady and Father Mulligan called on the aforesaid leader, and sought his influence in support of the bill. At the same time he was informed of the attitude of Mr. Ross. Time was asked that he might submit the bill to Mr. Thomas N. McCarter, the acknowledged leader of the Newark bar, and one of the ablest

lawyers in the State. Mr. McCarter declared as his opinion that the bill was thoroughly constitutional, and the priests were dismissed with the assurance that every possible support would be given to the bill, and they were, furthermore, urged to rally to its support the priests of both dioceses.

Bishop O'Farrell had already given to it his unqualified approval, and promised to do everything in his power that his flock might be relieved of this oppressive and unjust burden; but he was somewhat timid of declaring publicly his position until the Metropolitan had spoken. An active campaign was begun by the priests of both dioceses; meetings were held, and at one held in New Brunswick a resolution was passed that before any action be taken the bill be submitted to the Apostolic Delegate for his perusal and that his decision should be awaited. A committee of two, Dean O'Grady and Dean Flynn, were requested to lay the matter before Archbishop Satolli.

On Washington's Birthday, February 22d, 1893, the committee placed the bill in the hands of the Delegate in the University, Washington. His Excellency carefully read over the bill, and wrote the following letter of approval:

I, the undersigned, Apostolic Delegate of the Holy See in the United States of North America, testify that I have read the bill entitled, "A Supplement to an Act to establish a system of public instruction, approved March 27th, 1874." And I am of the opinion that it will bring great good to the Catholic Church in this State [New Jersey] if, perchance, the bill passes. Hence, I desire, in order that it may have a happy issue, that it may be commended and furthered prudently both by the bishops and priests and by the Catholic laity. I desire to inform every one without reserve that this will meet with the approval and assent of His Holiness, Leo XIII

FRANCIS, ABP. SATOLLI,
Deleg. Apost.

On their return the bill was submitted to Bishop Wigger, who after reading it and the letter of Archbishop Satolli promised to do what was in his power, and to write to the political leader. The text of bill 416 is as follows:

A SUPPLEMENT TO "AN ACT TO ESTABLISH A SYSTEM OF PUBLIC INSTRUCTION" APPROVED MARCH 27, 1874.

Be it enacted, by the Senate and General Assembly of the State of New Jersey, in order to increase the public-school accommodations and to carry out more fully the provisions of the Constitution of this State, wherein the Legislature is empowered and

commanded to provide for the maintenance and support of a thorough and efficient system of free public schools for the instruction of all the children in this State, between the ages of five and eighteen years, that whenever any private-school corporation incorporated under the laws of this State, having an average yearly attendance of forty-five or more pupils within the school age, shall file in the office of the State Superintendent of Public Instruction, and in the office of the County Superintendent of Schools, in which said private-school corporation is located, a certified copy of incorporation, together with an agreement signed by the officers of said corporation to maintain their said school a free public school, according to law, it shall be lawful for, and the duty of the County Superintendent of Public Instruction of the county from which application is made, to appoint within a reasonable time the president, secretary, and treasurer of the said corporation, a board of school trustees, of which the secretary shall act as clerk and discharge the duties of district clerk, now required by law.

And be it enacted, that said board of school trustees shall be vested with all powers and privileges and subject to all the conditions, requirements, duties, and penalties contained in an act entitled, "An Act to establish a system of public instruction" approved March 27th, 1874, with the supplements thereto and the acts amendatory thereof, excepting such parts of said act referring to district public schools as are not applicable to said additional free public schools herein provided for.

And be it enacted, that no person shall be employed as a teacher by such board of trustees, unless he or she holds a regular teacher's certificate in full force and effect, according to law at the time the engagement is made; and any contract entered into between any teacher and said board of trustees shall not be valid unless the teacher has fully complied with the law.

And be it enacted, that it shall be the duty of said board of trustees, through the clerk of said board, to make all the school reports within the time now required by law, and to make the additional report, duly verified to the State Superintendent and the County Superintendent, aforesaid, on or before the first day of April of each and every year hereafter, with the name, age, name of parents or guardians of all the pupils residing within the city or school district in which said additional free public school is located, taught in said school or schools, during the school year, together with the average yearly attendance.

And be it enacted, that it shall be the duty of the board of trustees to maintain and furnish for the use of said additional free public schools all suitable school buildings with the necessary appliances as now required by law, at the expense of said corporation and free from all cost or expense to the State therefor, and to maintain said schools free from all sectarian instruction during the school hour or school sessions.

And be it enacted, that said additional free public schools so established, whether in city, town, or rural district, shall be under

the superintendency and inspection of the county superintendent of the county in which said school or schools are located.

And be it enacted, that the county superintendent of the county in which said additional free public schools are located shall include the said additional free public schools in making his annual apportionment of public-school moneys for the free public schools of the county.

And be it enacted, that it shall be lawful for and the duty of the county superintendent as aforesaid, in making the yearly apportionment of school moneys, to assign to the said additional free public schools, from the State school money due any city or school district, the same amount per child residing in city or district and attending said additional free public schools, that it cost the State, in the preceding year, for each child taught within the school age, determined by the yearly average attendance in the State.

And be it enacted, that the county collector, in and for each county, shall be and is hereby authorized to deduct from the State school moneys due any city, town, or school district, in which said additional free public schools are located, the portion of State school moneys to which said additional free public schools are entitled.

And be it enacted, that the county collector in each county shall be the custodian of, and shall hold in trust, all such moneys as are apportioned to said additional free public schools, and he shall pay them out only on the order of the county superintendent.

And be it enacted, that the county superintendent shall, upon the warrant of the board of trustees of said additional free public schools, duly signed by the clerk and at least one other member of the board, draw a school order or orders upon the county collector, in favor of the teacher or teachers in the said additional free public schools and for the payment of such incidental expenses as the law allows for public schools.

And be it enacted, that all such school orders shall be endorsed by the person or persons entitled to receive said money, and that the purposes for which payment is demanded shall be stated in each order.

And be it enacted, that it shall be the duty of the county superintendent to withhold aforesaid school order or orders on county collector whenever the provisions of this act, and the act to which this is a supplement, are not fully complied with in good faith.

And be it enacted, that all acts and parts of acts, general, special, or local, as far as they are inconsistent with this act, be and the same are hereby repealed.

And be it enacted, that this is a public act and shall take effect immediately.

The consternation of the politicians was pitiable. To their credit be it said that the most manly and courageous of the legisla-

tors were the non-Catholics. Had it not been for a well-known factor in politics in South Jersey—not a Catholic—the bill would never have emerged from the Erebean darkness and deep damnation of the committee-room. It did, however, see the light, but the leaders resolved in caucus to kill it.

It was read and referred to Attorney-General Stockton for an opinion. As he afterward declared to the rev. promoters of the bill, "that it was customary when the legislators wished to shunt the responsibility of passing a bill to refer it to the attorney-general. There are two ways of regarding every piece of legislation: giving it a broad and liberal construction, or confining it to a strict interpretation of the Constitution. By the application of the latter method there is not a single law that is passed which might not be declared unconstitutional. I knew what I was wanted to do, and I did it."

The bill was declared unconstitutional. The priests were chagrined, men and women breathed more freely, for the prayers of many had been heard.

It was perhaps unfortunate that the militant pastor of Hoboken was considered its protagonist, in view of his still-remembered attacks on the Germans, which alienated them from any movement with which he was connected. The whole credit of the agitation is given to Father Corrigan in a garbled mass of misstatements in what purports to be history—the "Battles of Trenton," pages 119 *et seqq*. That such an opinion was held by others was clear when the bill was attacked by the Priester-Verein assembled at Harrisburg, Pa. Some of those who were foremost on that occasion in denouncing it met Dean Mulligan later, and rallied him on the defeat of his pet project. Upon being asked if they were familiar with the bill, they were compelled to confess that they were not; and when given a copy of the bill to read, they admitted that they had been in the wrong and regretted that they had not given it their support. Dean Mulligan did not propose to give up the fight, and had a second bill drawn up, to which the following correspondence refers:

June 26th, 1893.

In my letter to you of the 2d inst., I requested some information from you with regard to the proposed bill and the Catholic schools of New Jersey, but so far no reply has come to hand. As it is a matter of great importance, which requires accurate consideration and deep study, I beg of you to send the information desired as soon as possible.

May I ask you at the same time to mail a copy of the bill to the Bishop of Newark, who wishes to be fully informed in regard to it? DONATUS SBARETTI, *Auditor.*

For the Delegate.

July 2d, 1893.

REV. SIR: I have read over carefully and honestly examined the proposed legislation regarding Catholic schools in the State of New Jersey, which you sent to me on the 5th day of last June. Many things are carefully set forth and accurately put together, yet there are two things asserted in it without any apparent reason. The first with regard to the statement of the attorney-general, who claims that the proposed law would violate the constitution, which forbids the State and municipalities from giving any support to societies or any public funds. It is hard to understand how, if this follows from the first bill, it does not follow from the second. It looks to the creation of a second school board. It does not appear how, in view of an agreement between the church and the state, the ecclesiastical authority would have a right to form a board of directors and retain Catholic teachers. Is this right based on some one article of the proposed law, or is it to be found in some other law of your State? Please examine both questions carefully and send the reply to the Apostolic Delegate as soon as possible. DONATUS SBARETTI, *Auditor.*

THE CATHOLIC UNIVERSITY, WASHINGTON, D. C.,
August 31st, 1893.

REV. FATHER MULLIGAN: In regard to the bill referring to the Catholic schools of New Jersey, I have already expressed my views; but the Propaganda having determined to treat itself scholastic questions, it is not proper for this Apostolic Delegation to interfere with such a matter. Therefore you should apply directly to the said congregation.

With my best wishes, I remain,

Yours sincerely,

ARCHBISHOP SATOLLI,
Delegate Apostolic.

MADISON AVENUE, NEW YORK,
October 16th, 1893.

MY DEAR FATHER MULLIGAN: Your letter and enclosures (a copy of school bill, commentary on laws of the State, Satolli's letter, and letters from Rome to date) came in due course, but I expected to see you the following Saturday as I proposed. But I put away the documents so carefully that they escaped my notice altogether. Of course I would most gladly approve the plan, although I do not wish to speak on the subject on account of further complications.

I am, dear sir, with very kind regards,

Very faithfully yours,

M. A. CORRIGAN.

452 Madison Avenue, New York.
November 1st, 1893.

Rev. and Dear Father Mulligan: Considering that you have obtained the sanction of the Delegate Apostolic, I feel reluctant to write to the Cardinal Prefect, as such an act would not only be superfluous, but also, on account of complications in the Diocese of Newark, unwarranted and imprudent on my part. As, moreover, the matter was not to be acted on this year, no harm will come of your not having my coöperation at present.

I am, reverend and dear sir,

With sincere regard,

Very faithfully yours,

M. A. Corrigan.

The battle for justice was lost, but the field was strewn with political corpses—never again to figure on the hustings or in the legislative halls. On a similar occasion, when appealed to in the hope of securing a chaplain for the State Prison, Governor Abbett remarked that when the charter for the first Protectory was asked and granted, Senators Sewall, Potts, and himself had advocated it and worked for its passage, and still that had never hurt any of them politically.

That the whole movement was in line with the policy of the Holy See was made evident by the letter of Leo XIII. to the Bishops of the Province of New York, June 2d, 1893. Touching on this point the Holy Father wrote:

We have the conviction, based on the fair-mindedness of your countrymen, that they can be easily brought to lay aside suspicions and prejudices offensive to the Church, and to recognize freely the services of that power which dissipated pagan barbarism with the light of the Gospel, and created a new society with all its glory of Christian virtues and human culture. Such considerations will, we hope, lead every man in your country to the conclusion that Catholic parents should *not be forced to build and support schools and institutions they cannot use for the education of their children.*

The objection to the public-school system as at present constituted comes not only from Catholics, but from Lutherans and Episcopalians. The members of this latter religious body expressed themselves in strong and certain language in a resolution passed by the Episcopal Convention in May, 1856:

Whereas, man is a religious as well as an intellectual being; has a conscience and sensibilities, on the right training of which

depends the happiness of individuals and the welfare of society, infinitely more than on the highest intellectual attainments;

And, WHEREAS, this education of the heart and conscience should, during the season of childhood, receive the same *daily* attention as the cultivation of the intellect—a truth declared by our Heavenly Father Himself, who says, "These words which I command thee this day shall be in thy heart, *and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up*";

And, WHEREAS, there can scarcely be a more favorable sphere for instilling divine truth, "*here a little and there a little*," and for giving a happy and lasting direction to the young, than in the school-room and on the school-ground, in that association with equals in which the most intense feelings are enlisted;

And, WHEREAS, it was the conviction of both the early Christians and the Reformers, and was expressed by the framers of our national Constitution, as follows, that "Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools should be forever encouraged"; and was thus expressed by the Father of our country: "Reason and experience both forbid us to expect that national morality can prevail in the exclusion of religious principle," and "there is no security for property, for reputation, and for life if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice"; and, consequently,

WHEREAS, that plan of secular training which leaves, as estimated, *two millions* of the children of our land uninstructed in their moral obligations and their solemn relations to eternity, is alike dishonorable to God, subversive of national morality, and awfully dangerous to individual happiness both present and future; therefore,

Resolved, That this convention do recommend to every parish or association of parishes throughout the diocese to establish, as soon as circumstances will allow, a school, under the supervision of the rector or rectors, in which the young may be carefully and faithfully moulded for God and Heaven, as well as thoroughly instructed in secular knowledge.

Resolved, That, in the opinion of this convention, such mingled intellectual and religious training will, with the Divine blessing, prove a most efficient agency in checking the rapid growth of both juvenile and adult crime; in preventing our youths from being drawn away into the ranks of fanaticism on the one hand, or induced by the plausibilities of modern infidelity to repudiate the Gospel on the other; and will raise up a generation of men more obedient to law, more rooted in our most Holy Faith, more exemplary in Christian practice, and will afford a fruitful supply for the now deficient ranks of the Christian ministry.

And WHEREAS, Christian men do not and should not feel themselves at liberty to place their children for six or more hours

daily, during years when they are most susceptible of impressions, in those schools where the glory of God and that eternity which gives value to the present life are practically forgotten; and whereas these same Christian men do and should feel a very great reluctance in contributing to the maintenance of an education which tends neither to the security of human life and property nor to the prevention of crime in general; therefore,

Resolved, That, in the opinion of this convention, any religious denomination or separate congregation which desires to establish a school of its own, in any particular locality, ought not to be compelled by law to pay for schools in which it cannot conscientiously have its children instructed; but ought to have the legal right to claim for its own school the school assessment of its own members—and enjoy all the benefits now received by a few.

AN ACT TO ESTABLISH PUBLIC SCHOOLS, APPROVED APRIL 17TH, 1846.

SEC. 12. When the patrons or proprietors of any school already organized and established under the care of any religious society or denomination of Christians, whose church discipline provides for the establishment of schools and the appointment of trustees, are unwilling to relinquish such school and become subject to all the provisions of this act, it shall be the duty of the trustees of said school to transmit to the town superintendent of their respective townships a certificate of their organization, together with a list of the children of such patrons and proprietors, between the ages of five and sixteen years, who are capable of attending school; whereupon every such school shall be entitled to receive its just and ratable proportion of the money assigned to said township out of the income of the school fund, and of such additional sum as may be raised or appropriated by said township for the support of public schools; which apportionment shall be made by the town superintendent of the respective townships and a copy thereof filed with the township collector, whose duty it shall be to pay to the trustees of said school their just proportion of such moneys for the use and benefit of said school

In the VII. Synod, held at Seton Hall, June 21st, 1893, Bishop Wigger withdrew his prohibition of giving absolution to the children who attended the public schools and their parents; and in the VIII. Synod, held in 1896, the Rt. Rev. Monsignor Doane was named Dean of Essex and the Rev. Louis Senez, of Hudson County. The rule relative to the preaching at funerals was rescinded.

Although Bishop Wigger had often declared that he would never build his cathedral until every church in the diocese was freed from debt, he suddenly became impressed with the project,

and having laid the matter before a special meeting of his priests in 1897 and received their almost unanimous approval, he invited plans from various architects and appointed a commission to assist him in selecting the most desirable. The plan of Mr. Jeremiah O'Rourke was decided upon, and the limit of its construction, $1,000,000. In January, 1898, Bishop Wigger "carved out," as he playfully said, the first sod for the foundation of the new cathedral. His health again failing at the end of the year, he was forced to go to Bermuda; but deriving little benefit from his trip, he set out early in 1899 to make his visit to the tomb of the Apostles and after to go to the Holy Land.

June 11th, 1899, the corner-stone of the new cathedral was laid in the presence of an immense throng, gathered from every quarter of the diocese, by Bishop Wigger, assisted by Archbishop Corrigan, Bishop McQuaid of Rochester, Bishop Burke of Albany, and Bishop McFaul of Trenton, and attended by almost all the priests of the diocese. Preceding the laying of the corner-stone there was a procession of the Catholic societies of the diocese, of whom nearly eighteen thousand were in line. Bishop McQuaid preached on the occasion Among other things he said:

The Catholics of Newark are about to erect a truly monumental cathedral. Bishop Bayley contended that unless it were possible to hold all the Catholics together, including the large number of immigrants that came here, large churches would be crimes. He assembled his priests about him and succeeded in getting them to amalgamate the Catholics, and the first work of great importance was the establishment of Seton Hall College. Bishop Bayley believed in tutoring the minds of children so as to spread Catholicity, and in this he was successful.

Now we come to the present time. The present bishop is a man of courage, but he is not premature. He is not in advance of the day, and is not putting an impossible burden on his people by the building of this grand edifice. These churches are occupied by his own priests, and with such support he should be successful. I do not believe in monumental churches as a rule, but when we have Greater Newark, and this magnificent city expands, this cathedral will stand in the centre of it and will be a fitting monument to the faith. The edifice will rise up stone by stone, and will tower above the structures surrounding it Such will be the growth of this section that the cathedral will not be too large for the people.

Then you will rejoice that you have done a good and a noble work. I have not seen a list of the contributions toward the building of this church, which is held by the bishop, but I have come to the conclusion that even if there are millionaires in New

ark that may have done their duty in the matter, this cathedral is being built by a faithful and loyal priesthood aided by a filial and God-loving community. Here in Newark we have a resource which is found in the living and practising faith of the people.

In these days, when non-Catholics are running away from the teachings of the Lord Jesus Christ, and when even the ministers of the Gospel are afraid to come out and declare themselves, here we are building this glorious temple of our faith.

This edifice will be open to the world. It will be a house of prayer and a tabernacle of the Church of Bethlehem and Calvary, where Catholics will come and worship Him who bestows His blessings upon us to-day.

In September, 1899, Bishop Wigger signed a contract for the erection of fifty feet of the side walls, and this, together with the foundation, cost $294,000.

But the inflexible will of the bishop could no longer control a body which for nearly a score of years he had worked under high pressure, and again he was forced to go abroad in search of rest and health. He returned bronzed and bearded, and seemingly with a new lease of life, only to plunge again into the many cares of his office with his old-time activity and zest. Christmas, 1900, he celebrated Pontifical Mass in the cathedral, which he was never to see again. It was difficult to persuade him to send for his physician and to submit to treatment. Sunday, December 30th, he tried to rise from his bed. Nature rebelled. He had come to the parting of the ways. Without fear, but with great fervor, he received the consolations of the Church and made his profession of faith. He was attacked with virulent pneumonia. January 3d he was visited by Archbishop Corrigan, who consoled and encouraged him.

Saturday the 5th he gradually grew weaker, and about midnight he breathed his soul into the hands of his Maker. The funeral services were held on the 10th of January in the cathedral. The day was storm-swept, and in spite of the pelting rain thousands assembled in and around the cathedral and accompanied the remains to the cemetery of the Holy Sepulchre. The Pontifical Mass was celebrated by Archbishop Corrigan, four other bishops, the priests of the diocese, and many from Trenton and New York were present. Bishop McFaul paid a fitting tribute to the zeal and virtue of the deceased prelate.

Bishop Wigger was of medium height and slender frame, and withal he undertook labors under which a stronger man would succumb. In his friendships he was firm and loyal. To the un-

fortunate he was Christ-like in his tenderness and sympathy. Bishop Wigger was absolutely disinterested and unselfish, and his poverty truly apostolic, as may be judged from this extract from his diary:

This morning I go for the first time to Saratoga, to drink the waters, and see if they will cure my biliousness, which has troubled me for some time back. I will be away all the week. Mr. J. J. Keane, of Jersey City, accompanies me, and pays all expenses. Had he not invited me and kindly volunteered to pay all expenses I could not have gone, I am so poor. When I was only a simple priest I was always more or less in debt. Only once did I succeed in laying by $100. In less than three months *all* had disappeared. Since I have been bishop things are worse even. My personal debts are larger than formerly. There is some comfort in knowing that I have not spent much on myself; I have never done that. The money has been given to others, generally in charity. I hope God will reward me for it. There is very little besides this for which to reward me.—*Reg. Dioc.* 271.

The asperity which sometimes appeared in his letters was softened away when one visited him in his room. His was a somewhat impressionable nature, prone to self-consciousness and influenced on the side of his emotions. In the beginning of his administration he made errors for which in later years he amply atoned. This fault was not peculiar to him. It is the lot of every one whose sphere of activity is increased, and in lines foreign to his training and experience. When Julius II. began his pontifical career some of the cardinals complained to a tried and aged veteran of the Sacred College about the new Pope's severity. "The Pope is still new, and in his newness he thinks that small things are big," was the wise remark of his Eminence.

St. Agnes's Church, Paterson.

In the fall of 1872 the Very Rev. William McNulty, of St. John's Church, erected a frame school building, 18 by 36 feet, on a portion of the property which had been purchased by the Sisters of Charity for a hospital, with the view of erecting a more suitable church when the demands of the congregation made it necessary. In the fall of 1882 a two-story brick building, 55 by 80 feet, was erected—the property and the construction of the building cost $18,482.98. The first Mass was celebrated Christmas morning, 1883, by the Rev. Daniel F. McCarthy, an assistant of St.

John's Church. Divine service was thus continued until June 20th, 1884, when the Rev. Patrick F. Downes was appointed the first resident rector. The first floor was used for the school and the second floor for the church.

In July, 1887, steps were taken to secure a rectory, which was eventually built and occupied by the Rev. Father Downes in May, 1888. It cost in the neighborhood of $8,000. The Rev. Father Downes died after a short illness, June 20th, 1888.

The Rev. George W. Corrigan, the rector of Hohokus, was appointed by Bishop Wigger as Father Downes's successor. Father George's first efforts were to collect the working boys of the parish in Sunday-school. That his influence might successfully reach all, he endeavored to provide for them innocent amusement and recreation. The only place available was the cellar. Fifty-four earnest and delighted boys spent their evenings after a hard day's work putting their room in order. Here Father George delighted to spend his evenings and participate in the games of the boys. Dissatisfied with their temporary quarters, he determined to provide them with something better. Hence the great building on Mary Street, a model of its kind, was opened in December, 1898.

In October, 1889, four lots were bought on Main Street with a view of erecting a larger school. Built in the summer of 1890, at a cost of $21,000, the new school was opened in 1891. From that time the standard of studies gradually advanced, and to-day this school ranks among the first in the diocese. In 1892 the first class of graduates received their diplomas, and every year since has witnessed some pupils completing the prescribed course.

Realizing the importance of keeping the graduates together and preserving the spirit of study, also of shielding them from the dangers incident to youth, Father George organized the Alumni Association. In addition to their monthly meetings, a public debate is held periodically.

Having made provision for the children, Father George turned his attention to the church, which was sadly in need of repairs, and in 1891 he had the building remodelled. The upper floor was removed, thus giving it more the appearance of a church. The building was renovated, and stained-glass windows and pews capable of seating 750 people were put in.

The march of improvement extending to that part of the city prompted Father George to provide for the future. A favorable opportunity was offered in the sale of an old public-school build-

ing. It was in excellent condition, and, together with the five lots, had cost the city $25,000. It was bought at auction for $4,035 in July, 1897.

St. George's Church, Paterson.

In September St. George's Church and school were opened, and the Rev. Joseph F. Dolan, who during six years had been the assistant at St. Agnes's Parish, was chosen, which succession has justified the wisdom and foresight shown in the purchase. On September 19th Mass was celebrated for the first time. In June, 1898, a plot of ground, 100 by 125 feet, on the northwest corner of Getty and Michigan avenues, was purchased, and shortly after the present rectory was built. An additional piece of land, 100 by 125 feet, adjoining the rectory, was purchased in July, 1899, as a site for a church. The new church was dedicated January 14th, 1900, by the Very Rev. Dean McNulty, assisted by the many priests of the city and adjoining parishes. Father George Corrigan, rector of St. Agnes's and founder of the new parish, celebrated the Mass. The Rev. Isaac P. Whelan preached an eloquent sermon, in which he referred to the growth of the church, and paid a glowing tribute to Dean McNulty and Fathers Corrigan and Dolan.

ST. GEORGE'S CHURCH, PATERSON.

Father Dolan thus far has encountered very little difficulty in building up a centre for the religious welfare of the toilers who are striving to become the owners of their own homes, and in many cases involved in debt for the same.

A bright future is in store for St. George's, and both pastor and people deserve the highest gratitude for the efforts so far successfully made.

July 12th, 1900, Father Corrigan was appointed rector of St. Joseph's, Newark, in succession to the Rt. Rev. John J. O'Connor. Rev. Edward A. Kelly, rector of the Church of Mount Carmel, Ridgewood, was transferred to St. Agnes's.

Father Kelly, born in New York on January 22d, 1859, made his preparatory studies at St. Benedict's, Newark, and at St. Charles's, Maryland, also at Seton Hall, where he was graduated in the class of '81. He studied theology in Seton Hall Seminary and was ordained on May 30th, 1885, in the cathedral, Newark. He served as assistant at St. Joseph's, Paterson, St. Lucy's, Jersey City, St. Bridget's and St. John's, Jersey City, and also in Ridgewood. The many societies connected with the church are doing effective work.

On July 29th, 1903, a destructive tornado swept over the southern section of Paterson, marking its path with disaster. St. Agnes's Church, rectory, lyceum, school, and sisters' house sustained considerable damage.

The following priests have administered as assistants at St. Agnes's: Rev. Fathers Peter Julian, J. F. Duffy, J. F. Dolan, William O'Gorman, J. C. McErlain, James McCormack, Matthew J. Farley, J. B. Donahue, and T. J. McDermott.

Church of Our Lady of Lourdes, Paterson.

THE corner-stone of this church was laid Sunday, September 3d, 1882. The founder of this parish was the Rev. Nicholas Hens, at that time pastor of St. Boniface's Church, Paterson. The dedication services were held May 14th, 1883. The first resident pastor was the Rev. Alphonsus M. Schaeken. When Father Schaeken took charge of the parish there were at that time in the congregation 738 souls. A parish school was opened on September 1st, 1883, with ninety children on the roll, and placed in charge of three Sisters of St. Dominic. A convent was erected in 1890 and blessed by the Rev. Dr. Smith, October 5th of that same year. Father Schaeken worked most generously for seventeen years, and when he left the parish, in August, 1900, both the spiritual and material conditions were of the best.

The Rev. Anton H. Stein was Father Schaeken's successor. Father Stein, born in Elizabeth, made his classical studies at Seton Hall and was a graduate of the class of '88. He was ordained priest before the completion of his theology, owing to his delicate condition of health. The fields of his labors as assistant were at Union Hill, Morristown, South Orange, St. Michael's, Newark, and St. Vincent's, Madison. The parish is most cosmopolitan, for it probably has almost every nationality represented. Its growth has been characteristic. The census shows the num

ber of parishioners at present to be 3,996. The following children of the parish have been elevated to the dignity of the priesthood: Fathers D. E. Laad, Lill, Bohl, and Van Zele. The following priests have been the curates: the Rev. Felix O'Neill, S.T.L., and the Rev. Theo. Peters; the present assistant is the Rev. Father Kurtz.

St. Joseph's Church, Trenton.

In 1882 the Very Rev. Anthony Smith, V.G., the rector of St. Mary's Cathedral, Trenton, erected a brick building on Sherman Avenue, to be used as a school and church by the residents of the eastern section.

In 1891 the Rev. James McFaul, now bishop of the diocese, converted this building into a sisters' house and erected a three-story brick building adjoining it to be used as a school and a chapel. It serves this purpose up to the present time, but the parish hopes to erect a new church in the near future.

In April, 1893, the parish was separated from the cathedral, and the Rev. John H. Fox appointed its first pastor.

February 1st, 1895, Father Fox became rector of St. Mary's Cathedral and was succeeded by the Rev. Bernard T. O'Connell, who resigned the pastorate after a month.

His successor was the Rev. Michael O'Reilley, who remained until September 8th, 1898, when he was transferred to Metuchen, where he died one year later.

On September 8th, 1898, the Rev. Henry Ward, the present pastor, was installed. In 1899 Father Ward purchased a new house for the Sisters of Mercy, and converted the old convent into a rectory. About four hundred pupils attend the school and the population of the parish is twenty-five hundred. The assistant priests of the parish are the Fathers Russi, O'Farrell, John Sweeney, James Morrison, and John A. Carroll, who is the assistant at the present time.

Our Lady Help of Christians, East Orange.

The parish of Our Lady Help of Christians was founded in the spring of 1882 by Rt. Rev. W. M. Wigger. Its first rector was Rev. M. P. O'Connor, at present rector of the Holy Cross Church, Harrison. After a short administration he was succeeded by Rev. Pierce McCarthy and Rev. Michael J. Kerwin. Both of these labored zealously in building up and placing the parish on a

firm footing. Father Kerwin was stricken with paralysis on September 15th, 1893, and it resulted in his death on May 10th, 1894. The present incumbent, Rev. J. P. Callaghan, was appointed administrator during his illness, and upon his demise was regularly appointed rector. It is through his energy and efforts that the new church has been erected.

The church is situated on the corner of North Clinton and Main streets, and is joined to the handsome brick rectory which was completed some years ago by the late Father Kerwin.

In design the edifice is Gothic of the latest French type, somewhat decorative in treatment as compared with Gothic architecture

CHURCH OF OUR LADY HELP OF CHRISTIANS, EAST ORANGE.

in this country. The principal feature of the Main Street front is the pointed spire, rising to a height of 160 feet. The main doorway, at the centre of the front, has a width of twelve feet and is enclosed within a subordinate gable on the face of the vestibule wall. This doorway is flanked by clustered columns and is surmounted by a large pointed arch, deeply moulded, enclosing a tympanum of marble.

The Rev. John P. Callaghan, born in Newark, February 7th, 1855, made his preparatory studies in St. Charles's, Maryland, and at Seton Hall, and his theology in the American College, Louvain,

Belgium. He was ordained in the Cathedral of Mechlin, December 22d, 1877. He labored in St. Mary's, Jersey City, and *locum tenens* at Mendham and Plainfield, rector of Hibernia, and promoted to East Orange in 1894.

St. Joseph's Church, North Plainfield.

St. Joseph's Church, North Plainfield, was established by Bishop O'Farrell in 1882. The Rev. Thomas J. O'Hanlon was appointed the first pastor. The Sisters of Mercy established a sanitarium and home for working girls, on August 31st, 1897, on Manning Avenue, and the same order opened St. Gabriel's Academy as a select school for young ladies and boys up to the age of thirteen years, on Jackson Avenue, in September, 1892. Father O'Hanlon was succeeded by the Rev. Michael Freeman on September 12th, 1888, who remained in the parish until March 1st, 1891, when he was succeeded by the Rev. James McKernan.

Father McKernan was in turn succeeded by the Rev. William Miller, the present rector, in April, 1893.

The Sacred Heart Church, New Brunswick.

The parish of the Sacred Heart Church embraces the first and second wards of the city of New Brunswick. It was regularly incorporated according to the laws of New Jersey in 1883. The selection of the site was entrusted to the Very Rev. J. A. O'Grady, under the supervision of the Rt. Rev. Bishop O'Farrell. Rev. B. J. Mulligan was appointed first pastor.

The first parochial meeting was held in the basement of St. Peter's Church on August 15th, 1883. Bishop O'Farrell presided, and seventy heads of families in the newly erected parochial limits answered to their names. At this meeting it was decided to build a church and name it "the Church of the Sacred Heart."

Plans for the new church were prepared by Mr. C. P. Keeley, of Brooklyn, the dimensions to be 122 by 60 feet, the material brick, with brownstone trimming. The work was pushed forward with much energy. The corner-stone was laid by Bishop O'Farrell on October 14th, 1883. A temporary roof was built over the basement, and Mass was celebrated on Christmas Day of the same year.

The high altar is the gift of the people of the parish, in memory of the fiftieth year of the ordination of the Rev. Father Rogers.

It was solemnly consecrated by the Rt. Rev. Bishop O'Farrell on May 26th, 1886, a few weeks after the dedication of the church.

In July, 1886, the frame building on Throop Avenue was removed to Suydam Street, where it was enlarged and fitted up for the sisters. The rectory on Throop Avenue was built in the fall of 1886, and it was occupied in 1887.

In 1889 it was felt that the basement of the church was ill adapted for school purposes, and that a new school was a necessity. To provide for this want the old cemetery was purchased from St. Peter's Church, and a portion of it set apart for a school building. The corner-stone of the school was laid on October 6th, 1889. It was finished early in the following year. In September it opened with two hundred and twenty children. At present the number is two hundred and eighty-eight.

In October, 1893, Father Mulligan was promoted to a more important charge, the parish of the Immaculate Conception, Camden, N. J. Regret was general among the parishioners of the Sacred Heart Church at his departure. In twelve years he accomplished a great work, to which the church and school and rectory bear testimony. He watched over the interests of his flock and guarded them well, and although the people grieved, their sorrow was somewhat assuaged by the knowledge of the fact that he was invited to "go up higher."

The unfinished state of the tower had been a matter of concern for priest and people for some years Both felt that something should be done during this first year of the new century. Toward this end a meeting of the Board of Trustees was held, when it was resolved to complete the tower and erect the spire.

At present a convent is being built, costing almost $7,000.

Church of the Holy Cross, Seabright.

This parish was founded in May, 1883, by the Rev. John H. Fox, who was sent to Seabright by Bishop O'Farrell to provide for the large contingent of visitors to the seaside. The church and house were built in 1885 and the parish hall in 1893.

The young men of the parish were formed into an association under the name of Young Men's Institute (Y. M. I.), in 1893, and is in a flourishing condition. The parish continues to prosper, and its finances are in a sound condition.

Father Fox was succeeded by the Rev. Edw. J. Egan, the present pastor of the church.

The Church of St. John the Baptist, Jersey City.

On November 20th, 1894, the Rev. Father Ter Woert was appointed by Bishop Wigger to found a new parish in Jersey City. The territory was to be taken from St. Joseph's and St. Paul's, Jersey City, as these parishes at that time were very extensive.

Father Ter Woert started in at once, and in two weeks' time had bought four lots on the corner of Huron and Van Winkle

CHURCH OF ST. JOHN THE BAPTIST, JERSEY CITY.

avenues, and erected a small frame church which would accommodate six hundred people. The first Mass was celebrated in the church on December 7th, 1884.

At the time of the establishment of the parish there were about nine hundred parishioners.

In March, 1886, eight lots adjoining the church were purchased, and immediately the erection of a fine brick school was begun. The building was completed and opened for the children in September, 1887, and five Dominican Sisters were placed in charge.

The legal title of the parish is "St. John's Roman Catholic Church, Jersey City, N. J."

The same year, 1887, was begun the erection of a handsome parochial residence, which was completed and ready for occupancy in 1888. In 1891 several new lots were bought, and on November 24th, 1892, the corner-stone of the new church was laid by Rt. Rev. Bishop Wigger. On November 14th, 1897, the magnificent granite building was dedicated by the same bishop; Mgr. De Concilio, now deceased, being the preacher on the occasion.

In 1895 were purchased four more lots and a small frame building to be used as a convent. The parish now owned the entire square, bounded by the Boulevard, St. Paul's and Van Winkle avenues.

Father Ter Woert had as assistants, in order of appointment, Revs. M. F. Downes, Edward Kelly, J. M. McCormac, M. J. Donnelly, and James T. Delehanty.

On June 1st, 1900, Father Ter Woert was promoted to the irremovable rectorship of St. Mary's Church, Jersey City, and was succeeded by Rev. P. M. Smith, who had been pastor of St. Mary Magdalen's Church, Newark; and formerly an assistant for ten years at St. Joseph's Church, Jersey City. Father Smith has as assistants Fathers Preston and Kane.

The small frame building which was bought in 1895, and occupied by the sisters ever since, is now too small to accommodate the large number of sisters required for school work; and, in consequence, a large and magnificent brick convent is to be built in 1904; also a new hall and an addition to the school, all costing about $50,000.

When all improvements are made the parish will be worth about $250,000.

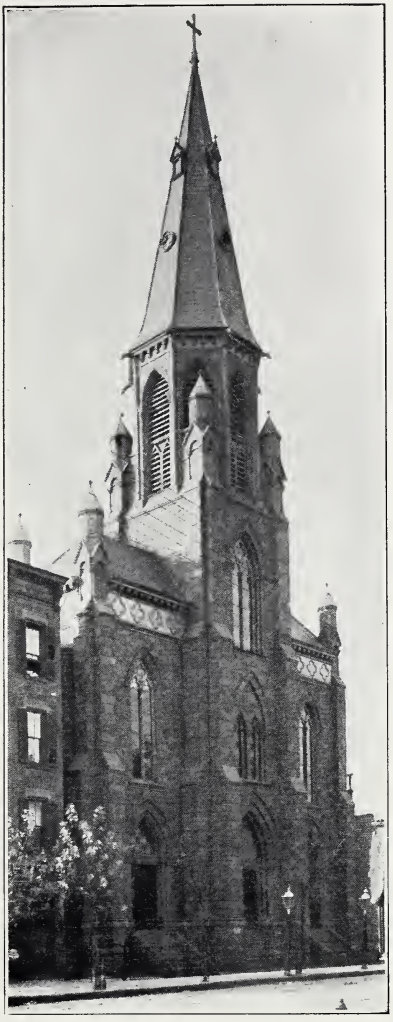
St. Anthony's Church, Jersey City.

THE Catholic Poles of Jersey City were formed into a parish by the Rev. Ignatius Barzoz in 1884, and a small frame church, 40 by 90 feet, built on Monmouth Street near Sixth.

The next rector of the parish was the Rev. A. Mischnowski,

and on his resignation in 1891 Bishop Wigger appointed the Rev. V. Kukowski. Under his pastorate the new stone church was erected on the old site.

On October 18th, 1895, the Rev. B. Kwiatkowski, who was appointed rector, built the parochial school and placed it in charge of the Felician Sisters of Detroit, Mich. Father Kwiatkowski also built the rectory and convent at the corner of Sixth and Brunswick streets. The school has an attendance of six hundred and thirty-five pupils.



CHURCH OF ST. ANTHONY OF PADUA, JERSEY CITY.

St. Lucy's Catholic Church, Jersey City.

AFTER serving several years as a "chapel of ease" to St. Michael's Catholic Church, under the Rev. Januarius De Concilio, rector, St. Lucy's Catholic Church was formally established as a separate parish, under the above legal title, June 22d, 1884. The Rev. A. M. Kammer was the first rector, and under his care the old frame church building was renovated and fitted for divine worship. In 1885 a rectory was built, at a cost of $5,000, on the westerly side of Grove Street. In the year 1886 he built a one-story frame building, to serve as a school, on the southerly side of Sixteenth Street, and in 1887 purchased at $6,500 the four lots facing on Grove Street, for a future school. In September, 1888, Rev. Charles P. Gillen succeeded Rev. A. M. Kammer, who was

called by Bishop Wigger to found and to build St. Anne's German Church in Newark. In March, 1889, an opportunity was offered to complete the entire block of Church property by secur-

ST. LUCY'S CHURCH, JERSEY CITY.

ing the two remaining lots facing on Grove Street, and Rev. C. P. Gillen purchased them at a cost of $3,600. A lover of Catholic education, Father Gillen began the erection of a modern brick school-house in August, 1899, on the southwesterly corner of

Grove and Sixteenth streets, and completed it at a cost of $26,000. The old frame church building, that had served in the past as a public school and house of divine worship, now began to show the decay of years Father Gillen's energy was therefore directed to a new church on the northwesterly corner of Grove and Fifteenth streets In September, 1894, he began the work, piling and setting the concrete foundation. To enable him to raise funds, the work on the building rested for one year. The completion of the work, however, fell to the portion of his successor. In March, 1895, Rev. C. P Gillen was appointed rector of St. Joseph's Church, Paterson, in place of the Rev. S. B. Smith, D.D., deceased, and was succeeded in St. Lucy's by Rev. John J. Boylan. The new rector took up the work his predecessor had laid down. In July, 1895, the corner-stone of the new church was laid by Rt. Rev. W. M Wigger, D.D. The work progressed rapidly, and in the following year the church was completed from spire to altar at a cost of $60,000, and dedicated May 17th, 1896.

The rapid increase in the parochial school necessitated a larger staff of teachers. But the convent was too small, and in June, 1897, Rev John J. Boylan built a new and commodious convent for the sisters on the northerly side of Fifteenth Street at a cost of $10,000 In 1898, through the generosity of parishioners a bell was placed in the belfry of the church and school, and marble altars were placed in the church. In 1899 the parish limits were extended to the northerly side of Thirteenth Street, giving an increased population of fifteen hundred souls. In consequence new rooms were opened in the school, the cellar was arranged into courts for the children, the unfinished hall was completed, and the building was comfortably heated by steam.

In 1901 a marked increase in the school necessitated the renovation of the old frame school building into a school annex at a cost of $3,700. The rectory built by Father Kammer was considered inadequate as a home for three priests. In June, 1903, Rev. John J. Boylan moved the old rectory from its site to the rear of the school, so as to clear the ground for a suitable rectory.

The parish has a population of thirty-five hundred, and its buildings are finished and permanent. The assistants have been Rev. E. A. Kelly, Rev. W. T. McLoughlin, Rev. J. A. Brown, Rev. Thomas McEnery, and the present, Rev. H. J. Watterson.

The Rev. John J. Boylan, born in Jersey City December 27th, 1858, made his classical studies at St. Charles's, Maryland, and Seton Hall, where he was graduated with the class of '80.

Having completed his theology he was ordained in the cathedral, Newark, June 7th, 1884. He was an assistant in St. Michael's, Jersey City, until his appointment to the pastorate of St. Leo's parish, Irvington, June 9th, 1892, from which he was transferred to St. Lucy's, Jersey City.

St. Andrew's Church, Westwood, N. J.

This church was built June 17th, 1888, by the Rev. George W. Corrigan, pastor of St. Luke's, Hohokus. The following priests have ministered to the wants of this little parish: the Rev. Fathers M. Nevin, Dr. Muhl, John A. Sullivan, and James P. Corrigan.

An offshoot of St. Andrew's is St. Mary's Church, Park Ridge, the corner-stone of which was laid July 12th, 1903, and dedicated on November 22d of the same year.

St. Nicholas's Church, Jersey City.

St. Nicholas's Church was founded on March, 1886, by the Rev. J. N. Grieff, pastor of the Holy Family Church at Union Hill. The first resident pastor is the Rev. J. Weyland, who came to this country in June, 1886, from the diocese of Grant, Duchy of Luxembourg, and was appointed rector of the new parish by Bishop Wigger.

ST. NICHOLAS'S CHURCH, JERSEY CITY.

The first Mass was celebrated in Leitz's Hall on Beacon Avenue on March 21st, 1886.

The present frame church was opened and dedicated August 29th, 1886. The parish school was opened in September, 1886, in the basement of the church, and placed in charge of the Sisters of Christian Charity, whose first residence was the basement of the church building.

The present convent was built in 1887, and the rectory in the same year. Four lots were purchased in 1890 and five others

in 1894, to make provision for a more commodious school and recreation ground for the children and a new sisters' convent

The present imposing school building was erected at a cost of $40,000, and was opened in 1895.

There is no debt on the church, but, nevertheless, the congregation is struggling bravely to acquire funds to build a new church and rectory, which are now an absolute necessity.

The assistants of the parish were the Rev. Fathers George Neidermeyr, Rupert Muller, H. Stennesbeck, and Louis Gabriel.

Church of the Holy Rosary, Jersey City.

The Italians of Jersey City were, it is said, first brought together and a church was erected for them by the Rt. Rev. Mgr. De Concilio some time before 1886. Different priests have ministered in the little chapel, and among them are Fathers Joseph Chuiso, Shaunessy, Mazziotta, Mooney, and Marangella.

In 1886 the Rev. Leonard A. Mazziotta was appointed rector by Bishop Wigger; and, as the chapel was insufficient to accommodate the increasing number of the congregation, an addition was built and the rectory enlarged at the same time.

The Rev. Father Schoenan succeeded Father Mazziotta and remained three years. The Rev. George Issa, a native of Jerusalem, then took charge of the parish and remained until 1901, when his health compelled him to return to his native land.

His successor in 1901 was the Rev. Vincent Sciolla. A new brick church is now in course of construction since the congregation has outgrown the original frame structure, which is in a dilapidated condition and beyond repair. If possible, it will be renovated and used for school purposes.

St. Aloysius's Church, Caldwell.

The Catholics of Caldwell were attended once a month from Montclair, and Mass was celebrated in private houses.

The county of Essex built a penitentiary in Caldwell, and the city of Newark established a reformatory and an insane asylum in the neighborhood. The Catholic inmates of these institutions required the attention of a priest.

Later on the Sisters of St. Dominic purchased a tract of land and established a convent and an academy.

To provide for these different Catholic wants Bishop Wigger arranged between the nuns and the few Catholics scattered about the hills, that the laity provide a church and rectory, and that all three parties interested should contribute to the support of the priest.

The resident population did provide the church and rectory, yet not without incurring a heavy debt.

The following priests have been connected with the parish: the Rev. Fathers J. J. Shaunessy, J. F. Nolan, John F. Boylan, and Henry Kruse.

In 1895 the Rev. Patrick Byrne took charge of the parish and is the present incumbent.

St. Lawrence's Church, Weehawken.

St. Lawrence's parish, Weehawken, was founded in the year 1886. On the 27th day of October of that year the act of incorporation was signed by the Rt. Rev. W. M. Wigger, bishop, the Very Rev. William P. Salt, vicar-general, the Rev. Constantine Colclough, C.P., rector, and by Simon Kelly and Michael Hannon, lay trustees. They chose the corporate title, "St. Lawrence's Catholic Church, Weehawken, N. J." Rev. John J. Murphy was appointed rector on the 1st day of December, 1886, and celebrated the first Mass in Weehawken on December 19th, 1886, in Bedford's Hall, which, through the courtesy of the owner, was used as a temporary chapel. Living in rented apartments, Father Murphy immediately set to work to build a composite structure which would serve as church, school, and rectory.

ST. LAWRENCE'S CHURCH, WEEHAWKEN.

The corner-stone of the church was laid by Rt. Rev. Bishop Wigger on March 20th, 1887, and the church was dedicated by him on August 21st, 1887. Encountering and overcoming many difficulties, Father Murphy labored faithfully in this parish until August, 1893, when he was transferred to St. Peter's Church, Belleville, where he died on June 6th, 1895.

Rev. Matthew Callan succeeded Father Murphy in August, 1893. The number of pupils in the school had increased so that there was urgent need of more room and better accommodations. Father Callan saw the want and supplied it by building a new school in the year 1894. The spiritual work, inaugurated by his heroic predecessor, progressed under Father Callan's wise supervision during the five years of his incumbency. He was made rector of St. Mary's Church, Paterson, in March, 1898.

Rev. John A. Dooley came after Father Callan. A youth in the priesthood, Father Dooley possessed a rarely sensitive nature upon which care preyed noticeably. Anxiety meant for him restless nights begetting nervousness. He struggled, but he lost in strength. His courage bore him up while his health rapidly failed. His brief period of administration brought to an end a short and useful career in the priesthood. He died in St. Lawrence's rectory on August 29th, 1899.

On September 9th of the same year Rev. William A. Brothers was appointed pastor. Two years later he bought property on which to build a sisters' house, and St. Lawrence's convent was added to the parish buildings in the year 1901. Father Brothers was educated at St. Charles's, Md., and Seton Hall, where he was ordained January 29th, 1893.

St. Augustine's Church, Union Hill.

St. Augustine's parish, Union Hill, was organized on February 2d, 1886, by Rev. Augustine M. Brady, who was appointed its first rector by Rt. Rev. W. M. Wigger, D.D.

The corner-stone of the church was laid on Easter Sunday, 1886, and a few months afterward the church was dedicated. Father Brady worked zealously to build up the parish, and secured a rectory and convent and built a fine brick school.

He was forced on account of ill health to lay down the burden of parish work in 1897. On June 26th of that same year the Rt. Rev. Mgr. Stafford was appointed to succeed him.

Mgr. Stafford labored successfully as rector until May, 1897. On the 31st of May, 1899, Rev. William T. McLoughlin, the present rector, was appointed his successor.

The parish is in a flourishing condition. The parochial school under the care of the Sisters of Charity gives instruction, at present, to four hundred and seventy-five children.

The assistants who labored here are Revs. James Lundy, Roger McGinley, and James Hangley.

Father Miskella followed and labored in the parish until June, 1903, when he was succeeded by the present assistant, the Rev. M. J. Farrelly.

Father McLoughlin was born in Paterson, February 15th, 1861, and was educated in St. Francis's College, Wisconsin, and

ST, AUGUSTINE'S CHURCH, RECTORY AND SCHOOL, UNION HILL.

Seton Hall, and is a member of the class of '87. He studied theology in the diocesan seminary, and received holy orders in the cathedral May 23d, 1891.

He was an assistant in St. Lucy's, Jersey City, and in the cathedral, and also in St. Mary's, Jersey City. His first appointment as rector was October 2d, 1897, to St. Patrick's, Chatham, whence he was promoted to Union Hill.

St. Bridgit's Church, New Durham.

St. Bridgit's Roman Catholic Church, New Durham, North Bergen township, was founded by the Rev. William McLaughlin in 1900. The corner-stone was laid by Rt. Rev. W. M. Wigger on June 3d of that year.

The church was dedicated on the second Sunday of October of the same year. It was separated from St. Augustine's on June 5th, 1902, and the Rev. Roger McGinley was appointed first resident pastor. Father McGinley's activity has found an ample

field, and the future of the parish is bright. The new rectory was opened in November, 1903. Father McGinley was born in New York City, August 6th, 1870, and educated at St. Laurent's, Canada, and Seton Hall, from which he was graduated with the class of '91. Having completed his theological studies in the diocesan seminary, he was ordained in the cathedral, June 8th, 1895. He has exercised his ministry in St. Michael's and St. Joseph's, Jersey City, St. John's, Paterson, St. Mary's, Bayonne, and Union Hill.

The Holy Rosary Church, Elizabeth.

THE parish of the Most Holy Rosary was founded in 1886.

The necessity of building a church in that section was originally suggested by the pastor of St. Mary's parish.

The Catholics who lived in this section went some to St. Mary's, some to St. Patrick's, and were glad to have a church of their own convenient to their homes. They willingly made finan-

HOLY ROSARY CHURCH AND SCHOOL, ELIZABETH.

cial sacrifices, and soon the congregation was founded. Rt. Rev. Bishop Wigger gave them a pastor in the person of Rev. J. P. Callahan, who offered Mass for them and held other services, through the kindness of Father von Schilgen and his congregation, in St. Michael's Church for almost a year.

On July 11th, 1887, the Church of the Most Holy Rosary was dedicated by the bishop, and the congregation from that on worshipped in their own modest edifice.

The parish passed through many hardships, and the first pastors, the Rev. Fathers J. P. Callahan, J. J. McKeever, J. J. Curran, and P. J. Connolly, labored earnestly and courageously.

On July 30th, 1892, the present pastor, Rev. J. J Smith, was sent by the bishop, and under his administration great progress has been made.

This young priest found the parish in a very precarious condition, with nearly $20,000 debt, and went immediately and earnestly to work, so that in a short time he not only brought down the debt to less than half, but built a school hall, and made many other improvements.

Under his management was built the house for the sisters, who teach four hundred children of the parochial school. Father Smith has made all these improvements, and cut down the entire indebtedness to $2,500.

Father Smith was born in Jersey City in 1856, and in 1872 his parents sent him to Montreal, to St. Mary's College, where he first studied in the commercial department. He took, later on, the classics. From Montreal he went to St. Francis Xavier's College, in New York City, where he was graduated.

Father Smith was ordained in Seton Hall College, after finishing his studies there, on May 19th, 1883. He celebrated his first High Mass on May 27th, in St. Bridget's Church, Jersey City.

The bishop appointed Father Smith, after his ordination, as assistant to St. Columba's parish, where he remained till 1887, when he was appointed curate to St. Patrick's Cathedral, Newark.

St. Venantius's Church, Orange.

The parish of St. Venantius was separated from St. John's in August, 1887, by Bishop Wigger, and Father Seeber appointed as pastor.

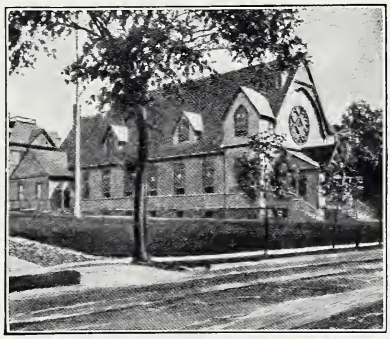
He remained until 1889, when the Rev. Dr. Messmer, now Archbishop of Milwaukee, took charge of the congregation until the appointment of the Rev. P. A. Wenzel in July, 1899.

Shortly after his appointment Father Wenzel built a school and in 1892 the present rectory.

Church of Our Lady of Sorrows, South Orange.

The Catholics of the village of South Orange were attended by the priests of St. John's Church, Orange, as far back as the year 1853. Mass was said more than fifty years ago by the Rev. Father Murray, of St. John's Church, Orange, in the house of one John Fitzsimmons. The old house still stands on the corner of Irvington and Tichenor avenues. Afterward the few scattered Catholics of the village assembled for Mass in the marble mansion, then old Seton Hall. When the chapel of the Immaculate Conception, at Seton Hall, was constructed, priests of the college attended to the spiritual wants of the villagers.

We find on the baptismal register the following names of priests: Rev. E. M. Hickey, Rev. B. J. McQuaid, Rev. Dr. Brann, Rev. M. A. Corrigan, D.D., Rev. P. J. Cody, Rev. Pierce McCarthy, Rev. J. H. Corrigan, Rev. L. Schneider, Rev. William Wiseman, Rev. G. W. Corrigan, Rev. W. P. Salt, Rev. J. Joseph Schandel, Rev. S. G. Messmer, and Rev. J. J. O'Connor.



CHURCH OF OUR LADY OF SORROWS, SOUTH ORANGE.

In the year 1887 Rev. J. F. Salaum became the first resident rector, and remained until the year 1888. In this year the Rev. Charles Müll, D.D., was appointed to succeed Father Salaum. Dr. Müll began the construction of the Church of Our Lady of Sorrows in the village of South Orange, which was completed by the Rev. L. C. M. Carroll, who was appointed rector September 12th, 1889. The new church was dedicated on the third Sunday of September, 1889. Father Carroll purchased as temporary rectory the present convent on Academy Street. In the year 1890 he built St. Mary's School, also the present rectory.

Rev. A. H. Stein was appointed as assistant priest in June, 1893, and remained until October, 1894. On March 15th, 1894, Rev. J. J. Hall was appointed to succeed the Rev. L. C. M. Carroll.

Father Hall, born at Providence, R. I., April 4th, 1856, was

educated at the Academy of the Christian Brothers, Providence, and at Manhattan College, New York. His theological studies were made in Seton Hall, and he was ordained in the cathedral, Newark, June 3d, 1882. The following congregations have been the field of his priestly labors: the cathedral, St. Joseph's, Jersey City, St. John's, Paterson, and six years rector of Mount Hope.

There are over one thousand members in the parish, which makes it the largest congregation of any church in the village. The grounds about the church are attractive and kept very neatly. Many shade trees have been placed along the Fourth Street and Academy Street fronts, and in summer they lend a very pleasing effect to the beauty of the place. The church property extends from Academy Street to Prospect Street, and has a frontage for the whole block on Fourth Street.

There is a parochial school connected with the parish, and this has a daily attendance of over two hundred and fifty children. Besides the grammar grades there is a high-school course, and provision is also made for a business course in bookkeeping, typewriting, and stenography. The expenses of this school are provided for by the members of the parish.

St. Bridgit's Church, Newark.

St. Bridgit's parish was founded January 5th, 1887, and Mass was celebrated for the first time in the chapel, which now serves as a school, on Sunday, April 3d, 1887. The first pastor was the Rev. Michael J. White.

Father White was born at Tallow, county Waterford, Ireland, on September 16th, 1854; was educated in Mount Melleray and St. John's seminary, Waterford. He entered Maynooth College for his theological course, and was ordained priest there in 1878.

His ministry covers St. John's, Paterson, St. Mary's, Dover, St. John's, Newark, and the cathedral.

The corner-stone of the present church was laid October 18th, 1891, and the church was dedicated June 12th, 1892, by Bishop Wigger. September 14th, 1896, Father White was transferred to St. Columba's, Newark, and the Rev. Eugene P. Carroll was appointed his successor.

Father Carroll, born in Morristown, N. J., on April 19th, 1859, educated at St. Charles's, Maryland, and at Seton Hall, was gradu-

ated with the class of '81. He was ordained in Seton Hall Chapel on March 8th, 1885.

As assistant he labored most faithfully at St. Mary's Church, Elizabeth, from March 12th, 1885, until his appointment as rector of St. Bridgit's.

The sickness of Fathers Thebaud and Corrigan threw the responsibility of the administration of St. Mary's on the shoulders of Father Carroll. He not only discharged all the duties of the pastorate carefully, but was the devoted friend who consecrated his services, in season and out of season, ungrudgingly to both pastors.

ST. BRIDGIT'S CHURCH, NEWARK.

Father Carroll purchased the new rectory on Washington Street, and remodelled the old rectory for the Sisters of Charity in the early part of 1899. Members of the Carmelite order have, from time to time, rendered assistance to the parish. The Rev. William B. Masterson is a child of the parish.

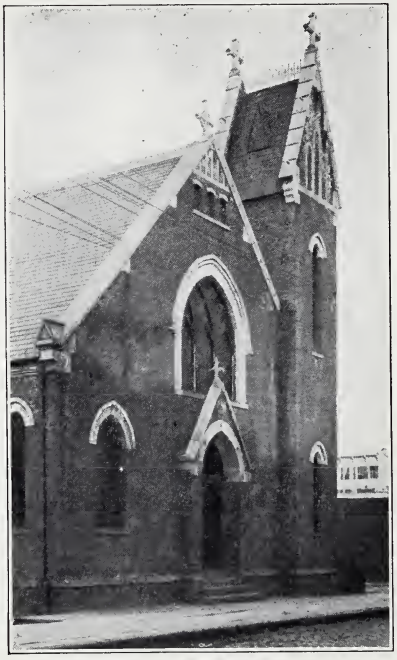
St. Francis's Church, Hoboken.

The Church of St. Francis of Assisi, Hoboken, was founded on May 5th, 1888, by the Very Rev. Dominic Marzetti, D.D., O.M.C., for the Italians of Hoboken. Father Marzetti labored most faithfully and assiduously among his compatriots until his death on April 12th, 1902. He was assisted by the Rev. Peter Jachetti.

Father Jachetti, who died a few years ago in Italy, deserves to be remembered by the Catholics of the diocese of Newark, where,

during his long period of ministry, he built more than a dozen churches in different sections.

The Rev. Ambrose R. Rhiner, O.M.C., was appointed pastor April 15th, 1902, and he was assisted by the Rev. Fathers Camillus Eichenlaub, O.M.C., and Pacificus Jachetti, O.M.C.



ST. FRANCIS'S CHURCH, HOBOKEN.

Father Ambrose opened the first parochial school September 8th, 1902, with the enrolment of one hundred and thirty children in charge of the Franciscan Sisters of Syracuse, New York.

St. Joseph's Church, Bayonne.

ST. JOSEPH'S Church, Bayonne, was bought from the Lutheran congregation in 1888 for the sum of $7,500, to be used for the Catholic Slovaks of Bayonne.

Their first pastor was the Rev. Samuel Bela, who remained until 1895, when the Rev. John Hlebik became his successor.

During his administration the rectory was built.

The Rev. Frank Sismonik, after a brief service, was succeeded by the Rev. E. F. Richtartsick, the present rector. This is a large and prosperous congregation.

St. Anne's Church, Newark.

THE corner-stone of St. Anne's Church, Newark, was laid October 21st, 1888, during the pastorate of the Rev. A. M. Kammer, who remained in charge of this congregation until 1898, when he was succeeded by the present pastor, the Rev. Joseph Gruber.

The parish is well equipped with church, school, convent, and rectory. There are four hundred and fifty-two pupils in the school. When this parish was first organized, four rooms were

rented on the northeast corner of Sixteenth Avenue and Sixth Street as a temporary rectory.

On September 23d, 1888, the Holy Sacrifice was offered for the first time in a store-room next door to the corner. These were the initial efforts of the new congregation. Nine teaching Sisters of the order of St. Dominic occupied the dwelling on South Sixth Street, rented by the rector.

Church of St. Rose, Belmar, N. J.

Belmar is one of the most popular and attractive of the seaside resorts which line the coast of New Jersey from Sandy Hook to Cape May.

About the year 1888 the corner-stone of the first church was laid; but the congregation increased so rapidly that a larger church became necessary, the corner-stone of which was laid in 1890 by the late Bishop O'Farrell.

Belmar is one of the many missions founded along the coast by the Rev. Michael L. Glennon, late pastor of Asbury Park.

The Rev. John W. Norris in 1895 was named pastor of Spring Lake and Belmar, now detached from Asbury Park.

In 1896 the Rev. Thomas J. McLaughlin succeeded Father Norris, and in 1902 Belmar was made a separate parish, and the first pastor, the present incumbent, the Rev. Thomas B. Nolan, was appointed by Bishop McFaul.

During the summer months so great is the number of visiting Catholics that each year the number of Masses is increased, and measures have been taken to build a church in the nearby settlement of Avon.

Father Nolan has proved himself well fitted for the difficult position of his new charge; and since his advent has built a rectory and entirely renovated the old church, now used as a hall, and the present church edifice.

Church of Our Lady of the Lake, Mount Arlington, N. J.

Attached to St. Michael's Church, Netcong, is the mission of Our Lady of the Lake, Mount Arlington, originally known as the mission of St. Matthew. The church is a frame structure 60 by 26 feet, with all rubrical appurtenances. The corner-stone was laid July 29th, 1888, by Rev. James H. Brady, and Mass was celebrated in it for the first time on September 2d of the same year.

Previous to this date services were held in the Hotel Breslin. The church was dedicated August 15th, 1889. Its grounds cover an area of 46,500 square feet.

The mission of Our Lady of the Lake is for the benefit of summer boarders and cottagers at Lake Hopatcong and its surroundings.

Church of Sts. Peter and Paul, Hoboken.

To make provision for the German Catholic population of Hoboken, Bishop Wigger appointed the Rev. L. Hofschneider pastor of the German Catholics of Hoboken in the spring of 1889.

CHURCH OF STS. PETER AND PAUL, HOBOKEN.

The dwelling-house on Hudson Street was purchased and the first floor adapted for a chapel, in which divine service was held for a year, beginning May 19th, 1889.

Bishop Wigger laid the corner-stone of the present Church of Sts. Peter and Paul on December 16th, 1889.

A parish school was opened in the basement of the priests' house on September 1st of the same year.

On July 13th, 1900, the Church of Sts. Peter and Paul was dedicated by Bishop Wigger.

St. Stanislaus's Church, Newark.

Prior to the year 1888 the Polish Catholics resident in Newark had no place of worship of their own. The most zealous among them endeavored—and successfully—to form the Poles into a congregation.

Having waited on Bishop Wigger and presented to him the

names and numbers of the Polish Catholics, they received permission from the Ordinary of the diocese to take the necessary measures to obtain the means whereby a church might be built.

Thus in the year 1889 the parish of St. Stanislaus's was established. In that same year the first rector, the Rev. J. Machnikowski, was appointed.

Three lots, on which was a small frame building, were purchased on Belmont Avenue.

Father Machnikowski's successor was the Rev. A. Klawiter, who after a short time was succeeded by the Rev. C. Labuzinski.

Under this pastor the parish made considerable progress, and a parochial school was opened in the year 1893 with thirty pupils.

In 1895 the Rev. Valentine Chlebowski took charge for a few months, and his successors were the Rev. B. Kwiatkowski and the Rev. E. Kucharski.

ST. STANISLAUS'S CHURCH, NEWARK.

On February 29th the Rev. Vitus J. Masnicki, ordained to the holy priesthood at Seton Hall, was appointed to take charge of St. Stanislaus.

Under his administration the parish made great progress, so that it became necessary to secure more land in order to build a school and a new church.

In 1899 the fine new school and sisters' house were erected, and solemnly blessed September 15th.

In 1901 the present brick and stone church on Belmont Avenue was erected, the dedication of which took place December 15th,

1901, Bishop O'Connor and many priests of the diocese being present

Father Masnicki and his generous flock deserve the greatest credit since they have placed the parish in a flourishing condition in a short space of time There are over three thousand souls in the parish, and three hundred and eighty pupils in the school. The church is supplied with more than a dozen societies to supplement the work of the pastor and promote devotion among the flock.

Church of the Sacred Heart, Newark.

The Rev. Michael A. McManus was appointed by Bishop Wigger in the fall of 1890 to erect a church on the new cathedral property. A one-story frame structure was erected, to which a brick superstructure was added the following year. In the lower part of the building arrangements were made for a school.

Father McManus was born in Paterson, N. J., in 1849. He made his preparatory studies at St. Charles's, Maryland, and at Seton Hall, and was a graduate of the class of '70. Having completed his theological studies, he was ordained priest in the college chapel April 26th, 1874. His first mission was St. Michael's, Jersey City, where he fell dangerously ill and went to Florida to recuperate. On his return he was named chaplain of the Protectory at Denville, and later assistant at Morristown. In 1876 he was transferred to St Joseph's, Newark, and in 1877 named first resident pastor of Woodbury and its missions, Snowhill and Glassboro. He was appointed rector of St. Joseph's, Newton, October 28th, 1881, where he opened a parish school and established the Sisters of Charity. In February, 1892, Father McManus was appointed pastor of St. Aloysius's Church, Newark, and was succeeded by the Rev. J. J. Brennan, pastor of Morris Plains and Whippany.

Father Brennan labored in this field for five years, and died March 20th, 1897. It is said that Father Brennan inspired Bishop Wigger with the idea of building the new cathedral.

The present rector is the Rev. James J. Sheehan. Father Sheehan was born in New York City December 4th, 1858. His preparatory studies were made at St. Francis Xavier's College and his theological studies at Seton Hall, where he was ordained May 19th, 1883. He was appointed as assistant at St. Patrick's, Jersey City, June 6th, 1883, and here he rendered efficient services for

fourteen years. Father Sheehan built Bayley Hall to accommodate the parish needs and for public purposes. He has likewise built a convent for the sisters who teach in the school.

Our Lady of Mount Carmel, Newark.

THE foundation of this parish dates from the year 1890 The Rev. Conrad M. Shotthoefer, D.D., was appointed by Bishop Wigger to minister to the Italians of the city of Newark. The present church was formerly the Second Reformed Church, and was purchased from the Protestants.

CHURCH OF OUR LADY OF MOUNT CARMEL, NEWARK.

Father Shotthoefer's successor was the Rev. Joseph Ali. Father Ali was born in Jerusalem, Palestine; made his preparatory studies in France, and his theology in the College Brignole-Sale, where he was ordained August 31st, 1890.

Previous to his appointment he had acted as assistant at St. Nicholas's, Passaic, and at St. Philip's, Newark, January 9th, 1894.

His successor was the Rev. Ernest d'Aquila. Father d'Aquila was born May 20th, 1868, at Vinchiaturo, Italy, and made his preparatory studies at that city in Campobasso, and his theological studies at Boiano. He was ordained at San Severo, province of Foggia. He discharged the duties of professor in the French college in Cairo, Egypt, and in Syria, Asia; and was professor of music and French in the theological seminary of Boiano and Termoli. He was affiliated to the diocese of Newark, and appointed rector of Our Lady of Mount Carmel in 1893.

Under Father d'Aquila's pastorate this parish has made great advancement in the character and growth of its numbers and in

the improvements which have been wrought in the church There is a parish school attached to this church under the direction of the Missionary Sisters of the Sacred Heart, with an attendance of four hundred children.

St. Lucy's Church, Newark.

St. Lucy's Catholic Church, Newark, was incorporated on September 30th, 1891, by Bishop Wigger. The corner-stone was laid December 13th, 1891, the feast of the patroness of the church; and the Rev. James J. Mooney preached the sermon on the occasion.

ST, LUCY'S CHURCH, NEWARK.

In the beginning of the year 1893 Father Shotthoefer resigned and the Rev. Antonio Saponio was his successor, and labored among the Italians of this parish until October, 1895. On the 25th of the same month the Rev. Felix Morelli, the pastor of St. Philip's Church, was requested by the Ordinary of the diocese to attend to the wants of St. Lucy's; but, as he was unable to give to it his personal supervision, different priests from St. Philip's exercised the ministry of this parish.

December 20th, 1897, the Rev. Joseph Perrotti was placed as administrator, and November 17th, 1899, Bishop Wigger appointed him pastor of St. Lucy's. During this year the church had made considerable progress.

Ten additional lots have been purchased with a view of erecting a new church and school. At the close of the year 1900 a parochial school was opened on Amity Place.

Church of the Immaculate Conception, Hackensack.

Owing to the influx of foreigners into this section of Hackensack, many of whom settled in the neighborhood of the brick-yards, the establishment of this parish became a necessity. The only Catholic Church in Hackensack was two and a half miles distant.

Bishop Wigger presented a plot of ground to the Rev. J. H. Hennes, then pastor of St. Francis's Church at Ridgefield Park, and requested him to build a church. The corner-stone was laid June 8th, 1891, and the church was dedicated November 8th, 1891.

Father Hennes took up his residence in Hackensack and attended Ridgefield Park as a mission.

March 15th, 1892, on the resignation of Father Hennes, Bishop Wigger appointed the present rector, the Rev. J. E. Lambert.

Father Lambert was born in Philadelphia, Pa., on February 20th, 1864, and made his classical course in St. John's College, Brooklyn, and his theological studies in Brignole-Sale, and Innsbruck, Tyrol, where he was ordained July 27th, 1890. He served as assistant at St. Peter's, Newark, until appointed rector of Lower Hackensack.

During eight years St. Francis's, Ridgefield Park, and during one year, St. Matthew's, Ridgefield Park, were attended from the Church of the Immaculate Conception, Hackensack.

In July, 1900, this mission was detached and a resident pastor appointed.

Father Lambert built a rectory in 1894 and a club-house for the young men in 1900, and now contemplates the purchase of a large public-school building near the church, in which he hopes to open in a few months a parish school. This polyglot parish is composed of English, Germans, Poles, Bohemians, and Italians.

CHURCH OF ST. ROSE OF LIMA, NEWARK.

St. Anthony of Padua, Butler, N. J.

The corner-stone of the Church of St. Anthony of Padua was laid by the Most Rev. Robert Seton, then pastor of Jersey City, June 13th, 1892. On this occasion a Solemn High Mass was celebrated on a temporary altar under the shadow of an immense and venerable chestnut tree.

June 13th, 1893, the first service was held in the new church. Bishop Wigger celebrated Pontifical High Mass, and the Rt. Rev. H. Gabriel, Bishop of Ogdensburg, N. Y., preached the panegyric of St. Anthony. The Apostolic delegate, the Most Rev. Archbishop Satolli, dedicated the new church and celebrated Pontifical High Mass August 15th, 1894.

Church of the Sacred Heart, East Orange.

This parish was formed October 11th, 1892, and the Rev. James McManus, at that time a professor in Seton Hall, was made the first rector.

The parish school was blessed and formally opened by Bishop Wigger on February 12th, 1893.

St. Cecilia's Church, Kearny, N. J.

The corner-stone of St. Cecilia's Church was laid October 29th, 1893, and the church was dedicated by the late bishop Wigger, April 23d, 1894. Father Kernan was then pastor, and Father Doyle, the Paulist, preached.

At the dedication Rev. Maurice O'Connor said the Mass, the present bishop was deacon, the late Father Downes was subdeacon, Father Wallace master of ceremonies.

The parish was created September 1st, 1893, and the following October Father Kernan was appointed pastor.

Before this time the people of Kearny attended Holy Cross Church, and the people of Arlington, now a mission of St. Cecilia's, Kearny, were looked after by Father Ryan at the Protectory.

Father Ryan, before St. Cecilia's parish was created, had purchased ground for the erection of a church for the people of Kearny and Arlington. Before Father Ryan commenced operations, Father Kernan was appointed rector. Father Kernan resided at the Protectory in Arlington, and his people attended

Mass there. The new pastor bought ground in Kearny proper, Kearny Avenue and Hoyt Street, and there built the present St. Cecilia's Church. He provided class-rooms, two in number, adjoining the church, which were sufficient for the number of children. He also secured a rectory and sisters' house.

ST. CECILIA'S CHURCH, KEARNY.

About three years later he was succeeded by Father James Mooney.

Father Mooney added to the school four class-rooms and a hall. The Rev. Thomas A. Conroy succeeded Father Mooney August 1st, 1901.

Father Conroy has made an addition to the school and hall, beautified the grounds, and repaired all the buildings.

"In the near future we hope with God's help to grace our most beautiful church grounds in the diocese with a church, school, and rectory."

Up to July 1st, 1901, a Benedictine priest helped the pastors here on Sundays, and Father Bohl of the Protectory attended St. Stephen's, Arlington.

July 1st, 1901, Father McGuirk, now in Passaic, was assistant. He was succeeded by the Rev. Father Mackinson June 20th, 1902. Father Conroy was born in Orange, N. J., August 21st, 1860, and was educated in St. Benedict's, Newark, St. Charles's, Maryland, and Seton Hall, from which he was graduated in 1886. His theology was made in the diocesan seminary, and he was raised to the priesthood May 31st, 1890. His entire service as assistant was in St. Joseph's, Newark, until his appointment to Kearny.

Church of St. Mary Magdalen, Newark.

The parish of St. Mary Magdalen was separated from St. Aloysius's July 22d, 1893, and the ground was bought and the church erected by the late Rev. Walter M. Fleming. The Rev. William J. Wiseman, S.T.L., was appointed first pastor.

In the course of time Father Wiseman built a convent for the Sisters of St. Dominic, who taught the parish school, and a rec-

ST. MARY MAGDALEN'S CHURCH, NEWARK.

tory for himself, both buildings adjacent to the church and school on Esther Street. Father Wiseman died October 14th, 1897, and was succeeded by the Rev. Patrick Smith on November 19th, 1897.

Father Smith was born in Jersey City on March 12th, 1864, and made his preparatory studies at St. Peter's College, Jersey City, and his theological studies at Seton Hall Seminary. He was ordained in the cathedral, Newark, May 26th, 1888, and served as assistant at St. Joseph's, Jersey City, until his appointment to Newark.

Father Smith was transferred to the rectorship of St. John's, Jersey City, and was succeeded by the Rev. George F. Brown, formerly vice-president of Seton Hall, January 18th, 1869. He was educated at St. Francis Xavier's College, New York, and pur-

sued his theological studies at Seton Hall Seminary, being ordained priest May 23d, 1891.

St. Mary's Church, Bayonne, Church of the Holy Cross, Harrison, and St. Mary's Church, Hoboken, have been the fields of his labor.

Various additions and improvements to both church and school have been made under Father Brown's administration, which the demands of a generous and growing congregation have required.

St. Vincent de Paul's Church, Bayonne.

St. Vincent de Paul's parish was formed from the parishes of St. Henry and St. Mary, and incorporated June 16th, 1894. The first Mass was celebrated in the church on West Centre Street, July 7th, 1895.

The parish was attended from St. Henry's Church until the appointment of the Rev. Joseph Gately, July 2d, 1900.

The pastor contemplates the erection of a new church on Avenue C and Forty-seventh Street.

ST. HENRY'S CHURCH, BAYONNE.

St. Augustine's Church, Ocean City, N. J.

The history of the Catholic Church here dates back to the year 1894, when in the spring of that year the few Catholics who owned cottages desired to have a little church, and hence a build-

ing was erected at the cost of $1,250. Mass was first said in this church, which was afterward called St. Augustine's, by the Jesuit Fathers from Philadelphia. Previous to its erection Mass was celebrated in a small two-story house on West Avenue. During the whole of the season of 1894 Mass was celebrated by the Jesuit Fathers.

By the 1st of June, 1895, the church was completed, and the Rev. Stephen Lyons was appointed the first summer pastor. On July 28th the Rt. Rev. James A. McFaul, bishop of Trenton, blessed it, assisted by Revs. Fathers Mulligan, of Camden, Geise, of Millville, Petri, of Atlantic City, and Lyons, of Trenton. The Rev. J. P. Dooley, S.J., of Philadelphia, preached the sermon. Father Lyons was succeeded by the Rev. Henry Russi, who remained for three summers, returning to Oxford Furnace, where he lived in the winter months. He resided here during the seasons of 1896, 1897, 1898, and in turn was succeeded by the Rev. Thomas McCullough, whose pastorate extended over the season of 1899. He was succeeded by the Rev. P. J. Hart in the year 1900. Father Hart was succeeded by the present incumbent, the Rev. J. B. McCloskey, who was appointed resident pastor June 16th, 1901. Father McCloskey began immediately to collect funds to build a new parochial residence on the ground adjoining the church. By the 1st of September of that year a building fund of $1,200 had been raised, and ground was broken for the new residence on September 8th. It cost $3,100, and is clear of all indebtedness. At the present time the church is being extensively enlarged, and the whole of the interior will be refitted with entirely new furniture at the cost of $6,000, and when completed will be by far the finest church edifice in Ocean City. In connection with this place there are three stations, Risley, Dorothy, and Milmay. During the past year Father McCloskey has erected a church at Risley, which is free of debt; another at Dorothy, which was dedicated by Rt. Rev. James A. McFaul, the cost of which was $1,200, and it has an indebtedness of only $300.

Our Lady Help of Christians, West New York, N. J.

The corner-stone of the Church of Our Lady Help of Christians was laid July 14th, 1895, and the church was dedicated October 28th, 1895.

The first resident pastor was the Rev. Alexander Berghold. The Rev. P. D. Lill succeeded Father Berghold on October 25th, 1903.

Father Lill enlarged the church, doubling the seating capacity; built a new hall; and enlarged the sisters' house and school. He has likewise added to the property of the parish, so that to-day it owns an entire block.

All Saints' Church, Jersey City, N. J.

All Saints' parish was established in the fall of 1896. It was a part of St. Patrick's parish, which was known as the "Lafayette Section." The Rev. Joseph H. Meehan was appointed its first rector, October 31st, 1896.

Mass was celebrated for the first time in Lafayette Battery Hall on Whiton Street, November 15th, 1896, and on all Sundays and holydays thereafter until December, 1897. During the week Mass was celebrated in the rectory on Pacific Avenue.

ALL SAINTS' CHURCH AND SCHOOL, JERSEY CITY.

On April 29th, 1897, ground was broken for the new church, school, and lyceum in the presence of one thousand people, and the corner-stone was laid by Bishop Wigger in June, 1897. Father Meehan did not find a very lively faith among the people when he first assumed charge. He argued, however, that if he could only get the children he would soon be able to know their parents. Consequently his first efforts were directed toward the erection of a building that would contain both church and school. Rapid strides in that direction were made. In August, 1897, three sisters arrived. Although the school was far from being completed, Father Meehan thought that by having the sisters in their midst, the parents and children (very few of the latter ever having attended a Catholic school) would be attracted by their gentle manner, and thus learn to know and love them. The sisters occupied the present building adjoining the school. The number now has increased to ten.

On December 19th, 1897, the building was completed, and on that day the chapel was dedicated by Bishop Wigger. A Solemn High Mass was offered up for the first time, the Rt Rev. Bishop O'Connor, then vicar-general of the diocese, being celebrant, the Rev. Eugene Carroll, deacon, and the Rev. John A. Westman, subdeacon.

The school was opened in January, 1898, with four hundred and fifty-three children, the people having responded most willingly to Father Meehan's appeal to send them to their own school. Societies were formed and soon hundreds were seen approaching the sacraments.

The new parish had been a long-needed want for this section, as the people had been gradually drifting away from God and his church. Now a large percentage of the three thousand parishioners attend Mass, and about five hundred and seventy-five children's names may be found on the school roll.

It has been a success not only spiritually but financially, Father Meehan having collected during the first seven years almost $150,000. He has also paid off all the debt, and has on hand a surplus of $20,000. In May, 1901, a new rectory was purchased at a cost of $10,000, which sum was paid before the year had expired.

In the near future Father Meehan contemplates building a new church; the present chapel will then be used as parish hall.

Father Meehan was born in St. Michael's parish, Jersey City, November 22d, 1859, and educated at St. Francis Xavier's and De La Salle, New York, St. Charles', Maryland, and Seton Hall, and graduated with the class of '81. He was ordained after the completion of his theological studies, in the college chapel, March 8th, 1885. He served as assistant in Elizabethport until his appointment to All Saints' parish.

St. Aloysius's Church, Jersey City.

THE parish of St. Aloysius was organized May 12th, 1897, and the Rev. John A. Sullivan appointed first pastor.

Father Sullivan was born in New York City on January 11th, 1860, and made his preparatory studies at the Laurents' College, Canada, and St. Francis Xavier, New York City. He finished his theological course in Seton Hall Seminary, and was ordained in the seminary chapel May 19th, 1883.

He has served as assistant at St. Joseph's and St. Michael's,

Jersey City, at St. Columba's, Newark, and at St. John's, Paterson.

Previous to his appointment to St. Aloysius's he was rector of Ridgewood and Hohokus. The first Mass in the new parish was said May 30th, 1897, in Donahue's Hall on Westside Avenue.

The corner-stone of the present building, which is a combination church and school, was laid October 17th, 1897, by the Very

ST. ALOYSIUS'S SCHOOL, JERSEY CITY.

Rev. John J. O'Connor, at that time vicar-general of the diocese, and was dedicated by Bishop Wigger in February, 1898.

The rectory was built the following year, and in the spring of 1903 a house was purchased and converted into a convent for the sisters.

This congregation owns a fine property covering an entire city block.

Church of Our Lady of Perpetual Help, Bernardsville.

BERNARDSVILLE, the attractive and romantic resort in which the wealthy merchants of New York have erected stately homes, until the last five years was attended from Mendham.

June 17th, 1898, Bishop McFaul, at the urgent request of the guests of the hotels and inns and also of the residents, appointed the Rev. Joseph A. Ryan to establish a parish and erect a church.

Mr. Frederick P. Alcott, an ardent admirer of Father Ryan's work, assisted him very generously by donating one dollar for every dollar Father Ryan would collect. Within eighteen months the Catholics of Bernardsville had one of the prettiest churches in the State. Owing to the generosity of Mr. Alcott and the persistent efforts of the young pastor the church stands to-day unique

in the history of Catholicity in the United States, as it is, perhaps, the only one on record to be opened and consecrated on the same day, May 2d, 1900.

Father Ryan has improved the property around the church, and practically made a new house out of the old building which formerly stood upon the land.

Church of St. Anthony of Padua (Italian) West Hoboken, N. J.

St. Michael's parish of West Hoboken originally embraced a territory which now has ten flourishing churches. Under the care of the Passionist Fathers half that number of churches were erected and attended by them when priests were less numerous in the half-century that has gone by. The last of these churches erected by the Passionists is the Church of St. Anthony of Padua on Morris Street, West Hoboken. Father Andrew Kenny, C.P.,

was designated by his superiors to take charge of the Italians, and on October 9th, 1898, the natives of Italy had Mass celebrated for them in the basement chapel of the monastery church and a sermon was preached in their native tongue. With the consent of Bishop Wigger the Fathers undertook to erect the new church. Two lots were purchased on Morris Street, and May 1st, 1899, ground was broken for the new Church of St. Anthony of Padua. The corner-stone was laid on June 4th of the same year by Monsignor (now Archbishop) Seton.

The senior and junior Holy Name societies of the monastery church, St. Michael's Young Men's Lyceum, and the St. Anthony's Society of the new church with St. Joseph's Society of Hoboken participated in the parade from the monastery to the site of the new church. The procession was headed by the Cosmopolitan Military Band of West Hoboken, composed exclusively of Italians.

On Sunday, August 13th, the new church was dedicated by Bishop Wigger, assisted by his chancellor, Father O'Neil, as master of ceremonies. After the dedication a Solemn High Mass was sung, "Coram Episcopo," by Very Rev. John Baudinelli, C.P., formerly provincial of the Passionists in America, but shortly before elected general consultor, with residence in Rome.

Among those present on this occasion was Father (now Monsignor) Stafford of Seton Hall College, Father Thomas Quinn of the Church of St. Paul of the Cross, Jersey City Heights, Rev. Dr. Burke of St. Philip Neri's Church, New York, Father Oreste Lussi of the Roosevelt Street Italian Church, New York, Father Alexander Iudelli of West New York, and Father Ubaldo, O.F.M. The sermon on this occasion was preached by Father Ubaldo of the Franciscan Fathers, Sullivan Street, New York. He said:

Without religion life is a blank. We are not in this world without an end. We are here to prepare for another world, and we must have a place to prepare ourselves, a spot where Christ himself is at all times waiting for us in the sacrament of the altar, waiting to hear our appeal and help us. The element of our nation who oppose the practice of religion is composed of the very lowest strata of humanity. These not only oppose the Church, but their views are so distorted and their intelligence so small that they would wish to abolish all forms of government.

Father Ubaldo exhorted his hearers to avoid temptation, to be faithful to their religion, and as far as possible to avoid any minging with the class he referred to in his sermon.

In the afternoon at 3:30 o'clock solemn vespers were sung in the new church, during which St. Michael's choir rendered the music. St. Anthony's choir, composed of Italians, sang in the morning.

St. Anthony's Church is two stories in height and covers a plot of ground 96 by 44 feet. The building is of Roman architectural design, exceedingly plain, and is built upon lines of remarkable grace and symmetry. The ground floor of the church will be used as a meeting and Sunday-school room. The first story is of brick, the church proper being frame.

Father Andrew Kenny, C.P., the pastor of St. Anthony's, is a native of West Hoboken. At an early age he was sent by his superiors to Rome, where he was ordained and learned the Italian language, which has enabled him to accomplish a good work for the preservation of the Catholic faith among the Italians of West Hoboken.

St. Rocco's Church, Newark.

AUGUST 5TH, 1899, the Rev. James Zuccarelli was appointed by Bishop Wigger to open a new mission for the accommodation of the Italians in the neighborhood of the present church of St. Roch.

The corner-stone of the church was laid on March 12th, 1900, and the dedication ceremonies were held on Decoration Day, May 30th, 1900, by the late Bishop Wigger.

Property has been acquired on Bedford Street for a school, and additional property for a sisters' house on Prospect Street in the rear of the church. The rectory is a substantial brick building and is annexed to the church.

The church, a neat brick structure with white trimmings, 24 by 80 feet, contains a beautiful high altar of Carrara marble, erected by a member of the parish in memory of his deceased wife. The sanctuary has been beautifully embellished by the parishioners.

Church of the Holy Trinity, Passaic.

THE parish of the Holy Trinity was organized by the Franciscan Fathers for the benefit of the Germans of Passaic in the year 1900. Services were held on Sunday afternoon in a public hall once a month. The parish was incorporated by the late Bishop Wigger August 17th, 1902.

The Germans attended Mass in St. Joseph's (old) Polish Church for five months until the appointment of the Rev. Joseph Hasel. Father Hasel has purchased nine city lots valued at $10,000, and taken the first steps to erect a new church, the corner-stone of which was laid by the Rt. Rev. Mgr. Sheppard in the month of May. It was dedicated on September 6th, 1903, by Bishop O'Connor.

ST. PHILIP NERI, NEWARK.
For Italian Catholics.

The Rt. Rev. John Joseph O'Connor, D.D.,

Fourth Bishop of Newark.

The Very Rev. John J. O'Connor, V.G., after the death of Bishop Wigger, was appointed during the widowhood of the Diocese of Newark the administrator. A few weeks later he summoned by direction of the Metropolitan the rev. consultors and permanent rectors of the diocese to meet at the See house, New York, to select three names as the expression of their choice, to be submitted to the bishops of the province and to be forwarded to Rome.

In obedience to this call the following priests of the Diocese of Newark presented themselves to exercise for the first time the privilege conceded by the Third Plenary Council of Baltimore to the clergy of the United States: the Very Rev. Administrator John J. O'Connor, the Rt. Rev. Monsignor G. H. Doane, P.A.,

the Very Rev. William McNulty, V.F., the Very Rev. Joseph M. Flynn, V.F., the Rev. H. P. Fleming, Martin Gessner, Dennis McCartie, B. H. Ter Woert, Charles P. Gillen, and Charles J. Kelly. The Rt. Rev. Monsignor Robert Seton, P.A., D.D., arrived after the first ballot was cast. Archbishop Corrigan presided over the meeting, which was held in the library of the archiepiscopal residence. The *Veni Creator* was recited, and after making a few remarks on the object of the meeting, and reminding the priests of the grave responsibility resting upon them to select the worthiest among ecclesiastics for the exalted office of bishop, tellers were appointed and the body of clergymen proceeded to cast their ballot. On the first ballot Father O'Connor's name was found six times; and after two other names were selected, balloting was again resumed to determine the rank of the nominees. As Father O'Connor received seven out of the twelve votes cast, his name was placed *dignissimus* on the priests' list. The clergy were afterward entertained most hospitably by the archbishop. In the latter part of April the information was flashed across the ocean that Father O'Connor had been chosen by the Holy Father Leo XIII. on the recommendation of the Propaganda to be the successor of the late Bishop Wigger. The choice was well received by both the clergy and the laity. Bishop O'Connor was born in Newark, in St. James's Parish, June 11th, 1855, and made his preparatory studies in Seton Hall, from which he was graduated in the class of '73. As Archbishop Corrigan stated in his address on the day of Bishop O'Connor's consecration, the young graduate was sent to Rome that he might one day succeed him as bishop of the diocese. He spent four years in the American College, Rome, and one year in Louvain; and he was ordained priest by Monsigneur Ch. de Anthonis, December 22d, 1877.

On his return he was appointed professor in Seton Hall, both in the college and seminary, of which latter he became director On the death of the Very Rev. William P. Salt, V.G., he was named vicar-general; and later, October 30th, 1895, appointed rector of St. Joseph's Church, Newark. During the eighteen years that he assisted in the diocesan seminary in training the young Levites, as professor of both philosophy and theology, by his unremittent care, gentleness, and piety he endeared himself to all. In this difficult and most divine of all works his career was marked by firmness without obstinacy, kindness without weakness, and by zeal tempered with charity. How richly he stored his

RT. REV. JOHN J. O'CONNOR, D.D.,
Fourth Bishop of Newark.

mind while imparting Catholic teaching to those under his care is clearly evident in his discourses, addresses, and letters, which show him to be the finished scholar and an orator of rare merit. Bishop O'Connor was preconized Bishop of Newark May 20th, 1891, and was consecrated in St. Patrick's Cathedral, Newark, by the Most Rev. Michael A. Corrigan, D.D., July 25th, 1901, assisted by the Rt. Rev. Charles McDonnell, D.D., Bishop of Brooklyn, and the Rt. Rev. James A. McFaul, D.D., Bishop of Trenton.

Bishop McQuaid was the orator of the day and preached in his usually eloquent and reminiscent style. The cathedral was

PROCESSION ENTERING ST. PATRICK'S PRO-CATHEDRAL ON THE OCCASION OF THE CONSECRATION OF BISHOP O'CONNOR.

The Bishops from left to right are, Bishop McDonnell, Bishop O'Connor, Bishop McQuaid, Bishop Ludden.

crowded with the laity, and not only the priests of the Newark diocese, but many from Trenton and New York were present.

Bishop O'Connor was fortunate enough to secure from the heirs of the late Eugene Kelly, Esq., his country home, which adjoins the college property, and this he has made his episcopal residence.

December 22d, 1902, he was obliged to yield to the importunity of his priests and celebrate in a befitting manner the silver jubilee of his priesthood. In these festivities the clergy were not alone in

testifying, and substantially, their affection for their bishop, but the laity likewise proved their devotion and loyalty to their ecclesiastical superior.

Inheriting from his predecessor the burden of completing the cathedral, he lost no time to adopt measures whereby the means necessary to carry on the work might be obtained. To this end he acquiesced in the suggestion made at the meeting of the consultors and permanent rectors of the diocese in St. Michael's rectory, Jersey City, called for the purpose of taking suitable measures for the celebration of his silver jubilee, and appointed the Very Rev. Vicar-General, John A. Sheppard, the Very Rev. Joseph M. Flynn, and the Rev. Charles J. Kelly, LL.D., a committee to call upon the prominent and wealthy members of the laity and solicit from them a generous offering for the new cathedral, in view of the approaching golden jubilee of the Diocese of Newark. To emphasize his desire and to impress upon the clergy and laity alike the propriety of recognizing in this way the boundless mercy of God as manifest in the blessings bestowed upon the Catholics of the Newark diocese during fifty years about to elapse, Bishop O'Connor addressed the following pastoral to his diocesans:

BISHOP'S HOUSE, 552 SOUTH ORANGE AVE.,
SOUTH ORANGE, N. J., NOV. 1st, 1902.

REV. DEAR SIR: During the year 1903 the Catholics of this diocese will celebrate the fiftieth anniversary of the erection of the See of Newark and the appointment of its first bishop. It is certainly fitting that we should observe with appropriate ceremonies the golden jubilee of so noteworthy an event in the history of religion in this State. The formation of the new diocese marked the beginning of a more prosperous era. It was hailed with delight as a triumph of our faith and the fulfilment of an ardently cherished hope. It crowned with success the self-sacrificing efforts of the early pioneers, who in spite of difficulty and discouragement laid deep and solid in the soil of New Jersey the foundations of the spiritual edifice of which we are at present justly proud and for which we are deeply grateful to Almighty God.

On October 30th, 1853, James Roosevelt Bayley, a distinguished convert to our faith, who was revered and loved by all who knew him, and whose name will be held in grateful remembrance by all future generations of Catholics in this diocese, as well as in the Archdiocese of Baltimore, to which he was subsequently transferred, was consecrated first Bishop of Newark in the venerable church of St. Patrick's, New York, by Archbishop Bedini, Apostolic Nuncio to Brazil. Two days later he appeared on the scene of his new labors in the city of Newark, to which in

1827 the Rev. Gregory B. Pardow had been sent by Bishop Dubois to build its first Catholic church.

God alone knows, and He alone can adequately reward, the privations, the trials, the sufferings which the few scattered Catholics heroically sustained during the period which elapsed from the day of their coming to New Jersey in the reign of James the Second, until the advent of their first resident bishop. When he arrived among them, the prospect which greeted him was not encouraging. "He found," says the late Archbishop Corrigan, "a diocese with twenty-five priests and as many churches, but unprovided with a single house of learning, with no religious orders, and no charitable institutions except a small frame building rented as a temporary orphan asylum under the care of five Sisters of Charity. The field was large and inviting, but not only was the harvest not ripe, the seeds were hardly yet planted. Situated between two great cities, the new bishopric received the surplus of an overflowing tide of immigration, rich indeed in prospective blessings, like the inundations of the Nile, but bringing also multitudinous wants demanding instant attention. To meet and direct the rising flood it was necessary to multiply the number of devoted laborers and to introduce religious orders as auxiliaries, so that churches, schools, hospitals, asylums might everywhere be erected."

At that time Catholics were not only destitute of worldly means, they were a despised race, often contemned by their neighbors and persecuted by fanatical bigots. But they were of sterling character, unimpeachable in morals, loyal to the faith of their fathers, and anxious to coöperate by every means in their power with their new chief pastor in promoting the interests of their holy religion, for which he and they were willing to suffer, or if need be to die.

It is scarcely necessary to inquire what results were accomplished by those who sowed in tears that we might reap in joy. The answer is evident in the glorious record of fifty years of apostolic zeal, of unswerving fidelity, of sublime devotion worthy of the earliest and most saintly adherents of the Christian faith. So astonishing was the growth of the Church in this diocese that a single parish had to be divided eighteen times in as many years—thirty-six priests doing duty in a district where a few years previously only three stood watch and guard over the interests of souls.

The territory in which Bishop Bayley and a mere handful of priests labored so zealously for the glory of God and the salvation of souls now comprises two large and flourishing dioceses. In fact, it is difficult to realize the almost incredible achievements of Bishops Bayley, Corrigan, and Wigger and of their faithful and devoted priests and people, the worthy successors of the heroic confessors of the faith, whose spiritual needs were ministered to by Fathers Farmer, Beeston, Keating, Graesel, Malou, Bulger, Brennan, Conroy, Pardow, Donahue, and Herard. We can only marvel at the goodness of God who has blessed this portion of

his vineyard so abundantly. The monuments of their piety and zeal may be seen in every section of the State, the churches, colleges, schools, orphanages, hospitals, and other institutions of benevolence in which the divine virtue of charity blossoms and bears its life-giving fruit. The 25 churches of 1853 have so multiplied that to-day there are in the Diocese of Newark 155 and in the Diocese of Trenton 114, a total of 269 in the State. The number of priests has increased from 25 to 387. In the two dioceses there are now 150 parochial schools, with an attendance of nearly 50,000 children. The religious orders, too, with their venerable traditions, have flourished and prospered among us, keeping pace with our development, and sharing in its rewards and blessings. To mention one instance, the little community of five Sisters of Charity, who came to this diocese from New York fifty years ago, has grown like the mustard seed until at present with nearly 900 members it spreads its benign branches not only over the dioceses of Newark and Trenton, but far away to the land of the Pilgrim Fathers in the dioceses of Boston and Hartford. The Benedictines, the Passionists, the Carmelites, the children of St. Dominic, St. Francis, St. Ignatius, and the various communities of religious women are all arrayed in a compact and devoted phalanx consecrated to the spiritual and temporal welfare of humanity, and especially to the duty of training the minds and hearts of those of whom Christ said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

The first laborers in the vineyard who, with Bishop Bayley and his most efficient aid and counsellor, Bishop McQuaid, bore the burdens of the day and the heat, have in great numbers passed to their eternal reward. But while priests and people disappear from the earthly scene, the ever-living Church survives in undiminished vigor. There are at present in the Diocese of Newark alone 300,000 Catholics, of whom it can truthfully be said that nowhere in the world are they surpassed in loyalty and devotion to their faith, in the excellence of their charitable institutions, or in the thorough equipment of their schools and churches.

Needless to say, these facts are not recalled in a vain spirit of pride and boasting. God forbid! They are mentioned with a profound sense of our own unworthiness, but with deep and heartfelt sentiments of gratitude to God. They should be for us of the present generation an inspiration and incentive to continue with increased zeal and energy the good works of religion and charity so nobly begun by those who have gone before us. The results hitherto accomplished have provided for our essential needs. But there is one very important requisite of a well-organized diocese still in abeyance. To crown the magnificent edifice we have erected and to complete the task assigned us by divine Providence, it is necessary for us to continue the work, inaugurated by my predecessor, of building a cathedral—a temple to the living God worthy of his divine presence, typical of the grandeur of our

religion, a fitting embodiment of our united faith and zeal, and a centre from which the blessings of episcopal guidance and authority may radiate to every portion of the diocese.

From the very beginning of our history as a distinct diocese the thought of this urgent duty has been kept steadily in view. But its fulfilment has been deferred until recently, so that all other needs might first be supplied. When every parish had been amply provided for, in all that concerns its spiritual progress, Bishop Wigger concluded that the time had arrived when we could, without injury to any local interest, devote our energies to the realization of the grand diocesan idea so fondly cherished by Bishop Bayley and his successor in the See of Newark. Four years ago the work was begun. Nearly three hundred thousand dollars have already been contributed by priests and people, and the generosity thus far manifested justifies the wisdom of the undertaking and proves our ability to carry it on to successful completion. The glory of God, the honor of the diocese, the welfare of religion, all demand that we make every effort to attain that end as speedily as possible. How can we celebrate more fittingly the golden jubilee of our diocese or furnish a more convincing proof of our gratitude to God for his innumerable blessings during the past fifty years than by an earnest endeavor to raise the funds still required for the execution of a design so creditable to our faith, loyalty, and zeal?

If all the Catholics in the diocese would contribute for this purpose in proportion to their means, the question of the necessary funds would be answered during the coming year. There are among us many devoted children of the Church who have been endowed with an abundance of worldly means, and it is to them more particularly we appeal to manifest their fidelity to the faith and traditions of their fathers by their generous subscriptions. The total amount required could be donated at once by the wealthy men of our diocese, without imposing on themselves an excessive burden or diminishing to an appreciable extent the sources of their income. From God's goodness they have received all they possess. Will they not for his honor and glory bestow upon his Church a portion of that abundance which they owe to him? If their fathers were so generous in spite of their scanty resources, what may we not expect from those who have accumulated wealth? They know well that their liberality will merit a bountiful reward. Whatever they give to God will be returned to them a hundredfold either in temporal or in spiritual blessings. In a few years at most they must relinquish the treasures of this world, for life is short and the approach of death inevitable. But the benefits of religion which they can foster and increase by a generous use of their wealth will continue from generation to generation, and will build in immortal souls the noblest of all monuments to the memory of those who have employed their riches to promote the glory of God.

Were it possible for me to do so, I should visit personally dur-

ing the coming year all those who can easily afford to contribute generously to the cathedral fund, and appeal to them to assume their proportionate share of this necessary expenditure. But as my manifold duties will not permit me to undertake this personal visitation, I have appointed a committee for the purpose, consisting of the Very Rev. Vicar-General, Father Sheppard, the Very Rev. Dean Flynn, and the Rev. Dr. Kelly. They have kindly consented to visit in my name all the prominent and more prosperous Catholics of the diocese, to appeal to their generosity and public spirit, and to afford them an opportunity of making an offering of thanksgiving to God for the blessings we have all received during the past fifty years. In their visitation of the respective parishes the members of the committee will be accompanied by the rev. pastor, and I trust that he will in every instance heartily coöperate with them and endeavor to secure the fullest measure of success for their efforts.

It is not my intention, however, to limit this diocesan offering to those who are wealthy. The great body of the people will also be invited to contribute to a special collection which will be taken up in all the churches of the diocese and of which due notice will be given hereafter. Thus all without exception will be expected to share in this pledge of our gratitude and this testimony of our faith. Never before has the whole diocese been called upon to exert all its energy in a general movement of this kind. But in union there is strength, and with cordial good will on the part of all, both priests and people, there can be no doubt of a happy result.

This is one of the methods, adopted after mature deliberation, which I have deemed most suitable for the proper celebration of the golden jubilee of our diocese. Our whole history in the past affords me the assurance that this appeal will not be in vain. I am confident that the Catholics of the present day will prove themselves on this occasion worthy descendants of the heroic and self-sacrificing pioneers who in the face of almost insuperable obstacles preserved and handed down to us unimpaired the priceless heritage of our faith.

That our efforts may not be fruitless and that the celebration of our jubilee may be a source of increased graces and blessings to every Catholic in the diocese, I desire that all the faithful, rich and poor, young and old, shall make the coming year a season of special prayer and thanksgiving. To this end, I request all the pastors to assemble their people in their respective churches at least once every month during the year for the recitation of the Rosary and Benediction of the Blessed Sacrament; and to join with them after Mass every Sunday in reciting the prayer to St. Joseph for the temporal and spiritual welfare of the diocese. I would also suggest that from time to time during the year an appropriate sermon be preached recalling the most important events in the history and development of the Church in this State. By this means the present generation will be reminded of what their

fathers willingly suffered for the faith; they will learn to appreciate more fully the blessings which they now enjoy; they will see more clearly that the secret of true religious progress and success in the future, as in the past, is to be found in fervent prayer, in devoted self-sacrifice, and in humble fidelity to the teachings and commands of the one true Church founded by our Lord and Saviour, Jesus Christ.

Wishing you every blessing, I am,
Yours sincerely in Xto,
✠ JOHN J. O'CONNOR,
Bishop of Newark.

The great structure, now rearing aloft its towers and clerestory on the commanding summit of Branch Brook Park, is undoubtedly a great undertaking, but one to which the Catholics of the peerless Diocese of Newark are committed. Their numbers, their wealth, the wonderful growth and prosperity of the episcopal city, the thorough equipment of the diocese in churches, schools, convents, hospitals, orphanages, and homes—in a word, with every requisite for the spread and maintenance of religion—all demand that this one void shall be filled and that the diocese must have its cathedral. There is not wanting a cavilling spirit, which seeks to cloak its meanness in complaints regarding the location. These objections have always been raised, and time has proven their futility. A cathedral is not built for a day, for an age. It is built for all time. And who will dare predict the magnitude of Newark twenty-five and fifty years hence? It seems but yesterday that its population was but 20,000, that its Catholic churches numbered only four, that its northern boundary was the stone bridge and its southern Lincoln Park; that little evidence of dwellings was seen in the west beyond Roseville, and the gas-house beyond the railroad was the last landmark on the east. There were then no Sunday trains, no horse-cars—the trolley was not even dreamed of. Newark was then a drowsy city, a suburb of New York, too listless to afford a decent hotel to the buyers of its wares. But how changed! And how great and far-reaching will be the changes when the diocese will celebrate its centenary!

Following the circular of the bishop the committee sent out in advance of their projected visit the subjoined:

The enclosed circular of the Rt. Rev. J. J. O'Connor, D.D., Bishop of Newark, will fully explain the object of this note. Our task has been called *stupendous*, *herculean*, and we realize that it is not easy; but the kindness with which we have been received, and the opportunity afforded us to meet our co-religionists, not

only abreast with the most successful of our business men, but in many instances leaders in their spheres of industry, has encouraged and cheered us, and, above all, has been for us a source of gratification.

We find, however, that to enable us to cover the field and carry out the purpose of our bishop within a reasonable limit of time—and to enable those upon whom it is our privilege to call to determine just how generously they will respond to the appeal of their first pastor—it is imperative to advise them in advance of the time of our visit.

We beg then to inform you that we will have the honor of calling on you.....
and hope that you will be prepared to give substantial aid in a work which is to prove to the world the loyalty and gratitude of the Catholics of the Diocese of Newark.

The committee pursued their quest for nearly a year, and if their hopes were not fully realized, they were at least successful in bringing the leading Catholics of the diocese into line with the action of the bishop and convincing them of the necessity of coöperation in this great work in which the honor of the diocese was at stake.

As the day of the jubilee approached, Bishop O'Connor addressed another circular, in which he appealed to the diocese in general to make a thanksgiving offering to be devoted to the cathedral fund. A prompt and generally generous response to this circular realized $34,645.71.

BISHOP'S HOUSE, 552 SOUTH ORANGE AVE.,
SOUTH ORANGE, N. J., Oct. 1st, 1903.

REV. DEAR SIR: In November of last year you received a letter, a copy of which is herewith enclosed, in regard to the celebration of the golden jubilee of the diocese. As stated at that time, a committee, consisting of the Very Rev. Vicar-General, Father Sheppard, Very Rev. Dean Flynn, and Rev. Dr. Kelly, was appointed to visit the more prosperous and wealthy Catholics of the respective parishes and request them to contribute generously to the fund for our new cathedral.

You will be pleased to learn that the efforts of the committee have been repaid with considerable success. The members of that committee are deserving of our heartfelt gratitude. To them and to all who responded to their appeal the whole diocese is deeply indebted. They have performed a service of permanent value, and in a spirit of genuine charity and self-sacrifice have materially diminished the weight of a heavy burden.

It is scarcely necessary to say, however, that we are far from having obtained the amount required to permit our proceeding at

once to the completion of the cathedral. Yet the duty of pressing forward in this work is the most imperative that at present demands our attention. To interrupt in its present stage an undertaking so important and already so far-advanced would be highly discreditable to the diocese and might involve serious injury to the partly finished edifice.

In view of these facts it has been deemed advisable to have recourse to a special collection for the cathedral fund as a means of overcoming our present difficulties. This collection will take place in every church of the diocese on the third Sunday of October, and you are most earnestly requested to exert yourself to the utmost in persuading your parishioners to be more than usually generous in their offerings to this collection. If its object and importance be clearly explained to them, they will doubtless be willing to make an extraordinary effort for this purpose as a fitting recognition of our golden jubilee and as a timely response to a most urgent and pressing need.

The completion of the cathedral would be such a source of relief and of gratification to all of us, and such an honor to the entire diocese, that you will certainly make this appeal as forcible as words will permit. It would be a bitter disappointment if the result of this collection should fail to be worthy of the occasion.

There is every reason to believe and expect that the sum realized in each church will at least be equal to that of a Christmas collection.

This expectation will be more than fulfilled if all the pastors will take effective measures in advance to secure the success of the collection. A mere announcement of the date on which the jubilee offering is to be made would of course doom it to certain failure. But if every pastor will devote himself to promoting its success, with the energy and earnestness employed on extraordinary occasions of parish needs, the results will beyond doubt be very gratifying. You will please therefore, at all the Masses on the two Sundays preceding the collection urge your people to make a supreme effort, reminding them that this is a jubilee offering and the only one of the kind in the history of the diocese.

To each of the churches a number of envelopes will be sent, corresponding to the number of adults in the congregation as indicated in the annual financial statement. Kindly have these envelopes distributed to every household in your parish during the week preceding the collection. This can be easily accomplished through the children of the parochial school or the members of the sodalities—provided the parish be properly districted for the purpose.

As you are aware, the hopes entertained by the late Bishop Wigger of obtaining for the cathedral fund $100,000 every year by assessments and other similar means have proved futile. Six years have elapsed and only $332,000 have been received; and of this amount more than one-fourth has been subscribed by the priests of the diocese from their own personal income. When the clergy have so liberally borne their portion of the burden, it is

surely not unreasonable to expect that every adult among the laity will give at least one dollar to this collection. Doubtless the majority of the faithful will be far more generous, contributing on so noteworthy an occasion in proportion to the means with which God has blessed them.

It is true that every parish has its own needs which require constant demands on the financial coöperation of the people. But you need not be reminded that the one object for which all of us —bishop, priests, and laity—are laboring is the glory of God and the salvation of souls. Whether our charitable donations be directed to the local parish church or to a diocesan institution such as the cathedral, our motive is the same and with equal reason we may anticipate an abundant reward. Precedence over other works of zeal and charity is this year requested for the building of the cathedral, only because it is a heavier burden and a more urgent need. The clergy and laity of this diocese have never been appealed to in vain during previous years. May God grant that they will now prove themselves worthy of the high esteem which they have always merited in the past, when called upon to make a sacrifice of earthly possessions for the interests of religion. Needless to say, their warm-hearted response to this appeal will be deeply and gratefully appreciated by

Yours very sincerely in Xto, ✠ John J. O'Connor.

Tuesday, November 3d, 1903, the fiftieth anniversary of the arrival in the diocese of its first bishop, the Rt. Rev. James Roosevelt Bayley, D.D., was celebrated in St. Patrick's pro-Cathedral, Newark, in the presence of his Excellency, the Most Rev. Diomede Falconio, Apostolic Delegate, the Most Rev. Archbishop Farley of New York, Bishop McQuaid of Rochester, Bishop McDonnell of Brooklyn, and Bishop McFaul of Trenton. More than three hundred priests, from the dioceses of Newark, Trenton, and New York, were present. The Mass was celebrated by the Rt. Rev. Bishop O'Connor, with Monsignor Stafford as assistant priest, the Rev. Francis O'Neill deacon, the Rev. Isaac P. Whelan sub-deacon, and the Rev. Thomas A. Wallace master of ceremonies.

The sermon was preached by the venerable Bishop of Rochester, the only survivor of all the clergymen who took part in the installation of Bishop Bayley fifty years before.

Bishop McQuaid was the third rector of St. Patrick's Cathedral. His topic was the early history of Catholicity in New Jersey, going back to colonial days, he spoke of missionary priests in the early part of the last century, the formation of New Jersey into a diocese, the obstacles bishops, priests, and people had to overcome before the diocese became strong.

Though he is eighty years old he talked for an hour. He was as eloquent as of old, but unfortunately his voice did not reach to all parts of the church. He said:

At all times the Christian praises God for blessings, and every day and hour we should thank God for what he does for us. We should pray to him in sunlight and darkness, success and failure. But a day like this, when the memory is filled with pictures of the trials of our diocese and its final success, we have special cause for joy and praise and prayer for God's mercy.

He spoke of a Catholic priest working in New Jersey in the seventeenth century, and he then told of Catholics in the eighteenth century settling at the iron mines in the northern part of the State. Two German Jesuit priests, Schneider and Farmer, men of God, who made every sacrifice to save souls, visited the people in the forest cabins. There was no bishop in the United States except in Baltimore, and there were no priests but missionaries, who tramped from cabin to cabin.

But after New York obtained a bishop a priest was put in charge of northern New Jersey. He first went to Paterson. Father Bulger also trudged up to Madison and other places where a few Catholic families had settled. He did it in the coldest winter weather. Bishop McQuaid went himself over the same route as a mission priest. In 1805 a priest from New York sailed regularly in a sloop to Elizabethport, and then trudged up to Morristown, Madison, and the mines to minister to souls.

Bishop McQuaid described the work of Father Powers and the Rev. Gregory B. Pardow in Newark more than a decade after 1820, and how Catholic immigrants began to settle in Elizabeth, Belleville, and other places. But as late as 1847 there were less than a dozen priests resident in New Jersey. Paterson had the first church, and Newark the first resident pastor.

Bishop McQuaid told of the bigotry and prejudice in Newark long after St. Patrick's Cathedral was opened in 1850. There was so much prejudice against Catholics that banks would not loan money to pay for the ground on which the cathedral stood. But education finally killed most of the prejudice. J. Roosevelt Bayley, a convert, was consecrated a bishop in 1853, and assigned to New Jersey, and St. Patrick's Church was selected as the cathedral church. Bishop McQuaid said:

Very few men knew Dr. Bayley as well as Monsignor Doane and myself, and we are the only ones now living who can speak of

him as he was. He was a true gentleman, an educated man of good family, and he loved the poor and always worked for their betterment. He was a Catholic in mind, walk, talk, and in every fibre of his body. He sacrificed a fortune of $100,000 by joining our faith, because he believed in heart and soul it was the only true faith. He believed in education, and brought the Sisters of Charity here to teach the young children. He established Seton Hall College to educate young men for the priesthood, and St. Elizabeth's Convent for educating young women as sisters to teach your daughters.

Bishop McQuaid rose to the eloquence, dramatic force, and beauty of expression of his early days in speaking of the work of Dr. Bayley and also of the Sisters of Charity and their work in teaching little boys and girls.

Bishop McQuaid told of the great immigration from Ireland and Germany while Bishop Bayley was here, and how he provided schools and teachers for the children of these poor people, and the fatherly interest he took in them. He impressed upon his priests continually the importance of educating the young, and for that purpose starting parochial schools and giving religious as well as secular instruction.

Tributes were paid by Bishop McQuaid to the work of the early missionaries and the priests who labored with him. He spoke of the Rev. Patrick Moran, who built old St. John's Church, in Mulberry Street, St. Peter's, in Belleville, and started St. Patrick's Cathedral, drawing the plans for each building, as "the grand old patriarch, a man of God, whose heart loved humanity."

Then addressing the many young priests in front of him, Bishop McQuaid told them that these sacrifices of the older priests, almost all of whom had passed to their reward, was a grand example for them. If they continued to work as zealously for the faith as the clergy of the past did, fifty years hence the Catholic faith might be the greatest power in our country and save it from moral destruction.

The evil of divorce, which was destroying American homes, must be crushed by Christian work, and people should be taught that such love of money as tempted men to evil means to get it would in time ruin the country. The Catholic Church could, with a loyal clergy and faithful, virtuous people, do much for this glorious land of liberty.

At the close of the services in the pro-cathedral the clergy attended a banquet in the Krueger Auditorium. The Rev. James J. Sheehan was the thaliarchus of the occasion, and introduced

successively his Excellency Archbishop Falconio, who responded to the toast, "Pius X."; the Most Rev. John M. Farley, D.D., "Our Ruler"; the Rt. Rev. Monsignor Doane, P.A., "The Pioneers—Lay and Clerical"; the Rt. Rev. B. J. McQuaid, D.D., "The Old Guard"; the Very Rev. William McNulty, V.F., "Our Co-Workers, the Religious"; the Rev. Andrew M. Egan, "The Immigrant of To-day"; and, finally, Bishop O'Connor.

His Excellency the Apostolic Delegate at the beginning of his remarks expressed the pleasure he felt in this his first visit to the Diocese of Newark.

It was, he said, one of the many happy surprises he had experienced in his travels throughout the United States. The numerous churches, schools, orphanages, hospitals, and similar charitable institutions he found here testify in an emphatic manner to the zeal of the members of the faith and the energy of the diocesan priests in particular.

Reference was made by the speaker of the death of Pope Leo XIII. and the selection of his successor. The world-wide expression of sorrow at the Pontiff's death, he declared, was a sign of the growing tendency toward the general betterment of mankind, and one that was brought about to a great extent by the example of the Pope's life. The selection of Cardinal Sarto as successor to Leo XIII., the archbishop went on, exemplified the general desire of the Catholic Church to follow in the predecessor's footsteps. Mention was made of the spirit of humbleness that was displayed by the present Pope when his election was assured, and attention was called to the example shown in his simplicity of habits. The world is growing, said the distinguished guest, to realize that the papacy is something more than a past history, that it has a mission to perform, and that it is a divine one. In closing he tendered his congratulations and good wishes to the diocese in general.

Archbishop Farley, after a few preliminary remarks, told of the happiness he experienced in listening at the morning service to the story of the pioneer Catholics of New Jersey and New York, as told by the venerable Bishop McQuaid. Then returning to his subject he first expressed himself by declaring that his greatest worldly privilege he considered was that of being an American citizen. The prelate said:

Our country is the most respected of the nations of the earth. We believe in finance, and our reputation in this respect has by

our commercial dealings lifted us far above other nations. My personal experiences in the lands beyond the seas has led me to this conclusion. I found that in Jerusalem the American greenback which I had was always welcomed, even more than the English sovereign.

Another reason for this great reputation which the American nation possesses is that the people of whom I am proud to say I am a single factor has the highest conception of the dignity of mankind. There is no other nation that can come together and in the space of a few hours place the guardianship of the country into the hands of one man. This nation has existed one hundred and twenty-nine years and has seen many Presidents. The trust granted to these rulers has never been betrayed, never violated to any extent. This is not like some of the alleged republics that are said to believe in liberty, equality, and fraternity. They betray the liberty of the people who place them in power for the sake only of private opinion and to attain their own personal ends.

Our rulers have always been men of sterling qualities, irrespective of political opinion. Of our present President, I feel free to say that there is no other denomination in the United States that he has more profound respect for than the people and priests of the Catholic Church. Let us show ourselves worthy always of his approval. I feel from my personal knowledge that what justice demands our ruler will not withhold from us.

Bishop McQuaid was the next speaker. He replied to the toast, "The Old Guard—by the Last of the Old Guard." The remarks of the bishop were directed to the labors of the pioneer priests of New Jersey and the results of their work. He exhorted his hearers to continue in the same line of energy, and asserted that the young men of to-day that are working in God's vineyard are but the old guard of to-morrow—ever fighting and dying, but never surrendering. The growth of Catholicity in New Jersey was a noble testimonial to the men that braved intolerance and physical dangers in the days previous to fifty years ago, and even afterward In the faith of the Church, he said, there was every reason to fight on. It is a battle for souls, he declared, and one that always has resulted in religious and physical benefit. He told of personal experiences with Bishop Bayley at the time the latter was head of the Newark diocese, and of the labors of the Sisters of Charity in the causes of religion and education.

"The Pioneers" was the subject to which Monsignor Doane made reply. He spoke reminiscently of the days of Father Moran, the first pastor of the cathedral parish of this city, of Fathers Roger, Kelly, Powers, Quinn, and other priests who, he said, were often forced to carry their vestments about with them

in laboring for the spiritual welfare of the Catholics of this section. The Monsignor ended his discourse by quoting statistics showing the growth in the Newark diocese during the last fifty years. The number of priests, he said, had increased from about twenty to more than three hundred and twenty, and the growth in point of members of the faith was even greater in proportion.

Dean McNulty followed the Newark clergyman and answered to "Our Co-workers, the Religious." The tall, white-haired priest made a venerable picture as he rose to respond. After a comparison of the institutions that were erected by the Catholics of New Jersey with those of the public he reverted to the principle of Christian education. This, he said, was carried out in a definite way by the Catholics alone. Bishop Bayley, he said, started the system of Catholic parochial schools in New Jersey. He praised the work of the Sisters of Charity, particularly for their efforts in behalf of education.

Father Egan then paid an eloquent tribute to the immigrants who helped to build up the country.

When we consider the magnificent progress and prosperity of the Catholic Church in this country, and especially in this diocese, whose golden jubilee we thus commemorate; and when we still further remember the noble part that the immigrant of the past had in this marvellous development, we can readily realize at once the happy thought that must have filled the mind of him whose pleasant task it was to assign "The Immigrant of To-day" as one of the toasts at this festive banquet, and on which I have the honor to address you; and in rising to respond to it I do so with somewhat of diffidence and a feeling of inability adequately to treat what must be apparent to us all as one of the great problems calling for solution on the part of church and state in this grand and glorious country of ours.

But the remembrance of the past marvellous history of the Church in this country will, I trust, bring me some inspiration to unfold somewhat of the thought suggested by this trust.

In terminating here at this festive board the great joy that has filled our hearts to-day, mindful of what has been its source —that happy and auspicious moment when the first bishop of this diocese, the lamented Archbishop Bayley, of sweetest and beloved memory, came to this city of Newark to begin that work of apostolic rule so grandly fruitful and so nobly perpetuated by his eminent successors—we, to-day, Right Reverend Bishop and fellow-priests, rightly and gladly sing out to the Most High our *Te Deum*, and join in the warmest hope that when the centennial of our ecclesiastical existence shall come around, other voices and other hearts shall similarly chant their alleluia in tones equal to it; not surpassing those that form to-day the anthem of our joy.

The Catholic Church in this country was primarily and fundamentally built up by a magnificent band of immigrants, driven from their beloved lands by causes that I need not mention. Settling here among a people ever ready to extend the warm hand of welcome to the stranger, they brought with them the flaming torch of their undying faith; that faith that has been so effulgent over many a land, whose brightness is as undimmed as the day when the Divine Spirit irradiated the minds and hearts of the apostles on the Pentecost of long ago. Truly may we say the finger of God is here.

The immigrant of the past and his noble descendants have done a mighty work in the cause of God, and under conditions and circumstances that none but the stanchest could have braved and conquered. Great battles have been fought in this land of religious tolerance—a truth providentially enshrined as a jewel in a casket, in the basic constitution of this country.

The religious warriors of the past struggled valiantly to maintain even at the cost of life that constitution! And that particular part of it that has made this country what it is to-day in religion, the home of the free, in the practice of one's conscientious duty to his God and his neighbor.

If then we have cause for joy at what has been accomplished by our forefathers, if we rejoice at what has been the gigantic task of that memorable band of missionaries that crossed the mighty deep, we must likewise look upon the immigrants of to-day as coming hither filled with the same spirit of maintaining the priceless legacy of their faith.

Who are the immigrants of to-day? They are chiefly from Ireland, Germany, Austria-Hungary, and Italy, all Catholic countries but one. It is not mine to tell you why they come hither, but of one thing I am certain, that they bring with them the same faith that characterized those whose work we are to-day rejoicing in. They come from lands Catholic to the core—lands consecrated by saintly steps and the martyr's blood. They have not, it is true, the battlefields as of yore; they have but to perpetuate what is dearer than life itself—their holy religion. And this, I believe, will be providentially carried out, for I cannot think that God will permit that their advent here shall be the stepping-stone of the destruction of their faith.

We cannot deny that difference of speech is an obstacle to the full and immediate accomplishment of one's religious duty in all respects, but it is only temporary. "Nemo propheta in patria sua." Yet I venture the prediction that the multitude of immigrants of to-day will carry on the same work in the cause of God and his holy religion as has been done in the past. A loss of faith here and there, while saddening, it is true, should not dishearten us. Such sorrow has pierced the heart of the Church in the many centuries of her glorious existence, and yet she is to-day brilliant of progress in many lands, and nowhere more potently than in our own beloved America.

There is then the same work for the immigrant of to-day as for the immigrant of the past, and under God, through the instrumentality of the ecclesiastical powers and their subordinates, time will show, as formerly, that our hopes will be fulfilled in the effective part that the Irishman, the German, the Pole, the Slav, and the Italian shall play in the furtherance of the Church's interests and its certain progress in the years to come.

In this very diocese whose golden jubilee we are joyfully commemorating, here, as elsewhere, we are the witnesses of the shepherd's zeal in providing for the spiritual wants of those who come to our shores, strangers to our ways and our speech. Everywhere their spiritual interests are being cared for, as is evidenced in the erection of parishes conformable to their respective languages. We must not be unmindful of the fact that in the past building up of the Church in this country by the immigrant there was no such handicapping in the knowledge of the language as confronts the newcomer of to-day, and therefore little wonder is it if we behold not the direct and immediate results which characterized the times and labors of those whose splendid and marvellous heroism in the face of the most bitter and most unrelenting persecution we to-day so joyfully commemorate.

Explain as we may the cause of the great tide of immigration hither we cannot but look upon it as a divine instrument in the still further building up of the Church. It may not be our happiness to behold the full accomplishment of this divine purpose, but I cannot doubt—I am possessed of the strongest faith—that the immigrant of to-day will but imitate and execute the brilliant task of former days.

I know further that on the pages of the future history of Catholicity here and of the onward growth of our holy religion no name shall be more resplendent and none merit more the approbation of posterity than our own Diocese of Newark, built up as it has been by the immigrants of the past and enlarged by the immigrants of to-day. To its reverend and noble shepherd my most affectionate greetings. It is a great pleasure for me to see this day, because I am the son of one, still living, who was a witness to and a humble sharer in that royal welcome accorded the first Bishop of Newark fifty years ago—*ad multos plurimosque annos.*

The final address was made by Bishop O'Connor, who was greeted with a series of cheers. He spoke in a general way of the work of the Catholic clergy in the Newark diocese and the schools which they had caused to be erected. The first half-century of the diocese, he declared, was something to be proud of. There were more cheers when the bishop announced the formal close of the occasion.

Wednesday evening, November 4th, the laity of the diocese who had responded to the appeal of Bishop O'Connor assembled

in the Krueger Auditorium. As they entered the hall they were met by the Cathedral Fund Committee, Monsignor Sheppard, Dean Flynn, and Dr. Kelly, and introduced individually to Bishop O'Connor. It was a remarkable gathering, one of the most noteworthy in the history of the diocese. Every section, every profession, every age was represented. The venerable Michael Rowe, who remembered the first resident pastor of Newark, Father Pardow; the honorable Æneas Fitzpatrick, whose erect form and youthful activity gave no indication that he was one of the last survivors of the early pioneers, the patriarchal father of the Rev. Bernard M Bogan, were foremost among the guests to whom special honor was paid.

During the repast an orchestra played popular airs, and when it was concluded Dr. Kelly introduced former United States Senator James Smith, Jr., to answer to the toast, "The Charms of the Old Cathedral."

The former senator referred to the pleasure he felt in being called on to answer to the toast. He said he was born in St. Patrick's parish and baptized in the cathedral, and had been granted the privilege of making his first communion and receiving other sacraments of the Church in the edifice. There was an added personal charm to him, he went on, in the fact that he had seen his family grow up within its loving care.

Continuing, he said in part:

The greatest of all the charms of the old cathedral is the affection that has always existed between its clergy and people. No differences have ever arisen in the parish since its organization, and when a pastor asked for aid for any purpose, the loyal people responded liberally.

When the new Cathedral of the Sacred Heart is finished, the Catholics of New Jersey will have one of the grandest edifices in this country, and dear old St. Patrick's, which was the cradle of the diocese, will cease to be its cathedral church. All Catholics will be proud of the new edifice, but those of Newark particularly will always retain their love for the old cathedral. With all the grandeur, the new cathedral will never rob the old of the associations and memories which have made it so dear to the people. Thousands of them were married in St. Patrick's, their children were baptized in it, and a great many buried from it.

The present generations and those of the past who yet remain in the land of the living as they enter its doors to worship or in passing look upon its modest exterior will recall many events connected with their lives. They will remember the trial incident to its erection. That within its walls labored men whose lives were

consecrated to the service of God, from Moran to Doane, every one of whom gained an honorable place in the hierarchy of the Church. That from the children of the old cathedral parish were sent many priests who went to other fields of labor and erected churches for the people to worship in and schools in which their children were given a good religious and secular education, fitting them to be good citizens. That many young women of the old parish joined religious orders and consecrated their lives to the education of children and the care of the orphans, the sick, and the aged. Finally, that from those who labored within the sanctuary sprung institutions of learning second to none, institutions for the physical and religious welfare of those who were left without home or parents, and for the treatment of the afflicted.

"Our Charitable Institutions" was the toast replied to by John F. Griffin, of Jersey City, county counsel for Hudson County. He asserted that the Catholic Church always exercised charity, and was especially adapted for carrying out charitable objects. There was no other organization in the world, he declared, that went to the extent this Church did in consecrating lives of its men and women to the purpose of aiding and bettering mankind physically and religiously.

"In the majority of cases the state," he said, "has failed in its charity where the Catholic institution has been most successful."

Here the speaker referred to systems in this State whereby men, women, and children were kept in almshouses. In contrasting the work of the State Board of Children's Guardians with that of the Catholic institutions, he declared that the former in the entire State had but 800 in its care, while the Newark diocese alone cared for more than 1,200 children.

To Jesse Albert Locke, of Hackensack, was assigned the toast, "Our Educational Institutions." In summing up the extent to which the Catholic of the Newark diocese goes in order that his child may have a Christian education, he declared that there were more than 37,000 children in its parochial schools, and that the number promised to reach 40,000 before another year. He added:

The education they are getting is well worth while. Our educators are qualified teachers in every respect, and I know personally that our graduates are equal to those educated in the public schools. I have heard talk of inferior education in the Catholic schools. This is not so, for competitive tests that have come under my notice have proved otherwise to my entire satisfaction

The best people outside our faith openly express the belief that mental education is not sufficient. We find this declaration

coming from prominent members of other beliefs. The question at issue in respect to our schools and the double demand on their supporters is whether or not an injustice is being done. The State wants intelligent and patriotic citizens. We are turning them out. Law-abiding citizens are desired, not from fear but from choice. A person with the fear of God in his heart is a law-abiding citizen, and the fear of God is one of our educational principles. The majority of the people are against us if we ask that the State shall assist us in developing good citizens for her. Some say it would be un-American, but it is not American to be unfair. If freedom of conscience is an American principle, then it is manifest that it would only be a further step in that direction to assist us.

Stephen Horgan, of Hoboken, answered to the toast, "Fifty Years Ago." He said he spoke as the son of a man who fifty years ago in Norfolk was taken out to be hanged for the "crime of being a Catholic." He told stories of the Know-Nothing period at that time, and then read a newspaper account, published in November, 1853, of the arrival in this city of Rt. Rev. James Roosevelt Bayley, the first bishop of the Newark diocese.

Patrick Farrelly, of Morristown, vice-president of the American News Company, was the next speaker, replying to the toast, "The Laity." He voiced the thanks of the laymen of the diocese for being allowed to contribute toward the erection of a fitting cathedral to crown the work of the diocese on its golden jubilee.

William J. Kearns, of this city, responded to the toast, "Our New Cathedral." He said:

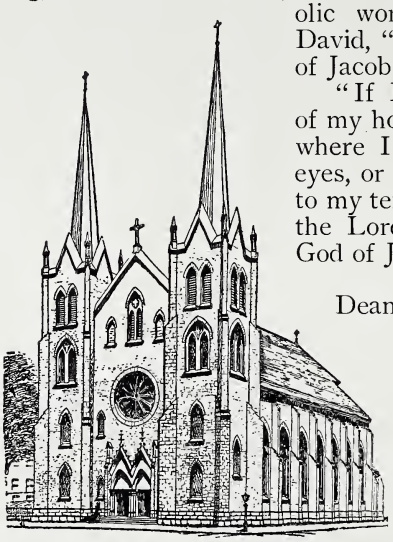
The new cathedral of the Diocese of Newark must be viewed by us of to-day as an existing and accomplished fact, even though it has not been entirely built, for behind the project is the will and force and ability of this great and growing diocese.

The speaker then gave an interesting technical description of the edifice as it will be, and added:

Such is the noble edifice to the construction of which the Catholics of the diocese stand willing to contribute, for we certainly have the same practical, abiding faith, although perhaps less demonstrative and enthusiastic in the outward manifestation of it, as had the people of the ages past. We believe as firmly and as sincerely as did they that no outlay is too great, no sacrifice too hard, no burden too heavy, which we make and assume for the proper housing of our Eucharistic King of kings, the adorable Victim of Love, for whose greater honor and glory we gladly make every expenditure.

This is the motive which prompts our sacrifice. This is the mainspring of all Catholic action in cathedral and church building, so little understood, so much misunderstood by the non-Catholic world. Therefore it is that, like David, "we have vowed a vow to the God of Jacob."

"If I shall enter into the tabernacle of my house, if I shall go up to the bed where I lie; if I shall give sleep to mine eyes, or slumber to my eyelids, or rest to my temples, until I find out a place for the Lord, a habitation for the mighty God of Jacob."



CHURCH OF THE ASSUMPTION, PASSAIC.
For Slovak Catholics.

Dean Flynn spoke on behalf of the cathedral collecting committee, and told of its work. He reported that the three priests had gone among upward of 1,400 families of the diocese and that donations had been received from about 400. The sum of $5,000 each had been contributed, he announced, by John F. Shanley and James Smith, Jr., of Newark. William Noonan, of Elizabethport, subscribed $2,000. The sum of $500 each was received from Thomas Maloney, of St. Patrick's parish, Jersey City; Patrick Farrelly, of Morristown; and James McGuire, of Elizabeth. The balance of the fund, Dean Flynn explained, was made up of subscriptions principally of $100 each.

The banquet was brought to a close by the Rt. Rev. Bishop O'Connor, whose speech is given verbatim:

GENTLEMEN: I thank you one and all for your presence here this evening and for your kind greeting. More than two years have elapsed since I was chosen to assume the burden and responsibilities of the bishopric of this diocese. During that time it has been my good fortune to be the recipient of many tokens of esteem, for which I can never be sufficiently grateful. Priests and people have rallied around me with a unanimity and good will which not only was gratifying in itself, but inspired me with zeal to carry on to the best of my ability the projects inaugurated by my predecessors for the welfare of those committed to my pastoral care.

On various occasions I have met the assembled clergy and ex-

changed views with them as to the means best adapted to advance the cause of religion in this portion of the Lord's vineyard. But not until to-night have I enjoyed the opportunity of coming face to face with the representative laymen of the diocese, though never for a moment did I lose sight of the fact that it was my duty, as I knew it would be a pleasure, to bring them together and to address them, as I have the honor to do this evening. With sentiments, then, of sincere admiration for your steadfast loyalty to your faith and of heartfelt gratitude for the important share you have borne in building up the diocese and making it what it is to-day, I greet you, gentlemen, and beg to express my cordial good wishes toward you all, and through you toward all the laymen of the diocese.

It is peculiarly fitting that we should thus assemble at this time when we are commemorating an event which for fifty years has exercised a profound influence on the history of religion in this State. Half a century ago Catholics in New Jersey were few, poor, and despised. To-day they number nearly 400,000, and are reckoned by friend and foe as among the most virtuous, prosperous, and highly respected citizens of the community.

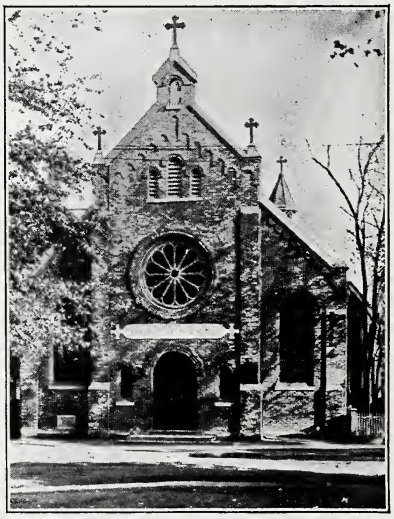
When we inquire into the causes of our progress, we may safely conclude that our rapid advance has been due in a great measure to the unity of thought and action produced by the erection of the See of Newark and the organization of our religious forces and capabilities consequent on the formation of the new diocese.

ST. JOSEPH'S CHURCH, PASSAIC.
For Polish Catholics.

My predecessors were men of more than ordinary ability and learning—Bishops Bayley, Corrigan, and Wigger—and they were upheld and assisted in their endeavors by as zealous and devoted a band of clergy as ever adorned the history of the Church. But while conscious of their own lofty aims and of the integrity of their motives in advancing the cause of God and religion, they—both prelates and priests—would be the first to declare if they were here to-night that their labors, heroic and self-sacrificing as they were, would have been futile had it not been for the constant, unremitting, and whole-souled coöperation of the loyal and generous laymen, who in spite of difficulty and discouragement seconded every effort of the clergy, and by their financial aid enabled them to

bring to a successful issue what otherwise would have remained a sublime but vain ideal.

To the laity it may seem at times that they have not been accorded their full share of credit for the progress of which we are so justly proud and for which we are deeply grateful to God. But you may feel assured that in the heart of every priest and bishop there is a deep and abiding sentiment of appreciation for their efforts, and a keen realization of the fact that without their coöperation the success we have achieved would have been impossible. Nor do I wish to imply that it is merely by their generous donations that the laity have fostered the progress of religion. Far more than by such opportune aid, they have advanced the cause of the Church by the nobility and virtue of their lives, affording a practical proof of the power of our faith to influence the lives of men for good, to maintain and uplift the moral standards of society, and thus to promote the true welfare of both Church and state.



CHURCH OF MT. CARMEL, ORANGE.
For Italian Catholics.

It is my fond hope that during the years of my administration the clergy will continue to receive at your hands the same loyal support you have accorded them in the past. And it is particularly gratifying to me personally to know that you have responded so generously to the appeal which I felt obliged to address to you during the present year. The great work which now engrosses our attention is the erection of the new cathedral, which is to serve as a fitting embodiment of our united faith and zeal, and as a centre from which the blessings of episcopal guidance may radiate to every portion of the diocese.

Not until the local needs of the various parishes had been supplied was this undertaking begun. To my predecessor the past was the best guarantee for the future, and it inspired him with the design of completing the equipment of the diocese and supplying one of its essential needs by building a cathedral. He trusted implicitly in the faith and generosity of a people who had never been called upon in vain to sacrifice temporal possessions for the interests of religion. The noble response which you made to my appeal proves the accuracy of his estimate, and it has placed me under a debt of obligation to you all, for which I take advan-

tage of this opportunity to express my profound gratitude. You have performed a service of permanent value to the Church and you have materially lessened the weight of a heavy burden. In my own name and in the name of the committee who represented me, I thank you from my heart. Our present difficulties have been successfully surmounted and our great diocesan undertaking need not be interrupted. Years may elapse before it is brought to completion, but yours will be the honor of having come to the rescue at a critical moment and of having saved us from the dishonor of discontinuing even for a time an enterprise so important and so necessary for the diocese.

As we look into the future, our prospects seem radiant with hope. If with the meagre resources of the past we have been able to advance with such rapid strides, what may we not anticipate when the chief obstacles have been overcome and we enter upon a second half-century with a thoroughly organized diocese and a numerous, devoted, and united clergy and people? In point of material equipment our task has been almost accomplished. Our churches, schools, and institutions of charity are sufficient to supply our needs for many years to come, and their financial condition is such as to warrant us in the belief that within a brief period they will be comparatively free from debt. The path of our progress in the future will be in the direction of intellectual, moral, and spiritual development. Our growth in numbers is certain to continue, and the constant influx of immigrants from Catholic lands will augment our ranks if only we can control the education of the rising generation. It is to this end that we must direct our most strenuous exertions. Our Catholic schools must be maintained and defended by every means in our power. They are our most precious treasure, to be preserved, strengthened, and brought to the highest plane of perfection. Even should we continue to be subjected to the necessity of paying for two sets of schools, one of which we cannot conscientiously make use of for our children, we must not rest until every Catholic child has an opportunity of receiving the priceless benefits of a thorough Christian education. To support, improve, and extend our Catholic schools, academies, colleges will doubtless be the chief aim of our endeavors during the next fifty years. Of our success no reasonable man can doubt, for if God is with us who will stand against us? But in this as in all other efforts to promote the glory of God and the salvation of souls, your earnest, active coöperation will be required and I am sure it will not be lacking. When the centenary of our diocese will be celebrated, it will be recorded as a matter of just pride and glory that in this all-important work of Christian education the clergy have been loyally upheld and supported, as they have been during the past fifty years, by the generous, zealous, and self-sacrificing laymen of the Diocese of Newark.

Once more I thank you for your presence here this evening, and I assure you that to me one of the most pleasant memories of

our jubilee will be the recollection of your cordial greeting, and the proof you have evinced of the intimate bonds of friendship and good will which unite the laity of the diocese with their clergy and bishop.

Thus were the jubilee exercises brought to a close. It was, indeed, a memorable event, which commemorated the initial struggles of a new diocese, with its faithful people, poor in purse but strong in faith, despised and barely tolerated by the inhabitants of the State, without priests, churches, or schools, or religious institutions of any kind whatever; and in the brief span of fifty years an increase of tenfold in the number of churches and ninefold in population, a Catholic population in both dioceses—Newark and Trenton—of 378,000, nearly 50,000 children attending 167 Catholic schools and institutions, and 396 priests attending the 416 churches and chapels throughout the State.

And the work still goes on—new churches are in process of erection, young men are filling up the gaps in the ranks of the priesthood, and the flower of the devout female sex is consecrating itself to the service of the Master in his children and in his poor and afflicted. The same spirit of generosity, aye, and a greater spirit, characterizes the children of the early pioneers and confessors of the faith, the same self-sacrifice is manifest to-day as fifty years ago, and the fervor and faith of the present generation do not pale before the splendid manifestation of these virtues by their forefathers of yore.

Church of the Holy Trinity, Perth Amboy.

Diocese of Trenton.

This parish was founded in Perth Amboy for the benefit of the Slovak Catholics on April 22d, 1900. The first pastor was the Rev. Francis Januschek.

The church was built in 1901, and the first Mass celebrated December 15th of the same year.

The dedication services were held by Bishop McFaul on November 27th, 1902.

St. Mary's Church, East Vineland.

Diocese of Trenton.

This parish was organized in September, 1887, by the Rev. Father Porcile, and until 1897 was attached to the Vineland mission. Bishop McFaul then made it a separate parish and ap-

pointed the Rev. Luigi Pozzi pastor. Father Pozzi labored with great success and improved the parish both spiritually and materially. On his transfer to another field in the episcopal city he was succeeded by the present pastor, the Rev. Nicola Coscia, August, 1901. There is no parish school, as the congregation is a farming class and too much scattered to make a school available. Attached to the parish is a well-ordered cemetery of four acres. There is no debt on the parish, and as the members are all poor, hard-working Italians this fact is the best eulogy of their faith.

Until 1902 the mission of Landisville was attended from this parish, when it was detached and together with Minotola formed into an independent parish. In the latter place is a neat stone church, erected by Father Coscia. The present pastor of the new parish is the Rev. Nicola Leone.

St. Anne's Church, Hoboken.

St. Anne's Church was founded in May, 1900, for the Italians of Hoboken. The Rev. F. De Persia was the first pastor, assisted by the Rev. Vimoselli.

In March, 1903, the Rev. John Rongetti was appointed rector, with the Rev. Alphonso d'Angelo as assistant. The corner-stone of the new church was laid November 8th, 1903, by the Rev. Father Hofschneider, of the Church of Sts. Peter and Paul.

St. Stephen's Polish Church, Newark.

The church of St. Stephen proto-martyr was founded for the Slavs of the city of Newark. The first rector of this church was the Rev. Polycarp Scherer, O.S.B., whose assistant, the Rev. Immanuel Zdenck, discharged all the duties of the ministry until August 16th, 1901.

In December, 1901, the Rev. Julius Szabo was appointed rector and labored until October, 1902. His successor for a brief period was the Rev. Paul Viragh, who was succeeded by the present rector, the Rev. Joseph Pospech, on November 3d, 1902.

The church was built in 1902 on Bruce Street, and on the 14th of December of the same year was blessed by the Rt. Rev. John J. O'Connor, D.D. The same year the rectory was also built. Circumstances do not as yet justify the erection of a school.

Church of St. Anthony of Padua, East Newark.

On April 7th, 1901, the Rev. Peter Catalano had opened a mission chapel for the Catholic Italians of Harrison, N. J., and nearby. The Italians were very poor and very ignorant, and to educate their children and by this means the better to reach their parents a small school was opened.

Their first chapel and school were in a vacant store on Thirteenth Street. An opportunity presented itself to purchase a small Protestant chapel on Second Street. This was bought and prepared for divine service and dedicated by Bishop O'Connor on June 24th, 1901.

The Church of Our Lady of Good Counsel, Newark, N. J.

The Rt. Rev. Bishop O'Connor appointed the Rev. William J. Richmond to this parish on Christmas Day, 1901, leaving him free to select the site of the new church building; and he succeeded in securing twenty-four lots in all, bounded by Summer and Woodside avenues on east and west, and north by Heller Parkway, formerly known as Fredonia Avenue.

At a meeting held in the episcopal residence, South Orange, N. J., January 11th, 1902, the parish was formally incorporated, with Rt. Rev. J. J. O'Connor, D.D., Bishop of the Diocese of Newark; Rev. W. J. Richmond as pastor and secretary, and P. L. Bryce and Ernest Roloff as lay trustees, who as an incorporating body formally instituted the new parish at Woodside or North Newark under the title of the Church of Our Lady of Good Counsel.

This parish was formed from the northern portion of St. Michael's parish and the southern portion of St. Peter's of Belleville, extending from the Passaic River to Branch Brook Park.

As there was no suitable hall in Woodside wherein the Holy Sacrifice of the Mass could be offered, an effort was made to lease the old Morton House, 37 Carteret Street. To this the owner would not consent, but offered to sell it, and as the price seemed reasonable it was purchased, with a view of using the first floor and halls as a chapel and the part above as a residence, as it has been used since.

The census showed about seven hundred souls who should be

Catholics, but owing to many intermarriages with non-Catholics the indifference and neglect of religion were most apparent. Many have shown a very friendly spirit, and the relations with these have been very pleasant.

At first two Masses were said, seven and ten o'clock each Sunday, but it was found necessary to have three Masses and to secure assistance for one Mass. Rev. Luigi Davdeha has been assisting regularly.

Plans were drawn for a two-story utility building, main floor to be used as a temporary church and the lower floor as an entertainment hall, with a view of ultimately using it for a school. The structure is of brick, 107 by 45 feet. There will be an organ loft but no gallery, and the sitting capacity will be 580.

The corner-stone was to have been laid on August 29th, but owing to stormy weather it was postponed until the next week, September 6th. The Rt. Rev. J. J. O'Connor, D.D., officiated, and a score or more of the clergy were present. The different societies had been invited and formed at Military Park, marching several hundred strong up Broad Street, Third Avenue, and Summer Avenue to the grounds. The mounted squad of police led the line, followed by Grand Marshall Hugh Gilligan with several aides-de-camp, all mounted. The societies were well represented, especially the Knights of Columbus and the Holy Name societies. At least two thousand people were present. The ceremonies were imposing and the sermon was eloquent. While a school, with the influence of the good sisters over the children, is greatly needed, yet the struggling condition of the parish does not warrant its establishment at the present time.

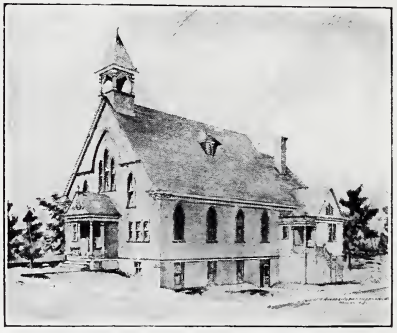
Church of the Sacred Heart, Kingsland, N. J.

For twenty years the people of Kingsland, Lyndhurst, and vicinity had longed for a church, as they were obliged to travel five miles to Avondale to assist at Mass.

A small store was hired and Mass celebrated on the first Sunday of February, 1902. Three months later two lots were purchased in Kingsland, on which was erected a brick and frame church. Mass is celebrated here every Sunday and the parish is attached to St. Stephen's Church, Arlington, of which the Rev. Samuel Hedges is pastor.

The Church of the Blessed Sacrament, Newark.

THE organization of the Catholics of Clinton Hill into a separate parish, to be attended from St. Leo's Church, Irvington, antedates the annexation of that territory to the city of Newark. In April, 1902, Bishop O'Connor permitted the Holy Sacrifice to be offered in the house of Mr. Frank J. Finley for the convenience of the Catholics in this growing locality. Soon the hundred and more families resolved to make an earnest effort to secure a site for a future church. Three acres of undeveloped land were purchased from the Schwartz estate at a cost of $12,000, and the corner of Clinton Place and Millington Avenue was chosen for the new church. The cornerstone was laid Sunday afternoon, September 27th, in the presence of a multitude of the laity and a considerable number of priests. The dedication took place Thanksgiving Day, November 26th, the Rt. Rev. Bishop O'Connor presiding at the function, and at the Mass, which was sung by Monsignor Stafford, the sermon was preached by the Rev. S. Hedges.



CHURCH OF THE BLESSED SACRAMENT, NEWARK.

Church of the Madonna Della Libra, West New York.

THE Italians of West New York have been formed into a congregation by Father Rongetti, and services were held on October 19th, 1902, in a temporary chapel.

A permanent church and rectory are about to be built on the Hudson Boulevard.

Church of Our Lady of Mount Carmel, Bayonne.

THE Church of Our Lady of Mount Carmel was built in 1902 for the Poles of Bayonne and dedicated by Bishop O'Connor.

The Catholics of this nationality have unfortunately been divided for the last four or five years, and a portion of them have become schismatics.

The Rev. Sigismund Swider was appointed to this flock in 1900, and under his active administration those who had strayed away are being gradually brought back to the fold.

Father Swider purchased property and erected the basement of a new church, in which divine service is held and a school taught by four Franciscan Sisters. He has likewise built a rectory.

Church of the Assumption, Bayonne.

The corner-stone of the Church of the Assumption on West Twenty-third Street, Bayonne, was laid November 16th, 1902, and the church dedicated December, 1902, by Bishop O'Connor.

This church is intended for the Italians. The present rector is the Rev. Michael Mercolino, assisted by the Rev. Vincent Arienzo.

St. Mary's Church, Deal and Allenhurst.

Diocese of Trenton.

This congregation owes its origin to the development of this section of the New Jersey coast and to the settlement of many Catholic families of wealth and prominence, especially during the summer months.

Until September, 1902, services were held in a large tent in the meadow by the Rev. R. A. Crean, of West End.

One of the parishioners, Mr. Daniel O'Day, having made an offer of $10,000 on condition that the Catholics of Deal raise an additional $10,000, and this condition having been complied with, a new stone church is in process of erection and will be ready for the season of 1904.

The pastor is the Rev. John W. Norris, J.C.D., Chancellor of the Diocese of Trenton.

St. Mary's Church, Jersey City.

Sunday, October 18th, 1903, the Rt. Rev. Bishop O'Connor dedicated the completed portion of St. Mary's Church, Erie and Second streets. Even in its uncompleted state the basement church presented a most cheerful and inviting appearance, and its full seating capacity of sixteen hundred was more than taxed when the Mass commenced. Rev. Father Maher was celebrant, Rev. Father Corcoran deacon, and Rev. John F. Boyle sub-deacon.

Bishop O'Connor occupied a throne on the Gospel side of the altar.

Rev. Father Burke, C.S.P., preached an eloquent sermon on the subject, "The Church the Teacher of Mankind." The altar was beautifully decorated. Collections were taken up for the new cathedral and St. Mary's parish church building fund.

The congregation will from henceforth until the main church is completed have in the basement church a structure large enough to seat without undue crowding over sixteen hundred persons. The fittings, while plain, are of the most substantial kind, and there is an abundance of light and air.

The interior is very cheerful because cosiness is imparted by the neatly wainscoted walls. The pews are of quartered oak and are roomy and very comfortable. The main altar rests in a circular alcove lighted from above by a ground-glass cupola.

The Church of the Holy Rosary, Jersey City.

Sunday, October 25th, 1903, the Rt. Rev. Monsignor John A. Sheppard, Vicar-General, presided at the ceremonies incident to the laying of the corner-stone of the new Italian Church of Our Lady of the Most Holy Rosary, on Sixth Street, between Monmouth and Brunswick streets. A parade through the lower northern portion of the city preceded the exercises. All the Italian societies in the city, as well as large delegations from others in Passaic, Paterson, and Newark, took part, and music was provided by three first-class bands. The clergymen invited by Rev. Vincent Sciolla, rector of the parish, rode in carriages.

At the church a gathering of between three thousand and four thousand people awaited the return of the paraders. The street for an entire block was crowded from curb to curb, and hundreds viewed the proceedings from the Pennsylvania RR. elevation.

The corner-stone of polished gray marble was laid at the northwest corner of the building after the impressive ritual usual in such cases had been read by Monsignor Sheppard. A sermon in Italian followed, Rev. Ernesto d'Aquila, rector of the Church of Our Lady of Mount Carmel, Newark, being the preacher, and a brief sermon in English was afterward given by Rev. Father Andrew, of the Passionist Monastery, West Hoboken.

St. Joseph's Church, Oradell.

On Sunday afternoon, November 22d, 1903, the Rt. Rev. J. J. O'Connor, Bishop of the Diocese of Newark, laid the corner-stone of the new Catholic church at Oradell, N. J. The ceremonies were conducted before an assemblage of about five hundred people.

The Rev. J. J. Cunneely worked earnestly to build this church. When completed the church will be one of the most beautiful in that section of the State.

In addition to Trinity Council, K. of C., a number of Knights from Madonna Council, Englewood, Hoboken, and other councils formed in line outside the council chamber, marched in a body to the train, and from the train to the site of the new church, and took part in the musical programme. The choir of Holy Trinity Church, Hackensack, under the direction of Professor Klaas, rendered the musical part of the services.

The following visiting priests were present: The Rev. T. A. Wallace, the Rev. T. J. McDonald, and the Rev. Benedict J. O'Neill, of Englewood; the Rev. Patrick Cody, of Newark; the Rev. James Flanagan, Ridgefield Park; the Rev. J. E. Lambert, St. Mary's Church, Hackensack; and the Rev. Joseph Ascheri, Lodi.

The sermon was preached by Father Cody, rector of St. James's Church, Newark, who was in charge of Holy Trinity Church, Hackensack, from 1867 to 1870. His remarks were of exceptional interest. He described the various ceremonies to be conducted in the future church, from the baptism of the infant to the solemn service for the dead.

Father Cunneely, of Holy Trinity Church, Hackensack, then thanked those present for their attendance, especially the Knights of Columbus of Trinity Council, Hackensack, and Madonna Council, Englewood.

This church has been erected for the convenience of the Catholics in Peetzburg, Oradell, and New Milford. For some months divine service was held in the home of Mr. Bird.

St. Michael's Church, Paterson.

Sunday, October 25th, 1903, Bishop O'Connor dedicated to the service of God the church of St. Michael, Paterson. This building for many years was the stronghold of Methodism in Paterson, and was known far and wide as the Cross Street Church. It was purchased for the use of the many thousand Italians who find occupation in the silk industry of Paterson. Father Felix De Persia, who labored successfully in Hoboken, is the pastor. Immediately following the dedication of the church a mission by the Passionists was opened, which proved a source of many graces and blessings—over nine hundred approached the sacraments. Father De Persia is making arrangements to open a parish school.

On New Year's Day, 1904, the Rt. Rev. Monsignor Sheppard, V.G., dedicated St. Anthony's Church, Elizabeth, for the use of the Italians. This church formerly belonged to the Protestants.

DIOCESAN INSTITUTIONS

Sisters of Charity, Convent Station, N. J.

THE history of the rise and progress of the Sisters of Charity is so closely identified with the prosperity of the Church in the Diocese of Newark that it is proper that a history of their foundation should find place in this history of Catholicity.

On the 23d of January, 1847, the Sisters of Charity, who had come from Emmettsburg, the first mother house of the order in the United States, founded by the revered Mother Elizabeth Seton, were constituted a local community in the diocese of New York, under the patronage of the Most Rev. John Hughes, and were incorporated under the title of "The Sisters of Charity of St. Vincent de Paul." The first novitiate was regularly opened on the 13th of February, 1847, at St. Mary's Convent, East Broadway, New York City. Catharine Mehegan, a native of Cork, Ireland, known in religion as Sister Mary Xavier, was one of the first three to receive the novice habit in the new community. The sisters were at once engaged in the service of the sick poor and in the work of the schools, Sister Mary Xavier being appointed to assist Sister Angela Hughes, the local superior of St. Vincent's Hospital, now on East Thirteenth Street. Sister M. Xavier labored among the sick until she was sent to take charge of a mission which had been previously opened in Newark, N. J. Shortly after her appointment as superior of the orphan asylum attached to St. Patrick's Church, New York, four or five sisters were sent from the mother house in New York, at the request of Bishop-elect Bayley, to take charge of the orphan asylum in Newark and teach in the parochial school connected with St. Patrick's Church. A few weeks later other missions were opened in Paterson and in Jersey City. The last superior of the mother house in Newark was Sister Mary Xavier, while Sister Mary Catharine Nevin, whose name is so closely identified with that of Mother Xavier in the foundation of the Sisters of Charity in New Jersey, was appointed to the Paterson mission, then situated on Church Street.

As the wants of the diocese increased, and as it was impossible

to secure from the mother house in New York subjects to carry on the work inaugurated in the parish schools of the new diocese, on April 1st, 1856, Bishop Bayley wrote to the Very Rev. William Starr, V.G., ecclesiastical superior of the community, making application for some sisters to take charge of the domestic arrangements in Seton Hall College, then located in Madison. Again, on June 9th, 1858, Bishop Bayley wrote to Archbishop Hughes, enclosing a copy of his letter to Mother Angela in regard to letting him have sisters to form a mother house in Newark. A similar letter was written to the Very Rev. Father Starr and to Mother Angela, requesting sisters to establish a community. His request at first was not considered. Disappointed but undaunted the bishop appealed to the mother house at Emmettsburg, but here again he was unsuccessful. Meanwhile Providence seemed to bless his resolution, for five young ladies volunteered to consecrate their lives and their talents in the noble work of instructing children and caring for the orphans and the destitute. As there was as yet no house within the limits of his diocese where these young women might be properly trained, Bishop Bayley requested Mother Angela and also the mother superior of Emmettsburg to receive the young postulants and prepare them in the novitiate for the great work he hoped to see carried on in the diocese. This was found to be impracticable, as both houses felt that they were unable to devote to the probationers the necessary time and attention.

In August, 1858, Bishop Bayley wrote to Bishop Neuman, of Philadelphia, requesting him to use his good offices to secure for the diocese the Sisters of St. Joseph. Disappointed in his hopes with regard to the training of his five young candidates, on June 10th, 1858, Bishop Bayley wrote to Archbishop Purcell and to Mother Margaret, the Superior of the Cincinnati branch of the Sisters of Charity, begging her to receive and train his five candidates. Mother Margaret had known Mother Seton, and because of her admiration of the virtues of that saintly woman she could not turn a deaf ear to the pleadings of her nephew, and accordingly consented to the request of Bishop Bayley. Father McQuaid without delay conducted the Misses Margaret O'Neill of Paterson, Mary Linah, Bridget Daley, Mary A. Duffy, and Margaret Plunkett of Newark, to Cincinnati and installed them in the novitiate.

Letters of Bishop Bayley, dated January 11th, 1859, September 24th and October 24th of the same year, contained checks in payment for the training of these novices.

Novitiate. Convent. St. Elizabeth's Academy and College.

MOTHER HOUSE OF THE SISTERS OF CHARITY, CONVENT STATION, N. J.

At the end of one year, and because of the pressing demands for their services in the young community at home, the five novices bade farewell to their Cincinnati friends and set out to begin their apostolic labors in New Jersey. They were received with joy by the home community, and upon their arrival those of the Mt. St. Vincent sisters who had remained with Mother Mary Xavier to assist her until the return of her own subjects withdrew to the mother house in New York. Thus, on the 29th of September, 1859, was formally opened, in the humble dwelling known as St. Mary's, the first mother house of the Sisters of Charity in New Jersey. This lowly house was a mansion of the old colonial times, belonging to Colonel Ward, and stood on the corner of Washington and Bleecker streets. In this antiquated and historic building the young community, in poverty and humility, but filled with Christian joy and a yearning for souls, began its career of usefulness and blessedness. Here was the first novitiate, and here also was a select school for young ladies, whose tuition fees helped to support the struggling community. Incredible as it may seem now when the size of the modest mother house is considered and the many uses to which each room was put, Mother Mary Xavier relates that the sisters had a portion of the building set off for a hospital, and at the time of leaving old St. Mary's to take up their abode in Madison there were thirteen patients under the care of the sisters in the Newark house.

This then was the first Catholic hospital in the State of New Jersey, and the blessings which have attended her every effort since those days of trial and sufferings were the reward, as the venerable Mother Xavier declares, of their first labors among the sick and the poor. Later on these thirteen patients were transferred to the hospital opened by the Sisters of the Poor. In the midst of poverty the little community flourished, and although the seeds of the order were sown amidst thorns and sorrows the harvest has indeed been most abundant. In the course of time the work of the sisters prospered and their numbers increased so rapidly that the little mother house became too small for the growing needs of the community. The old Chegaray property at Madison, in which the first diocesan college and seminary was opened in 1856, after four years of experiment was found too far removed from the episcopal residence at Newark to enable the seminarists to take part in the sacred offices of the Church, as Bishop Bayley desired. It was also thought that a site nearer New York would induce the well-to-do Catholics to send their

boys to Seton Hall in larger numbers. April 3d, 1860, Mr. Charles J. Osborne proposed to Bishop Bayley the purchase of his beautiful residence at South Orange. The negotiations were closed, and the site of the present magnificent college and seminary known as Seton Hall was purchased. Contracts for additional buildings were given out and measures taken to expedite the work, so that everything would be in readiness for the opening in the following September.

The Madison property was sold by the bishop to the Sisters of Charity for the sum of $25,000. July 2d, 1860, the sisters left their Newark home and took possession of their new mother house.

MOTHER MARY XAVIER MEHEGAN.

They opened also a select boarding-school for young ladies and named it St. Elizabeth's, to commemorate their foundation on the Feast of the Visitation, and also in honor of their revered foundress, Mother Elizabeth Seton. The original purchase made by Bishop Bayley consisted of forty-eight acres, to which he later added thirteen more acres, extending the property to the site of the old railroad station. When the sisters took possession of the property they set to work at once to improve the estate; oftentimes they themselves did the work of building roadways, planting and harvesting the crops, and many of the senior sisters of the community recall the days they spent in carrying stones or in husking corn in the fields. Farm lands were soon added and valuable accessions were made from time to time, as the prudence and foresight of Mother Mary Xavier saw that encroachments might be made by residents unless the sisters secured the adjoining property. Whenever she made application for the desired permission to good Bishop Bayley, he always replied with a touch of kindliness and humor, "Oh, yes, mother; buy up all the little patches about your place to keep the neighbors from looking in

the convent windows." The bishop's wise advice was literally followed, with all the margin that the Mother's own shrewdness and business tact could command. In a short time the "patches" of property grew to stretches of country about the convent, and the energetic Mother Xavier availed herself of the permission so freely given, and added acre upon acre of noble forests and smiling glebe lands, which to-day are prominent features in the beautiful landscape.

SISTER MARY CATHARINE NEVIN.
First Assistant Mother.

The first postulant received by the new community after its foundation was Miss Mary Anne Dornin, of Newark, known in religion as Sister Mary Teresa. Of the original members who formed the nucleus of the community proper, three of the number are still living, reaping the rewards of their long years of toil in witnessing the progress and marvellous development of their community and its numerous works, both educational and charitable. These three are the venerable foundress, Mother Mary Xavier, Sister Mary Vincent, and Sister Mary Joseph. Sister Mary Catharine Nevin, the faithful and helpful assistant to the venerable foundress, died on January 26th, 1903. She, too, had the happiness of seeing her community, over which she watched for fifty long years, prospering and extending more and more its sphere of usefulness. She presided for the greater part of the time as superior of St. Mary's in Newark, an academy which she erected on the site of the first mother house and in which she died. Sister Mary Cleophas passed to her reward on May 22d, 1903, having spent most of her long life in religion among the orphans at South Orange, N. J.

It appears from Bishop Bayley's Journal that in 1863 the mother house in New York determined to withdraw Mother Xavier from the Diocese of Newark. "October 20th, I wrote to Mother Jerome, Mount St. Vincent's, in regard to the report that they intended to recall Mother Xavier. I will make a fuss

if they do: to Mother Xavier about the same thing:—must stick to the ship." Fortunately for the Diocese of Newark these remonstrances had the desired effect, for on December 3d, 1863, he wrote to Mother Xavier in answer to her letter "informing me that she had made up her mind to cast in her lot with the new community—and expressing my great satisfaction."

The present excellence of St. Elizabeth's Academy and College is due in a large measure to the efforts and ability of Sister Mary Agnes O'Neill. Sister Mary Agnes was the daughter of Charles and Margaret O'Neill, and was born in Paterson, N. J., August 15th, 1837, and was educated at Mount St. Vincent's on the Hudson. She was one of the first members of the young community. After one year's probation she returned from Cincinnati, and, with Mother Mary Xavier, Sister Mary Catharine, and the other members, took up the work of the Sisters of Charity in New Jersey. Sister Mary Agnes was made the first directress of the newly founded St. Elizabeth's Academy. She held this position till the time of her death, November 9th, 1877. She was most energetic in furthering the educational interests of her community and in promoting the welfare of the schools under the charge of the sisters. She was also the promoter of St. Joseph's Academy for boys. She was the lifelong assistant of the venerable Mother Xavier, who found in Sister Mary Agnes a devoted and helpful aid in the many works undertaken by the growing community. Always unselfish in her aims and purposes and devoted to the cause of education, Sister Mary Agnes was called by the sisters of her community "The Angel of Cheerfulness," and she was indeed a veritable ray of sunshine to all about her. To the young and struggling community she was a support in the hours of trial, and an encouragement when the triumph dawned.

SISTER MARY AGNES O'NEILL.

She resided during her entire religious life at the mother house in Madison, and besides the office of directress of the academy she filled at various times the post of treasurer of the community.

She contracted a pulmonary disease, to which she succumbed November 9th, 1877, mourned by a large circle of friends and pupils. It was her one ambition to see the new buildings begun, but it was not until three months after her death that the ground

ST. MARY'S ACADEMY, NEWARK, N. J.

was broken for the magnificent group of buildings which dominates the hills and valleys of historic Morris County in every direction.

As years passed on the community so wisely governed by Mother Mary Xavier constantly increased in membership. Schools were opened in nearly every parish in the State, works of charity and zeal multiplied as rapidly as sisters could be found to take charge of them, and God's blessing withal rested upon the labors of those who so generously sacrificed themselves for his work. With a largely increased community the mother house was found too small to accommodate all, and plans were made for the erection of a new convent and academy at the top of the hill, which property had been gradually acquired by the community.

On March 25th, 1878, the first ground was broken for the new buildings, and in 1880 the sisters and pupils occupied their new home. The old mother house was then renovated for the use of the invalid sisters of the community, being renamed, in honor of the mother of Our Lady, St. Anne's Villa. In 1885 the south wing of the new academy was erected, but it was not until 1901 that the splendid group of buildings, consisting of a new convent wing to the west, a rectory, and a magnificent college building, named by Bishop Wigger "Xavier Hall," in honor of the venerable foundress of the community, was completed. This building is devoted to the work of a college course for young ladies, and, as it was the first institution of the kind in the country, it marked a new era in the history of Catholic education in the United States. The need of just such an institution in our day, when secular colleges take so many of our Catholic young women, is reason sufficient for the generous coöperation of all who are interested in the salvation of souls and the preservation of the faith among the rising generations.

The marvellous growth of the community as witnessed at the mother house has been manifested also wherever the sisters have gone to labor, whether it be for the education of the young, the care of the sick, the orphan, or the foundling. Since the foundation of the community in 1859, many charitable institutions owe their rise and progress to the energy and zeal of the venerable Mother Xavier.

During the Civil War, when the sick and the wounded were sent from the front, many soldiers were cared for in the old trunk factory, near the Centre Street depot, Newark, which had been converted into a temporary hospital. Pitying the distress of the poor soldiers and without any of the skill for nursing which prevails in our day, but with hearts overflowing with charity and compassion, a number of sisters of the little community volunteered for this noble work and were constant day and night in their devotion to the sick.

Apart from the many schools to which the sisters are assigned for parochial work, the following institutions have been founded by Mother Xavier: St. Joseph's Hospital, Paterson; the House of Divine Providence, a home for incurables, at Ridgewood, N. J.; St. Mary's Hospital, Passaic, N. J.; St. Vincent's Foundling Asylum, at Montclair, N. J.; and the hospital of the Good Samaritan, Suffern, N. Y. Among the academies which have been founded by her as auxiliaries to the mother house, college, and academy at

Convent Station, are: the Academy of the Sacred Heart, Hoboken, N. J.; St. Mary's Academy and St. Vincent's Academy and Commercial School, Newark; Seton Academy, Orange; St. Aloysius's Academy, Paterson; St. Aloysius's Academy and Commercial School, Jersey City; the Star of the Sea Academy, Long Branch; and St. John's Academy, Trenton. The order has ramifications throughout the State of New Jersey and also in Massachusetts, Connecticut, and New York—the sisters teaching school in Boston, Salem, Newton, Waterbury, New Britain, and Suffern.

The number of those who have entered the community from the first day is 1,126. Of these 188 have died. There are sixty-

HOUSE OF DIVINE PROVIDENCE, RIDGEWOOD, N. J.
The Home for Incurables.

three mission houses in New Jersey and nine in other States. The work of the little band of fifty years ago has been blessed beyond their most sanguine expectations.

"God alone" has been the watchword of the venerable foundress, who takes no credit to herself for the growth and present prosperity of the community. "God has done all, and He has done still more in permitting his insignificant little creature to work for Him," remarked good Mother Xavier, when once spoken to about the wonderful growth of her community. To God alone she refers all the honor and glory that He has permitted her sisters to glean in the harvest field of the Church.

Mother Xavier is now in the seventy-ninth year of her age and

the fifty-seventh of her religious life. She still conducts the work of her large community as accurately and as energetically as she did in the early sixties.

Seton Hall College, South Orange, N. J.

When the Rt. Rev. James Roosevelt Bayley, D.D., took possession of the newly erected See of Newark, he set his heart on Catholic education and planned to have a school attached to every church in his diocese. How earnest was he in this purpose may be seen in the letters written to the priests, who, responding to the wishes of their bishop, put forth every effort to open and support a Catholic school. In July, 1855, Bishop Bayley wrote to the Rev. J. D. Bowles, the pastor of Bordentown:

I want to express my satisfaction at the account of the examination of your school. Nothing is nearer to my heart than the establishment of good parochial schools. This must be done at any sacrifice, for in them is our only hope of making Catholicity take root here. I thank you for the encouragement you have given to my efforts by your example.

In December of the same year he wrote to the Rev. John A. Kelly, South Amboy: "You must have a school, if all the ladies of South Amboy have to sell their jewelry and you your best coat." He determined likewise to provide an institution of high standing, which would afford superior advantages for the education of secular students, and at the same time open a theological department for the training of the future priests of the diocese under the eye of their bishop. Bishop Bayley was ably seconded in this venture by the Rev. Bernard J. McQuaid, then in the prime of his manhood.

The purpose and plans having been determined, the next thing to be fixed upon was a suitable location for the proposed college. After carefully investigating the claims of different localities suggested, it was decided to purchase the Young Ladies' Academy at Madison, N. J., then under the direction of Madame Chegary, one of the famous educators of her day. The neat frame building was situated in a grove of willow trees some distance back from the highway, and at the time was thought to be commodious enough to meet the demands of the prospective college for some years to come. Alterations were rapidly pushed to completion, and on September 1st, 1856, the college was formally opened.

The following five students answered to the first roll call, viz., Leo G. Thebaud, Louis Boisaubin, Alfred Boisaubin, of Madison N. J.; John Moore, of New York City; and Peter Meehan, of Hoboken, N. J. Before the end of the month twenty additional names of students were registered.

Bishop Bayley named the college "Seton Hall," in honor of his revered aunt, Mother Elizabeth Seton, the daughter of Dr. Richard Bayley, of New York City, who was the first professor of anatomy in Columbia College and the originator of the New York quarantine system.

Bishop Bayley's connection with St. John's College, Fordham, his great executive ability, and superior knowledge of men, made him eminently fitted to be the founder of a seat of learning of high standing, such as he proposed to have in Seton Hall College. He succeeded in obtaining a charter which gives to the college all the privileges of a university and is as liberal in its provisions as any ever granted by the State of New Jersey.

Bishop Bayley never better evinced his thorough knowledge of men than in his selection of Father McQuaid, who had been his able helper and adviser in the organization of Seton Hall, as first president. In fact, it may justly be said that the early success and establishment on a firm basis of the institution was due to the untiring energy and zealous devotion of Father McQuaid, who was in his time the life and soul of the college.

At the close of the first year of this institution the number of pupils had increased from five to fifty-four. Of the termination of this initiatory year Bishop Bayley says in his diurnal: "We held the first commencement of Seton Hall College, if it may be called by so dignified a name, on June 25th, 1857; the weather was beautiful, and everything went off well."

Rev. Alfred Young, who subsequently identified himself with the Paulist community, was first vice-president of the college. He joined the Paulist community in 1861, and attained a wide reputation as an author, a ready and caustic writer, and composer of sacred music. Prof. James Fagan, of Kansas, was first chief prefect.

After successfully filling the office of president for one year, Father McQuaid was recalled to Newark to assume his old position as rector of the cathedral.

On July 1st, 1857, Rev. Daniel J. Fisher succeeded Father McQuaid as president of Seton Hall. He was educated at St. John's College, Fordham, and was a student in the seminary there

Library and College. Seminary of the Immaculate Conception. Chapel,

SETON HALL, SOUTH ORANGE, N. J.

while Bishop Bayley was president. In 1852 he went west to labor as a missionary among the Indians and scattered families of Catholics in Minnesota. He worked faithfully and laboriously for several years in this missionary field, but the rigor of the climate and constant exposure so impaired his health that his physicians advised him to return east. He affiliated himself with the Diocese of Newark on October 30th, 1855. Bishop Bayley thought highly of his attainments and paid the following tribute to his talents: "He was a beautiful English scholar, preached well, and read the Gospel better than almost any one I ever listened to." Dr. Fisher served as an assistant to Rev. Father Cauvin, at Hoboken, until appointed rector of Seton Hall. He was president for two years, and had associated with him as vice-president the Very Rev. William McNulty, of Paterson, N. J.

Prominent among the officers and instructors who were connected with Seton Hall while it was located at Madison may be mentioned: Rev. Lawrence Hoey, Rev. Father Cody, Rev. Father Brown, Rev. Father Gessner, and Rev. Father Gervais, Rev. Father Lovejoy, and Rev. Father Kehoe, Profs. Francis and Philip Ryan, Magui, Toland, and Brady, with Mr. T. J. Ryan, superintendent of the Newark Catholic Institute, as instructor of calisthenics and gymnastics. After resigning the presidency of Seton Hall College, Father Fisher resumed his missionary work in Minnesota, but subsequently returned to New Jersey and served as assistant rector of St. Mary's Church, Hoboken, until his death, which he met, with entire resignation to the divine Will, April 28th, 1869, in the hospital of the Sisters of the Poor, Hoboken.

The college at Madison had continued to grow and prosper, and already the original building was becoming too small to accommodate the demands of the growing institution. Father McQuaid began his second term as president July 16th, 1859, Bishop Bayley being unable to find any one who he thought could so acceptably fill the place and push to success the plans he had in view for enlarging the institution. Father McQuaid was also still retained as rector of the cathedral.

On June 29th, 1859, the third annual commencement of Seton Hall was held. Dr. Orestes Augustus Brownson gave the closing address. This distinguished man of letters subsequently served for a number of years as a member of the board of trustees of Seton Hall and also lectured at the college on civil polity.

Bishop Bayley and the board of trustees had for some time

been contemplating the removal of the college to a site more accessible to Newark, as Madison was found to be too far away from the cathedral for the convenience of a theological department of the institution; but it was not until 1860 that a site was finally determined upon, and then only after a careful survey of every desirable location. The venture at this time was thought very hazardous, the country being in a chaotic and unsettled state pending the outbreak of the Civil War. The college had already begun to draw on the South for many of its pupils, and no one could presage what would be the outcome of the next four years; but "Hazard, zit forward" has ever been the watchword of Setonia, and success crowned the move.

One bright day in the early spring of 1860 Bishop Bayley and Father McQuaid were returning from a long drive over the Orange Hills from what had proved a fruitless search for a location for the new college; rather discouraged, they were driving slowly homeward over the South Orange and Newark turnpike, when Bishop Bayley's attention was attracted to a large white marble villa surrounded by superb grounds and stately trees. He turned to Father McQuaid and said, "Do you think that property can be purchased?" "I don't know, but we'll try," answered the young priest with assurance and ready promptness. For Father McQuaid to will was to accomplish, when he once set to work with a purpose in view, and despite several obstacles it was not long before the property was bought and the deed transferred to Bishop Bayley. Chief among the impediments that made it necessary to go slowly was the prejudice of the times, which made it difficult for Catholics, particularly churchmen in high authority, to obtain legal possession of real-estate. Mr. Michael McEntee, of Vailsburgh, N. J., a Catholic real-estate dealer, was therefore commissioned to make the purchase, and on April 2d, 1860, the formal transfer of the deed was made to Bishop Bayley.

The property consisted of a valuable tract of land covering sixty acres, on which were a farmhouse, stables, and the palatial residence already spoken of, which had been built at a cost of over $40,000. This building had been erected by two brothers who lived for some years under the same roof. The entire estate was sacrificed for the sum of $35,000, less than the marble villa had originally cost. This was naturally conceded to be a great bargain and a happy termination of the difficulties Bishop Bayley and Father McQuaid had met in determining upon a change of location for Seton Hall College.

No more healthful or inviting site could have been chosen, situated as the college buildings are at South Orange, N. J., in full view of the Orange Mountains, on high rolling ground, one of the most elevated points between the Oranges and Newark, and surrounded with well-kept lawns and fine shade trees which afford charming fields for the pupils to enjoy recreation and practise athletic sports.

The corner-stone of the new college building was laid on May 15th, 1860, by Bishop Bayley, who addressed the assemblage of people. This building of brick was, in construction and architectural design, in accordance with the marble villa which was adapted for a seminary. Through the energy of Father McQuaid the new college was completed and ready for occupancy by the beginning of the scholastic year and was opened September 10th, 1860, with fifty pupils. On September 29th of this year Rev. Father Cody, who had been connected with Seton Hall since its foundation, sailed for Europe. At the seventh annual commencement he was awarded the honorary degree of Master of Arts.

About twenty acres of the grounds were set apart for recreation purposes, and the students provided with a gymnasium, ball alleys, baseball and football fields. The remaining portion of the land was set apart for farming purposes, the products partly supplying the institution with milk and vegetables. Seton Hall grew in popularity after its removal to South Orange, and new names were constantly added to the roll-call, pupils coming from all parts of the country. The academic year then consisted of two sessions of *five months each*, the scholastic year beginning the last Wednesday in August and ending the last Wednesday in June; a vacation of ten days was allowed at Christmas and two days in May. There was no Easter vacation.

The officers and professors in 1860 were:

Rev. B. J. McQuaid, President, Professor of Rhetoric.

Rev. Januarius De Concilio, Chaplain and Professor of Logic and Metaphysics.

James W. Fitzpatrick, Professor of Latin and Greek.

James Fagan, A.M., Professor of Mathematics, Chemistry, and Natural Philosophy.

Theodore Blume, A.M., Professor of Ancient and Modern Languages.

George F. Klinkhardt, Assistant Professor of Languages.

Leo G. Thebaud, Professor of French.

Winand Wigger, A.B., Assistant Professor of Mathematics and English.

F. H. Cuypers, Professor of Drawing and Painting.

William A. S. Schmidt, Professor of Music.

T. J. Ryan, Instructor of Gymnastics and Calisthenics.

James Donelan,
P. G. Duffy,
M. E. Kane,
James Ward,
Pierce McCarthy,
Leonardo A. Giro,
} Prefects and Tutors.

After Father De Concilio left the seminary, where he had been professor of theology, Rev. Henry A. Brann, D.D., who had been ordained in Rome on June 14th, 1862, was appointed vice-president of Seton Hall in September of the same year. He held this office for two years, when he was transferred to St. Mary's Church, Jersey City, in September, 1864. Dr. Brann was also professor in the seminary, where he taught dogmatic theology and mental philosophy. The Hon. John D. Kernan, of New York, was the most conspicuous pupil in the college during those two years. In the seminary, among others, were the Rev. Michael Kain, who died pastor of Red Bank; Rev. Pierce McCarthy, who died pastor of East Orange; Rev. James F. Dalton, who died pastor of Bergen Point, now called Bayonne; and the Rev. Charles Reilly, who died pastor of St. Columba's Church, Newark.

A clever seminarian of those years was the Rev. James A. D'Arcy, who died young. He made a public defence in dogmatic theology, the first that had ever been made in the seminary, and sustained with distinction a number of theses against the Rev. Dr. McGlynn, the Rev. Dr. McSweeney, the Rev. Dr. Burtsell, and the Rev. Father De Concilio, later Monsignor, who all came by invitation to the college to object. Another seminarian of the time was the Rev. Sebastian Smith, D.D., who afterward became well known for his works on canon law.

Rev. Sebastian Smith received the degrees of A.B. and A.M. from Seton Hall and was professor of metaphysics in the college. He evinced his affection for his alma mater by a remembrance in his will, whereby he left a sum of money to found a scholarship in Seton Hall.

Father McQuaid was a rigid disciplinarian, insisted on promptness and exactness in every detail, laying particular stress upon students returning to the college on the day and hour appointed.

He was also the spirit of kindness and delighted in giving talks to the boys, and had a happy way of calling attention to faults without seeming to reprimand any individual severely, unless the occasion was one of grave importance, and then no one could be more severe than Father McQuaid. Always vigilant, no dereliction of duty ever escaped his keen eye, whether it occurred on playground, refectory, study hall, or chapel.

At the time Seton Hall was removed to South Orange the house chapel was large enough to accommodate the students and the twenty-five Catholics of the vicinity who were granted the privilege of attending Mass at the college on Sundays. The memory of this chapel is hallowed by the fact that it was there Bishop Bayley performed his first function of ordination, which was also remarkable from the coincidence that *one of the candidates, Winand M. Wigger, was later called to become Bishop of Newark.* The other candidate was Leo G. Thebaud, one of the first students of Seton Hall.

Catholicity in South Orange was fostered by the presence of a Catholic seat of learning in the vicinity, and it was not long before the congregation had grown to such a size that with the continued increase in the number of pupils the house chapel was no longer large enough. It was accordingly decided to build a new church, which would meet the demands of students and parish for many years.

The corner-stone of the present chapel was laid by Bishop Bayley on May 21st, 1863. The sermon of the day was preached by Father McQuaid; and Bishop, afterward Cardinal, McCloskey, honored the occasion by his presence.

At the annual commencement, June 24th, 1863, a gold medal was given in the class of philosophy for the best essay on the subject, "A Refutation of Nominalism and a Vindication of Realism." This was awarded *ex æquo* to John D. Kernan and John V. Kerran. The honorary degree of Doctor of Laws was conferred on Jeremiah W. Cummings, D.D., of St. Stephen's Church, New York City. This distinguished clergyman had been a frequent visitor of Seton Hall in the early days of the institution when it was located at Madison, and up to the time of his death he evinced the liveliest interest in the progress of the college. In 1865 Dr. Henry A. Brann, of Jersey City, gave a gold medal in the class of philosophy for the best essay on the "Immortality of the Soul," which was awarded to W. T. Tiers, of Philadelphia. Besides building the chapel, in 1863, a large stone building was erected

for an infirmary and also as a residence for the Sisters of Charity, who have charge of the infirmary and domestic affairs of the college. This house is of rough brownstone, is shaped like the letter T, with a frontage of ninety feet, and is harmonious in design with the other edifices located on the grounds. It is three hundred and two feet from the college building, and in case of an outbreak of a contagious disease a perfect quarantine may be effected. The interior is bright, home-like, and cheery, and students who are ill receive the most careful nursing at the hands of the good Sisters of Charity. We cannot pass away from the infirmary without mentioning Sister Josephus, who was infirmarian for over thirty years and grew old in the service of Seton Hall. Her name will recall pleasant recollections to the old students, who will well remember her kindly ministrations to them during major or minor spells of illness. Sister Josephus was recalled to the mother house at Madison, the original home of Seton Hall, in August, 1893, for a well-earned rest after her long labors at the college. During the severe winter of 1894–95 there was sickness among the boys at St. Joseph's Preparatory School, conducted by the Sisters of Charity. The doctor, well knowing Sister Josephus's superior ability as a nurse, insisted that no one else could take care of two patients who were critically ill. The good sister willingly took charge of the case, but in her anxiety for the boys remained on watch over time, overtaxed her strength, caught cold, contracted pneumonia, and died in a few days.

July 18th, 1864, Bishop Bayley wrote to the Rev. William McCloskey, the rector of the American College, Rome: "You must send the Rev. Mr. Corrigan home. You need not mind sending Father Edward (Hopkins). Our finances are all going to the dogs, and the country with them—for a few years at any rate." Dr. M. A. Corrigan returned from Rome, September 5th, 1864, and was appointed by Bishop Bayley to succeed Dr. Brann as professor of dogmatic theology and sacred Scripture in the Ecclesiastical Seminary of Seton Hall.

During the trying days of the Civil War, when so many institutions of learning were obliged to close their doors, at least *pro tempore*, Seton Hall not only held its own, but through the persistent energy and able management of Father McQuaid the number of students so increased that in 1865 the college building had to be enlarged to twice its original size. This building had hardly been completed before a cloud arose on the horizon.

Near midnight, on Saturday, January 27th, 1866, when the

temperature was at the freezing point and sleet and snow lay on the ground, the college was roused by the cry, Fire! Fire! and in less than four hours all that was left of the once beautiful marble villa was a smoking mass of ruins. The fire originated in the third story of the seminary building. At first all efforts were bent toward saving the structure, but the flames spread rapidly to the roof, and it was soon evident that no means at hand could prevent the entire destruction of the building. Attention was then turned toward removing the furniture, books, and valuable papers. Priests, professors, and students set to work with a will, and through their bravery and activity some of the furniture and valuable books and papers were saved and the fire confined to the building in which it originated.

Father McQuaid faced the exigencies of the fire bravely, but when it came to the point of breaking the news to the bishop his courage failed and he showed unusual temerity for one of his calibre, which was portrayed in his countenance. It was evident that this thought was in his mind: "How shall I ever break the news to the bishop? The burning of the beautiful building will be a heavy blow to him. He may attribute it to some negligence on my part." Father Doane having learned of the fire early the next morning (Sunday), drove in a sleigh to the Passionist Monastery, at Hoboken, where Bishop Bayley was making a visitation, and told him of the burning of the marble house at the college. Bishop Bayley and Father Doane then went to the college to view the ruins and to comfort Father McQuaid.

The bishop perceiving Father McQuaid's anxiety, his first question, after hearing no lives were lost or injury received, was, "Father McQuaid, did they save my grandmother's blue armchair?" When answered in the affirmative, he said, "That's good; we can build another college, but could not replace my grandmother's armchair." Reassured and encouraged by the bishop, Father McQuaid rose equal to the emergency and went to work with his accustomed energy. In a few days the following circular was issued:

To the Patrons and Friends of Seton Hall:

The ruins of the burnt building are being removed. Arrangements for rebuilding the new college are going on.

I would be the most faint-hearted of men if I were to hesitate one moment in going on with my work. The general cry is, "Give us something larger, grander, more suitable for college pur-

poses." It is my intention, with God's blessing and your kind help, to do so.

A little plain talk with regard to my financial means will not be out of place. The new building will cost $50,000. My insurance amounts to $19,000; there are $4,000 worth of materials on hand. Bishop Bayley will order a general collection in all the churches of the diocese, which will amount to $10,000. The balance I must find elsewhere. I can look only to those parents who appreciate the work Seton Hall is doing for their children; to the personal friends of Bishop Bayley, who deeply sympathize with him in the heavy and unexpected burden that has been placed upon him by this calamity; and to those friends that I have found in my labors in behalf of education, and who have felt kindly toward me for all that I have tried to do for the welfare of their children.

I therefore look anxiously and earnestly for the assistance that the well-wishers of Seton Hall may be able to render in this trying moment. Whatever they may be able to give or obtain from their friends, be it much or little, will be most thankfully and gratefully received. I need not add that all our benefactors will be earnestly remembered in the Holy Sacrifice of the Mass.

B. J. McQuaid.

Seton Hall, February 2d, 1866.

The response to this appeal was prompt and generous; nearly $10,000 was subscribed.

These generous donations were supplemented by an amateur concert that was given in aid of Seton Hall, at Delmonico's, Fifth Avenue, New York City, April 18th, 1866, under the direction of Ranieri Vilanova. The concert was suggested by Mrs. F. A. Bruguière and Mrs. J. J. Barril, who were untiring in their efforts to make it a success. Mr. Delmonico kindly donated the use of his elegant rooms, and among the patrons appear names of the most distinguished and aristocratic Catholics in New York. The handsome sum of $2,000 was realized from the entertainment and handed over to Father McQuaid. The collections in the diocese exceeded the most sanguine expectations, and Father McQuaid was enabled to begin the erection of a new building larger and handsomer than had at first been contemplated.

Bishop Bayley was far more timorous than Father McQuaid when it came to drawing plans for the new Seminary of the Immaculate Conception; he feared to incur too heavy a responsibility, while Father McQuaid felt, from the encouragement already received, that he was prepared to cope with the emergency and was ambitious to erect a building worthy of the institution; but it was

only by innocent conniving with the architect that he was enabled to secure for Seton Hall the present handsome seminary edifice with a façade of 134 feet, with a depth of 50 feet, and complete in all its interior appointments. Seeing that Bishop Bayley was disposed to move slowly he took this means of effecting his purpose; he first had the architect draw plans of what he proposed to make the centre of the building. Bishop Bayley naturally thought the height too great for the width. Father McQuaid agreed with him perfectly and took the plans to the architect for alteration. Little by little the plans were modified and enlarged to suit Father McQuaid's ambitious ideas until the drawing of the present structure was approved and work on the handsome Gothic building of dressed brownstone was immediately begun. This edifice is three stories high and more than double the dimensions of the marble villa which was burned; it contains fifty-four rooms finished in walnut and ash, with a flooring of Georgia pine, and is principally devoted to the use of seminarians. The erection of the seminary involved a large outlay in those days when materials were expensive and the price of labor high, but Father McQuaid was not to be daunted, the work was pushed forward, and early in 1867 the building was ready for occupancy.

In July, 1866, the seminary lost one of its most earnest and steadfast friends in the Very Rev. Patrick Moran, V.G., who went to his eternal rest after a long and laborious life spent in the service of God. As the deeds of good men live after them, he left a testimonial by which his name was forever to be perpetuated at Seton Hall. Besides donating his valuable library to the seminary, he bequeathed the sum of $6,000 as a permanent fund for the support of ecclesiastical students. This has since been known as the Moran Burse. *His dying wish was that others might emulate his example and a fund be provided whereby many students could be educated for the priesthood.*

Rev. Louis A. Schneider was admitted to the Diocese of Newark in November, 1866. After serving for a time as rector of St. John's Church in that city he went to California, and soon after his return, in 1867, was appointed professor of dogmatic and moral theology in the Seminary of the Immaculate Conception. He served in this capacity for three years, until he was named rector of St. Nicholas's Church in Passaic. Father Schneider was beloved by the seminarians. He had a genial, happy disposition, and, while exacting in recitations, he often enlivened the classroom with appropriate stories. His knowledge of theology was

most profound. On August 15th, 1884, his busy and useful life was brought to a close.

On May 19th, 1868, Rev. M. A. Madden, a member of the original board of trustees and one of the earliest friends and benefactors of Setonia, died suddenly.

Hardly had the new seminary building been occupied when he who had labored so long and well, who had done all the hard work from the outset—in laying the foundation of the Seton Hall of to-day, and to whose energy, toil, and tact the institution owed its life and strength—the first president, Rev. B. J. McQuaid, was called in 1868 to leave the quiet shades of Setonia and go forth to labor in another vineyard, the newly erected See of Rochester, N. Y. He was consecrated first Bishop of Rochester on July 12th, 1868; there he found ample field for his talents as an organizer and worker.

Dr. M. A. Corrigan, who was vice-president, was appointed by Bishop Bayley to succeed Bishop McQuaid as president of Seton Hall College. Father Corrigan was hardly twenty-eight years of age when he was placed in the important position of president of one of the foremost Catholic institutions in this country. On October 8th, 1868, Father Corrigan was further honored by Bishop Bayley in being named Vicar-General of the Diocese of Newark.

He expended the first year $5,000 in the construction of roads and walks, improving the drainage, and extending the gas and steam apparatus. During his term of office he also made many repairs, purchased sacred vestments, refitted class-rooms, and finished certain portions of the college theretofore incomplete. About this time Bishop Bayley donated to the college library two hundred volumes of books and a valuable collection of coins. Monsignor George H. Doane, who succeeded Bishop McQuaid as rector of the cathedral, was on June 24th, 1868, elected a member of the board of trustees of Seton Hall. During his term of office Dr. Corrigan had associated with him as vice-president at different times Rev. William R. Callen, Rev. Pierce McCarthy, and his brother, the late Rev. James H. Corrigan.

On June 20th, 1870, Mr. Philip Corrigan and his brother, Dr. Joseph Corrigan, founded a burse for the seminary, which is known as the Corrigan Burse. The Rev. Dr. Corrigan was very popular with the students; no detail in the management of the college escaped his attention, and his cultivated taste was everywhere apparent in and about Seton Hall. During the absence of Bishop Bayley at the Vatican Council of 1870 Dr. Corrigan occu-

pied the office of administrator. He dedicated the college chapel on February 6th, 1870, Monsignor Doane delivering the sermon and Monsignor Seton celebrating the Solemn Mass on that occasion.

On June 3d, 1871, Rev. William P. Salt, who subsequently became so thoroughly identified with Seton Hall, and who, from the time he entered the institution, was revered and loved by all who knew him, was ordained a priest in the college chapel by Bishop Bayley. Father Salt's history reads more like a romance than a page from real life.

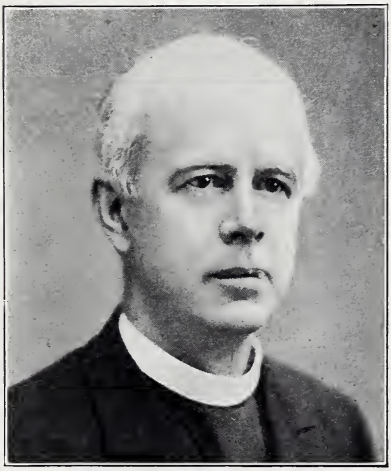
William Salt was born in Brooklyn, N. Y., September 19th, 1837, the eldest of nine children. In 1847 his parents removed to Bath, a small village in western New York, where he received his primary education. At an early age he was taken from school and placed in his father's shop to learn the trade of a carpenter. It was a hard trial to the lad, who had an insatiable thirst for knowledge, to be deprived of the advantages of school, and he therefore spent his evenings and every leisure moment reading and studying. In this way he completed the usual academic course and also became acquainted with several modern languages, which he studied under a private tutor. Of these years he wrote later when encouraging others to persevere in the face of difficulties: "A great deal of what little I know was gained after a hard day's work, when tired Nature would soon compel me to lay aside the extra task I was imposing on her and go to bed wondering if I ever would learn anything."

After reaching his majority he began to read law in the office of Judge Rumsey, of Bath; supporting himself by doing odd jobs at his trade and during the winter teaching a country school. His parents were Baptists, but Mr. Salt was not attracted by that form of worship, and in 1859 joined the Protestant Episcopal Church. About this time he became dissatisfied with the profession of law, and, at the advice of friends, decided to enter the ministry. He received an offer in 1860, which then seemed a favorable opportunity, to teach in a parish school and at the same time have leisure to study. He started on his long journey, full of hope for the future, for Van Buren, Ark., where the school was located. He was rewarded by being appointed a reader by Bishop Lay in the spring of 1861, and while conducting the bishop's school in Fort Smith also pursued his studies for the ministry.

At the outbreak of the Civil War, before he could procure means to return north, the closing of the lines shut him within

the Confederacy and his school was broken up. By the advice of the bishop, in the fall of 1861 he entered the Theological Seminary at Camden, S. C.

A year afterward he wrote that "the perils of the pestilence and sword were making him prematurely gray." Later, with other students of the seminary, he was drafted into the Confederate army, where he served for nearly three years in the Marion Artillery, stationed as a defence for Charleston, being the greater part of the time on John's Island. In Mr. Salt's company there were three other theological students, who added to their regular duties those of volunteer chaplain, attending to the sick and dying in camp and field. During this time he continued his studies, making progress slowly but surely, and whenever opportunity offered he sent a letter home, but it was near the close of the war before a letter reached him. Failing at Charleston to procure the transportation north for which he had applied, or to receive the necessary funds for the journey which had been sent him from home, he and a friend, a German soldier, resolved to make the journey on foot. Unused to forced marches, they soon became footsore, and his companion being quite disabled, Mr. Salt made efforts to procure work at different plantations in order that his friend's feet might become healed and they could pursue their journey. They were unsuccessful, however, until they met with a German farmer, who, pleased with their ability to speak his native tongue, took them in and gave them employment. He at first doubted their abilities for the harvest field, but at the end of a week's stay offered them special inducements to remain.



REV. WILLIAM P. SALT.
Fifth Vicar-General and Rector of Seton Hall Seminary.

Mr. Salt, however, declined, as his companion was able to travel; they resumed their tramp and pursued their way to the nearest railway station. On the 4th of July, 1865, he was at Hilton Head, "a waif of the war thrown upon a sandy beach, with the past a

pain and the future a blank." From this place they were transported to New York.

Upon arriving at Bath he found the old homestead sold and his father struggling to support a large family. He began at once to work for his father at his trade, but offered himself a candidate for orders and resumed his studies. He soon accepted a place to teach in the academy at Bath and renounced finally the carpenter's bench, but never failed to praise the advantages offered by a trade, and always declared that "the saw and the hammer had done him good service." Late in the following winter, 1865, he was ordained *a deacon* by Bishop Coxe and in the spring assigned to the churches at Sodus Point, where he remained for some time, commended for "faithfulness, zeal, and usefulness." Arrangements had been made for him to pursue his studies at Geneva, N. Y., and take temporary charge of Grace Church, but he had for some time doubted the tenets of the Episcopal Church and he entered into an investigation. "When convinced of the authority of the Catholic Church to teach," he said, "then all doubt vanished; my duty was clearly defined." He left Geneva for New York City, where on October 12th, 1867, he was baptized by Rt. Rev. Monsignor Preston at St. Ann's Church. That this step was not a hasty one is shown by letters written the year previous and by remembered conversations with friends to whom he had expressed his doubts and perplexities. When confronted with the fact that from his mother he inherited the blood of Welsh Dissenter and French Huguenot and from his father that of English Quaker, Scotch-Irish Presbyterian, and Holland Puritan, as an argument against his sanity because he became "one of the despised papists," he simply replied, "Go back far enough and you will find that my ancestors were all Catholics." Very soon after his baptism Mr. Salt entered the seminary at Seton Hall. While expressing his sorrow at crossing his father's wishes in studying for the priesthood, he wrote home: "I should not be content anywhere else. I feel that the past has produced no fruit, and it is time for my life-work to begin."

After a brief course of study of philosophy at Seton Hall, Mr. Salt was sent by Bishop Bayley to the American College at Rome to make his theological studies. He was in the Eternal City during the turbulent times when Garibaldi attacked the city and despoiled the Church of its temporal power and imprisoned the aged Pontiff, Pius IX. Mr. Salt on this occasion displayed the fire that was in his nature by proposing to volunteer in the Papal

Zouaves. In after years he must have had that experience in mind when he wrote the following in a sermon on the virtue of hope:

On one of the plains of Italy lies a young soldier, with his life-blood slowly ebbing away, while the only sound which comes to his ears above the roar of the battle is the bugle sounding a retreat to his comrades. That morning he had gone out to battle with a conscience free from sin, and with his life, his all, offered to God and his Church *in defence of Christ's Vicar on earth*, and now though that sound, the most painful to the soldier, is ringing in his ears—the call to retreat—yet a light of joy is in his countenance, for his last sigh is an act of contrition and he knows that he is going home to his reward.

Mr. Salt's health failed him in Rome and he was obliged to return to America before completing his theological studies. He returned to Seton Hall, continued his course, and was ordained a priest June 3d, 1871.

Soon after ordination he was appointed professor of logic at Seton Hall. He afterward filled various chairs, including ecclesiastical history, political economy, civil polity, Christian evidences, mathematics, physics, and chemistry. He was director of the seminary and treasurer for many years during the presidency of Dr. Corrigan and Rev. J. H. Corrigan, and was made Vicar-General of the Diocese of Newark by Bishop Wigger.

On account of failing health, in September, 1881, he resigned the office of treasurer, and the Rev. William F. Marshall was appointed his successor.

Father Salt continued to teach and direct the affairs of the seminary until within two years of his death, which occurred on October 7th, 1891. He received the holy viaticum at Mass that morning from the hand of Rev. Dennis McCartie, in the private chapel, and came down to the dining-room for breakfast. When seated at the table he gave signs of suffering, and begging the rev. father to excuse him, he left, and while walking along the corridor on the second floor was seized with a hemorrhage of the lungs and was falling to the floor from weakness when the Rev. John J. O'Connor saw him and hastened to his assistance. Father O'Connor quickly perceived that Father Salt was dying and administered to him the Sacrament of Extreme Unction. In a few moments the holy man expired.

He was buried from Seton Hall Chapel and the ceremonies were most impressive.

His aged father and mother were present, and a few other members of his family, and about seventy priests of the dioceses of Newark and Trenton.

The Mass was celebrated by the Rev. J. J. O'Connor, the sermon preached by Monsignor Doane, and Bishop Wigger pronounced the absolution.

He bequeathed to Seton Hall his large and well-selected library.

Father Salt's remains were laid at rest, as he had requested, in the Cemetery of the Holy Sepulchre in Newark. The grave is surmounted by a neat marble monument which was erected by Bishop Wigger.

The perfume of Father Salt's memory is as sweet and fresh to-day as it was on the day he passed over the bridgeless river to the longed-for valley of rest. The recollection of his gentle life is as grateful as the breath of a melody, as wholesome as the hand of benediction. Father Salt's memory would live, though he had prayed that it might die. It is enshrined in many hearts, and shall be reverently cherished until those hearts are pulseless and still. To know him was to love him, and remembrance is the flower of love—a flower that blossoms with perennial bloom.

He was a mirror of true manhood and a model for imitation. His was a pure life, a pattern and exemplar for the army of soldiers he trained for God's sanctuary in the seminary he graced and elevated by his guidance.

If silence is greatness, as Carlyle thinks it is, on this count also was he a great man.

As a teacher he was careful, exact, conscientious, practical. He had a strong logical turn, a power of keen analysis, and great faculty for condensation. Superfluous issues he avoided with infallible instinct; he struck straight at the heart of the subject, and never wearied his pupils with irrelevant discussions. He inspired a certain fear, but it was reverential, and was tempered with respect and confidence.

His learning was solid and accurate and varied, but he did not parade it. A certain bishop once remarked, "I lived several years in the house with him before I knew he was acquainted with my native tongue." His pupils loved him and bore frequent testimony of their affection.

The Rev. Sebastian Gebhard Messmer came to Seton Hall, November 17th, 1871, from the Jesuit College at Innsbruck to fill the chair of Scripture and canon law. To the old graduates of

Seton Hall no name brings up happier recollections than that of Sebastian Gebhard Messmer. Eighteen years of his busy life found a sphere of usefulness in and about the college. A thorough scholar and an humble man, he was equally at home in the lecture hall of the seminary or on the lawn of St. Mary's Orphan Asylum near by, where he was almost a daily visitor, and, if his disciples were delighted to be under the guidance of such a master, the orphans were no less enthusiastic over the good priest who found his joy in whatever might add to theirs.

Father Messmer during his long residence filled at different times the chairs of sacred Scripture, canon law, and dogmatic and moral theology.

He succeeded Father Schandel as chaplain of St. Mary's Orphan Asylum and continued his good offices there until 1885, when he was placed in charge of St. Peter's Church, Newark. He had previously been rector of St. Leo's Church, Irvington; and from February, 1889, until August of the same year he was rector of St. Venantius's Church, Orange, when he was called to become professor of canon law in the Catholic University at Washington.

After receiving the appointment of professor of canon law in the Catholic University at Washington, Dr. Messmer left Seton Hall, August 7th, 1889, and sailed for Europe. Eight months of his absence were spent in Rome, perfecting his already thorough knowledge of canon law. During this time he had the pleasure of hearing Professor Giustini at the Apollinari College lecture on Roman civil (Justinian) law. In June, 1890, he received the degree of Doctor of Canon Law, and in September of the same year began his lectures at the Catholic University. He here showed himself to be not only thoroughly familiar with canon law, but also to have a perfect knowledge of the civil law of the United States, and to possess a comprehensive understanding of the peculiar circumstances which environ the Catholic Church in America.

On December 14th, 1891, Dr. Messmer was appointed Bishop of Green Bay, Wis., to succeed Bishop Katzer, who had been made Archbishop of Milwaukee, and in the fall of 1903 was promoted by his Holiness, Pius X., Archbishop of Milwaukee.

Bishop Bayley, on September 2d, 1872, received the apostolic letters appointing him Archbishop of Baltimore. Six weeks later, October 13th, 1872, he was installed in the Baltimore Cathedral. Dr. M. A. Corrigan, President of Seton Hall, was made administrator of the Diocese of Newark pending the appointment of a new bishop.

Dr. Corrigan, on February 11th, 1873, received a telegram announcing that he had been appointed, by Pope Pius IX., Bishop of Newark. There was joy at Seton Hall over the honor done their president, but it was not unmingled with sorrow at the thought of parting with one who had always held a warm place in the hearts of the students and had gained well-deserved popularity in both college and seminary while filling the various offices of professor, vice-president, and president.

During his last illness it was the one pleasure Archbishop Bayley enjoyed to drive out to Seton Hall. His last visits were made September 25th and 26th, 1877, accompanied by Archbishop Corrigan. It was on one of these drives that Archbishop Bayley, looking back on the past, told the Bishop of Newark of his desire after his conversion to become a Jesuit, and before his consecration to become a Redemptorist, but that on both occasions his director had dissuaded him from taking this step, insisting that he could do more good in the world.

On May 6th, 1877, at Seton Hall Seminary was witnessed the ordination of Mr. W. N. Hoyt, formerly an Episcopal clergyman, then sixty-five years of age, stationed in Burlington, Vt., who became a Catholic about 1852. On the death of his wife in the early seventies he applied to Cardinal McCloskey for permission to study for the priesthood, and, being of the very best character, the cardinal favored the idea and requested Bishop Corrigan to admit Mr. Hoyt to Seton Hall. He studied there for two years, performing all the exercises of the seminary with the most exemplary regularity, joining the youngest students in their walks, conversation, etc. Of his eleven children two are religious and all are converts. Father Hoyt after his ordination was assigned assistant to Father Donnelly, St. Michael's Church, New York, and appointed superintendent of the immense parish schools.

In 1884 Archbishop Corrigan was summoned to Rome and represented the New York Archdiocese in the Ecumenical Council called by the Holy Father Leo XIII. The death of Cardinal McCloskey, on October 10th, 1885, made Archbishop Corrigan Metropolitan of the Archdiocese of New York; he was the youngest archbishop as he had been the youngest bishop in the Catholic hierarchy of America, and primate of a see which, in point of importance and size, outranks any other in the United States.

Archbishop Corrigan's successor in the See of Newark was the Rev. Winand M Wigger, D.D., pastor of St. Vincent's Church, Madison, N. J.

At the seventeenth annual commencement of Seton Hall the degree of Master of Arts, *Honoris Causa*, was conferred on Rev. W. P. Salt. Among the graduates of that year are two names that have since become prominent in the history of the Catholic Church of New Jersey—those of James Augustine McFaul, the Bishop of Trenton, N. J., and John Joseph O'Connor, the honor man of the class of 1873, who, September, 1892, succeeded Father Salt as Vicar-General of the Diocese of Newark, and who at different times filled the chairs of metaphysics, and dogmatic and moral theology in his alma mater, and is now fourth Bishop of Newark.

After graduating in 1873 he went abroad, where he pursued his studies at Rome, in the American College, for three years, and in Louvain, Belgium, one year, where, December 22d, 1877, he was ordained a priest.

After his return to America, Father O'Connor was appointed professor in Seton Hall. In October, 1892, he was appointed rector of the seminary.

June 19th, 1876, Bishop Corrigan resigned the office of president, and the trustees elected his brother, Rev. James H. Corrigan, who had been a professor in the institution and director of the seminary since 1868, and was made vice-president in 1872, when Dr. M. A. Corrigan succeeded Bishop McQuaid as president.

James H. Corrigan was born in Newark, N. J., June 29th, 1844, the son of Thomas and Mary English Corrigan, natives of Leinster, Ireland. His father determined to give his sons a liberal education, a decision which was doubtless prompted and without doubt fostered by his mother, who was a woman of fine intellect and rare energy and strength of character. Upon completing his preparatory course, he was sent to Mount St. Mary's College, Emmettsburg, afterward going to the American College at Rome, where he made his theological studies; returning to America, he was ordained at Seton Hall College, October 20th, 1867. He celebrated his first Mass at St. John's Church, Newark, where he and his brothers had been baptized.

About 1879 Father James Corrigan began to take steps to organize an alumni association for Seton Hall. His efforts met with a success that was both flattering and encouraging, and no higher testimonial could have been paid to the college than the responses that came from numerous clergymen, lawyers, physicians, and merchants, all of whom had proved themselves worthy sons of their alma mater.

After the Alumni Association had been established on a solid

basis, it was Father Corrigan who proposed to them the erection of Alumni Hall, and to his untiring efforts must be accorded the success of the enterprise that inspired the old graduates to unite and present to the college a building worthy of the alumni and worthy of the institution and the other edifices that grace the beautiful grounds of Setonia. It was several years before Father Corrigan could mature his plans, and the corner-stone was not laid until October 25th, 1883. Many of the old graduates and their friends were present.

Alumni Hall is built of undressed stone, presenting a solid but not ungraceful aspect. It is 70 feet long, 40 feet wide, and 60 feet from the ground to the ridge of the roof. On the lower floor are two billiard parlors, one for the younger and one for the older collegians, a reading-room and a library, and a recreation-room for the theological students. In the vestibule are two staircases leading to the floor above, which furnishes a spacious hall provided with a stage for literary and musical entertainments. The hall is also designed to serve for the general meetings of the Setonian Alumni Association, for an indoor gymnasium, and for cadet drills.

At the commencement, June 16th, 1880, the degree of D.D. was conferred on the Very Rev. Thomas S. Preston, V.G., of New York City, and the degree of LL.D. on Frederick R. Coudert.

The Rev. William F. Marshall was appointed treasurer of the college, September, 1881, the Rev. William P. Salt retiring on account of ill health

Gen. Ellakim Parker Scammon, who died in New York City, was for a number of years professor of mathematics at Seton Hall. His name will recall many pleasant recollections to those who were here in his time and were associated with him either as professors or as students. He was born December 27th, 1816, at Whitefield, Me., graduating from West Point in 1837, fifth in a class of fifty-two, and was afterward appointed tutor of mathematics in that institution, having as his pupils Generals Grant, Rosecrans, and Newton, and was a room-mate of General Bragg. He took an active part in the Seminole War and served on astronomical work at Oswego, in 1840, and also in the States of Iowa, Nebraska, Minnesota, and Dakota. In 1846–47 he was aide to General Scott in the Mexican War, and was recommended for promotion at the battle of Vera Cruz. He had the happiness of making his first communion, August 9th, 1846, in St. Peter's Church, New York. From 1847 to 1854 he was engaged in a survey of the upper Lakes, and in 1856 resigned from the army

and for a time lived in Virginia. He subsequently became professor of mathematics at St. Mary's College, Cincinnati, Ohio, and later director and professor of the Polytechnic College of that city.

In 1875 he accepted the chair of mathematics in Seton Hall, which he held until 1882.

He led an active life until 1893, when he was stricken with the fatal disease which caused his death, December 7th, 1894.

On March 9th, 1886, while the students and professors were all assembled at dinner, the college was again aroused by the dreaded cry of "Fire, fire!" This time the flames were seen issuing from the college building, the fire, as was afterward discovered, having originated in one of the dormitories on the third floor. The fire was discovered by Henry Feindt, the college shoemaker. All hands at once set to work to extinguish the flames, but very little was saved and the building was almost a total loss.

Rev. James Corrigan sent out a circular, as Bishop McQuaid had done on a previous occasion. It reads as follows:

SETON HALL COLLEGE,
SOUTH ORANGE, N. J.,
March 23d, 1886.

After the generous response to the soliciting of subscriptions for the erection of our Alumni Hall, it would seem a trespass on the goodness of friends to ask for new aid for our institution, but owing to the fire which on March 9th destroyed the college brick structure from roof to foundation, I have been urged to have recourse again to well-wishers of Seton Hall.

Happily the buildings left uninjured are sufficiently extensive to afford temporary accommodations for the collegiate as well as the theological department, and studies were resumed last week for the seminarians and will be resumed this week for the collegians. Our loss by the late fire was $35,000. This was partially covered by an insurance—$14,000 on the burned building and $4,000 on the furniture.

Already some have either given or promised help. The list begins with $1,000 from each of two friends; then follow contributions down to $50.

The aid thus volunteered is most encouraging to start with, and strengthens the assurance that an appeal now will not go unanswered. I look, therefore, with great confidence for assistance from the friends of our institution and from my own personal friends. The sooner the aid comes the better it will be.

It is needless to say that many Masses and earnest prayers will be offered for our benefactors.

With hopefulness in your kindly generosity, I am, sincerely yours, JAMES H. CORRIGAN, *President.*

The Alumni Hall did good service in this emergency; the spacious upper floor was converted into a study hall, while the lower floors were utilized for sleeping apartments. Students who could not be accommodated in this building were made comfortable in the seminary, where all took their meals.

At a meeting of the board of trustees it was decided to rebuild the college as soon as possible, and Rev. William F. Marshall, vice-president and treasurer, was appointed by Bishop Wigger to adjust the insurance and superintend the erection of the new structure. Phœnix-like, Seton Hall again arose from the ashes, and by January, 1887, the class-rooms were ready for occupancy, but the dormitories were not used until the following May.

On account of poor health, in 1888, Rev. James H. Corrigan resigned the presidency of Seton Hall and went abroad. He was but little improved when he returned, and Bishop Wigger appointed him rector of St. Mary's Church, Elizabeth, N. J., the congregation being one of the most important in the diocese. Father Corrigan had been rector of this church barely two years when, on November 27th, 1891, he died of heart disease.

The memory of "Father James" will long be cherished by the old alumni of the college and seminary. He was always the gentleman, courteous and condescending to the youngest as well as to the oldest scholar. Ever watchful of their intellectual advancement, he was equally vigilant with regard to their physical well-being, and deeply and sincerely sympathetic with them in the many trials incidental to college training. It was always an effort for him to appear stern, and the suppressed merriment was easily transparent through the frown which clouded his brow. And after the glories of commencement or ordination day none was more sincere or more hearty in his congratulations than he. This same kind and solicitous spirit accompanied him when he exercised but too briefly the active ministry in St. Mary's, Elizabeth.

William Francis Marshall was born at Millville, Cumberland County, N. J., January 29th, 1849, the son of John and Elizabeth Marshall.

The continued ill health of Father Marshall obliged him to tender his resignation to the board of trustees. He was succeeded in the presidency of Seton Hall by the Rev. Dr. Synnott. Joseph Joachim Synnott was born in the village of Great Neck, Long Island, N. Y., February 6th, 1863; and, while he was of a tender age, his parents moved to Montclair, N. J. He made his first

studies in the local parish school, and afterward in the Montclair High School. He then entered St. Francis Xavier's College, and was graduated from that institution in June, 1882. He entered the University of Innspruck, Tyrol, where he was ordained July 26th, 1886. He remained in the university more than two years after his ordination, and was made a doctor of theology in the fall of 1888. He returned to America in December, 1888, and in the beginning of 1889 he was appointed assistant to St. John's Church, Paterson. In September of the same year he was transferred to the diocesan seminary, Seton Hall, as professor of Scripture and Hebrew, and subsequently of moral theology and canon law. October 31st, 1895, when Father O'Connor, the rector of the seminary, was transferred to St. Joseph's Church, Newark, Dr. Synnott was named his successor by Bishop Wigger. He was elected president by the board of trustees of Seton Hall June 16th, 1897. To a rarely gifted mind were superadded extraordinary industry, a charming grace of manner, extreme modesty, and a character firm as it was gentle. He was eminently fitted for his position, and it is certain, if God had spared his life, that far higher honors and graver responsibilities awaited him. But his too brief career was cut short by his untimely death, March 16th, 1899. His loss to the college and to the diocese was irreparable. He had theories and aspirations with regard to the diocesan seminary which he had both the ability and courage to carry through to success and which would have redounded to the well-being of the diocese at large. But Providence ruled otherwise. The Rev. John A. Stafford, after the death of Dr. Synnott, was appointed president. Father Stafford was born in Paterson, N. J., March 13th, 1857, and received his early training in St. John's parish school. His classical studies, commenced in St. Vincent's, Pennsylvania, were completed at Seton Hall. His theological studies were made in the American College, Rome, where he was ordained April 8th, 1888, by Cardinal Parocchi. On his return Father Stafford served as assistant in St. Mary's, Plainfield, and St. Mary's, Jersey City; and, for a short time, *locum tenens* at South Orange. In September, 1893, he was made vice-president of Seton Hall, a position he held until his appointment to the rectorship of St. Augustine's, Union Hill. May 10th, 1899, he was elected president of Seton Hall; and in March, 1903, he was named domestic prelate by our late Holy Father, Leo XIII., *fel. mem.*

Under Monsignor Stafford's administration Seton Hall is fol-

lowing out its traditionary policy, and, despite the attractions of the larger colleges, it finds patrons who realize that numbers cannot count for everything in the training of youth, and that in a smaller college, where not only the intellect is trained, but, more than all, the soul is safeguarded by the upbuilding of an ethical standard grounded on religion, is found after all the ideal for Catholic parents.

In the forty-eight years of its existence Seton Hall has sheltered almost four thousand pupils, and of these nearly four hundred were graduated with the degree of Bachelor of Arts. The alumni are found in every walk of life, filling honorable positions in the different professions, and many of them ranking high in civil and priestly life. Alma Mater has no reason to blush for her children, who, likewise, are not ashamed of their mother. Since its opening Seton Hall has conferred twenty-five honorary degrees. In the seminary there have been four hundred and ten seminarists, and of this number two hundred and thirty were ordained to holy priesthood, in which most of them still labor with zeal and devotion to the cause of religion and education. Three of them have been honored with the episcopal dignity. These figures at once attest the wisdom and foresight of the founders of Seton Hall, and form the glorious aureola around their names and memory.

Sisters of the Poor of St. Francis.

Mother Frances Schervier, born in the imperial city of Aix-la-Chapelle, January 3d, 1816, was the foundress of the congregation of the Sisters of the Poor of St. Francis. From her tenderest years her sympathies were with the poor, and nothing pleased her more than to serve and assist them. On the Feast of Pentecost, 1845, a little band of five devoted women consecrated themselves to the service of the sick, the incurables, and the poor, and inaugurated a work which has been fraught with blessings to thousands and thousands in every quarter of Christendom.

In 1858 Mrs. Sarah Peters, a resident of Cincinnati and a recent convert to the faith, visited Rome, where she submitted to Pius IX. a plan of introducing German sisters for the sick poor of German nationality, and Irish sisters for the Irish poor, into the United States. The Holy Father blessed and approved her project, and advised her to apply to some Austrian bishop for the German sisters. After failing in her endeavors in the Austrian capital, she was successful through the kind offices of Cardinal

von Geissel, the Archbishop of Cologne. On the 10th of August, 1858, five sisters and a postulant, with Sister Augustine as their superioress, set out for their new home in distant America. They arrived in New York September 8th, and continued their journey without delay to Cincinnati.

In the following year they were joined by three other sisters from the mother house, and thus the beneficent work, which in its ministration was to recognize neither sex, color, nationality, nor condition, was launched on its mission of peace and charity. In 1864 hospitals were opened by them in Hoboken and Jersey City, St. Mary's and St. Francis's, and in 1867 St. Michael's Hospital in Newark opened wide its doors, which from that day to this have never been shut against misery and poverty, against the abandoned and the afflicted.

The good that has been accomplished for the souls and bodies of the thousands which have thronged the wards of these institutions, the poverty relieved at their doors, the words of cheer and comfort whispered into the ears of the disconsolate and the disheartened, will never be known in this world. They are registered in the Book of Life. From very humble beginnings the three institutions in the diocese of Newark have grown to their present stately proportions.

Sisters of Mercy, Bordentown, N. J.

The mother house of the Sisters of Mercy, in Bordentown, was founded in September, 1873. The new home, which was built in September, 1886, was solemnly blessed by the Rt. Rev. Bishop O'Farrell, assisted by the pastor, Rev. P. F. Connolly.

Connected with the mother house is St. Joseph's Academy, which holds conspicuous rank among the educational institutions in the State of New Jersey. It is under the direct supervision of the Rt. Rev. J. A. McFaul, Bishop of Trenton.

The sisters belonging to this community are engaged as teachers in eighteen parishes throughout the Diocese of Trenton. They also conduct homes for working-girls in Plainfield and Phillipsburg.

Sisters of St. Dominic, Jersey City.

The Sisters of St. Dominic came to Jersey City at the request of the Rev. D. Kraus in 1872; at this time five sisters came from

the mother house in New York and took charge of the parochial school, which was then in the lower church. The work of the sisters in this humble capacity prospered so well that the small frame building which had hitherto served them became too small, and it was found necessary to erect a larger house. The present site of property was purchased, and in the month of May, 1878, the corner-stone was laid, and on the 17th of November the same year the new convent was dedicated. The sisters then opened an academy, in which a number of pupils have received an advanced education and have been prepared to face the battle of life.

In the year 1881, through the influence of the Rev. D. Kraus, the Rt. Rev. W. M. Wigger, D.D., then bishop of the diocese, severed connection between the convent here and the mother house in New York, making this convent a separate mother house. The title "The Community of the Sisters of St. Dominic of Jersey City" was then adopted as the legal title, and Mother Mary Catherine became prioress of the little community. In May, 1884, the sisters opened a house at Caldwell, N. J., for the recuperation of the sisters, whose health had been impaired by the strenuous labors of the school-room. This house has since developed into a very flourishing academy and boarding-school.

Various other missions were opened, and the sisters have charge of a number of schools.

In the year 1894, on account of the ill health of Mother Mary Catherine, Mother Mary Mechtilde was appointed prioress of the community, and has had a successful régime, having opened a number of new houses, so that at the present time the sisters teach in the dioceses of Newark, Cleveland, and Boston.

Connected with the academy is a fine commercial class, and the fame of the musical ability of the sisters is well known throughout the city.

The Institute of Holy Angels.

School Sisters of Notre Dame, Fort Lee, N. J.

THE dedication of the new chapel of Holy Angels, erected for the use of the Convent of School Sisters of Notre Dame and their institute at Fort Lee, N. J., on the Palisades of the Hudson, overlooking the great city of New York, was celebrated with great pomp and splendor on the 25th of March, 1895, the Feast of the Annunciation, under the direction of the acting chaplain, the Rev. Patrick Byrne.

The late Rt. Rev. W. M. Wigger performed the service of dedication, beginning at 9 o'clock A.M., and afterward sang a Solemn Pontifical Mass. The Very Rev. J. J. O'Connor, V.G., now the present bishop of the diocese, laid the corner-stone in the absence of the late right rev. bishop, and preached at the Mass. The little chapel, so dear to the sisters and full of the sweetest reminiscences, had been to visitors an eyesore on account of its cramped and overcrowded condition, and they wished to see it replaced by some structure worthier of the majesty of God and the requirements of the community. Their wish is satisfied in the beautiful and spacious chapel devoted to-day to the worship of God under the patronage of His Holy Angels.

The chapel, a very pretty Gothic structure, is of brick trimmed with North River stone and terra-cotta. It is about 100 feet long and 45 feet wide, and has an elegant and commodious hall beneath it. This hall is for a recreation-room for the young ladies, where commencements will be held and entertainments given. It is chastely yet superbly finished, and supplied with every requisite necessary for its purpose. The chapel, however, is the gem. It consists of a nave and two aisles. The handsome cluster columns which support the roof mark this division. Then come the sanctuary and its adjoining sacristies, all richly and tastefully furnished. The sanctuary contains three very handsome altars, adorned with a wealth of beautiful statues.

The Institute of Holy Angels is located in Fort Lee, on the Palisades of the Hudson, the most desirable part of Bergen County. It possesses all the advantages that a healthy and delightful climate can afford; it commands a view of the city of New York, and can happily boast of beautiful and romantic scenery. This property was purchased on October 2d, 1879, by the School Sisters of Notre Dame, one of the important teaching communities in the United States, under the direction of the late Rev. Mother Mary Caroline, superior-general of the community.

The convent was once the residence of the late Dr. Anderson, a well-known scientist and philanthropist. Being a private residence, it afforded the sisters and pupils but few of the comforts requisite in a school, and the want of an additional building was long felt. Finally, in 1890, a new school building was erected on the north side of the old residence, facing Linwood Avenue.

The system of government combines strict discipline with kind and gentle treatment. The pupils are taught to practise self-control, punctuality, and obedience from a sense of duty rather than

from fear of reproof. The aim of the institute is to impart education in the highest sense of the word—to train the moral, intellectual, and physical being. Every effort is made to develop in the youthful mind the principles of virtue and religion, which alone can render education profitable.

In lieu of the "grade certificate" which is issued to schools in New York State, the University of the State of New York assured the Collegiate Institute of Holy Angels, Fort Lee, N. J., that its English and Latin scientific courses were registered in full by the university, and that it enjoys all the privileges extended to the schools recognized by such registrations. There are three regular departments of instruction, viz., preparatory, commercial, and academic. The preparatory classes are open to students not sufficiently advanced to enter academic schools. A diploma is conferred for the satisfactory completion of a four-year course in the academic department.

The Aquinas Literary Club founded an academic scholarship open to all the female pupils of the parochial school under the direction of the School Sisters of Notre Dame of New York and New Jersey. The scholarship entitled the recipient to free tuition, board, and residence for one year. The school has an excellent reference library, containing encylopædia, gazetteers, dictionaries, standard works on history, science, fiction, etc., selected with regard to the needs of the pupils in the various classes. Additions of useful literature are needed and will be most acceptable.

Mount St. Dominic's Academy, Caldwell, N. J.

The Sisters of St. Dominic, who founded Mount St. Dominic's Academy, Caldwell, N. J., came to Roseland, and rented a house there temporarily on the 26th of May, 1884; on November 1st, the same year, the Harrison House, Caldwell. Rev. Father Bonaventure, O.S.B., celebrated the first Mass for the sisters in Roseland. From 1884 to October, 1885, they were attended by the Rev. W. A. Purcell, from Seton Hall College, who said Mass on Sundays for them and in the Newark City Home in Verona; afterward the same service was performed by Rev. Father Duffy till January, 1887. The first resident chaplain was Father Shaughnessy, who left in 1888. On January 10th, 1888, by the advice of the bishop, the sisters purchased the Beach House, on Bloomfield Avenue, Caldwell, and about thirty acres belonging to the property. Father McGuire, the next chaplain, remained three years,

and was succeeded by Father Henry Kruse, who stayed but a few months. He was succeeded by Father Nolan, who founded the parish of St. Aloysius, Caldwell, the ground for the church having been donated by the sisters. On the Feast of St. Joseph, 1892, the ground for the new convent and academy was broken, and on the 24th of May, the following year, the corner-stone was laid. On the 3d of September, 1895, the building was blessed by the Rt. Rev. W. M. Wigger, D.D., Rev. H. Kruse celebrating Sol-

MOUNT ST. DOMINIC'S ACADEMY, CALDWELL, N. J.

emn High Mass, Rev. B. Bogan deacon, Rev. P Smith subdeacon. The sermon was preached by Rev. J. Tighe. From Father Nolan's time till 1903 the sisters were attended by the successive pastors of St. Aloysius's parish, Rev. J. F. Boylan, Rev. H. Kruse, Rev. P. Byrne. In May, 1903, the Rt. Rev. Bishop O'Connor appointed as resident chaplain Rev. J. H. A. Hagan, who in December of the same year was succeeded by the Rev. T. J. McEnery, the present chaplain. Mother Mary Catherine, O.S.D., the first superioress, was succeeded in 1894 by Mother Mary Avelline, the present superioress. Rev. Mother M. Mechtilde, prioress of Jersey City, exercises a general supervision over the institution, which at present has about 40 sisters and 100 pupils.

The House of the Good Shepherd, Newark, N. J.

THE House of the Good Shepherd was founded by the late Archbishop Corrigan on May 24th, 1875, on High Street, Newark, the site of the Woman's Hospital, now attached to St. Michael's. In 1880 the present property on Thirteenth Avenue was purchased, and the sisters and children were transferred to it. The scope of the work of the Sisters of the Good Shepherd is the reformation of fallen women. In every house there is a Magdalen class, in which those among the penitents who wish to consecrate themselves to a life of penance enter, and after two years' probation, if judged worthy, are permitted to take vows, which they renew annually, on the feast of their patroness, St. Mary Magdalen, July 22d. The house for Magdalens was opened April 21st, 1881, and since that date eighty-five have been received, of whom eleven died and thirty persevered and are still in the house. They are self-supporting, employing their time in plain and fancy sewing. They wear a religious habit and follow the rule of the Carmelites. Their superior is always a religious of the Good Shepherd. Their chapel, dormitory, class-room, refectory, and garden are entirely separate from the convent. These holy souls are the greatest consolation of the religious women who watch over them, and are looked upon by them as their greatest trophies. Since the opening of this institution fifteen hundred and seventy-five penitents have been received, provided for, and given a trade, either sewing, machine, or laundry work, thereby enabling them to earn an honest living on their return to the world. A history might be written of the life of each of the inmates. Some are young in years, but old in every kind of crime; and some wasted by sickness and disease, the result of the pace that kills. As soon as a penitent enters she receives a new name, by which she is known and called while in the house, so that nobody is acquainted with her history or her family except the superior and the religious in charge of the penitent. Ninety-seven have died since the institution was opened, eighty entered the Magdalen class, and twelve hundred and forty-five were returned to their parents or guardians or provided with situations. At present there are one hundred and fifty-three inmates. While we must admit that all who return to the world do not walk in the narrow path that leads to the green pastures of the Good Shepherd, we are greatly consoled by the good conduct of the majority, who after leaving us persevere in virtue,

despite all the temptations and allurements of a wicked world. We have at present some who have been here twenty years, and who will probably end their days with their good mothers, as they affectionately call the religious. Others there are who count the days from their entrance, only too anxious to return to the world and in some instances to the scenes of vice and degradation from which they have been snatched, but which, alas! they love too well. There is also a third class, separate and distinct from the Magdalens and penitents, called the preservation class. This consists of orphans or the children of careless, negligent, or sometimes destitute parents. As they are all innocent, they never hold any communication with the penitents. One hundred and fifty have been received, from the age of three to eighteen years. At the present time there are sixty-three in this class. This institution is self-supporting, and receives no appropriation or remuneration from the city or the State.

In the little God's Acre of the convent chapel repose three superiors, and eight sisters of the House of the Good Shepherd, calmly awaiting the dawn of the resurrection.

Home for the Aged.

The Little Sisters of the Poor, Newark, N. J.

Had Jeanne Jugan lived in mediæval days, instead of in the nineteenth century, she would certainly have taken high rank as a worker of miracles, always providing she had not been burned as a witch. For she spent many long years of her life doing just what all common-sense folk declare cannot be done—making bricks without straw, feeding multitudes without even a loaf or a fish. At an age when most women feel that their work in this world is done, she took on herself a burden so overwhelmingly heavy that the strongest man's courage might well have quailed before it. She was a tall woman, taller by far than a good half of the men; and she was thin, nay, gaunt as the veriest scarecrow. Once black, her garments now had that grayish shade that tells of hard wear, of exposure to dust and sun, or struggles against wind and rain. She had an old face, a face of the kind that makes one think instinctively of some weatherbeaten rock. It was ugly; that is a point on which there could be no doubt; not only was it rugged, but ill-shapen, as if it had been cut out with blunt scissors. Her voice was low, sweet, and persuasive. "It is terrible to hear old men and women crying for bread, you know," she would whis-

per confidentially. "It just breaks one's heart to see them suffer. You must give me something for my poor old folk, you must, indeed, good sirs. And you will, I know you will. Why, you could not find it in your hearts to let me go home to them empty-handed. Now could you, so good and so kind are you?"

This was the foundress of the Little Sisters of the Poor, and this was the foundation of the noble work begun in 1842. These were the sisters who founded a house on the corner of Broad and Murray streets in the city of Newark in 1878, under the patronage of St. Rose of Lima.

Bishop Bayley had been most desirous to have these sisters installed in his episcopal city, so that provision might be made for the aged poor of both sexes without regard to their religious belief or color. There were accommodations in the first house for about forty inmates. The present site on Warren Street was bought in 1880 and the first Mass was celebrated on the Feast of the Purification, 1883.

The building was completed in 1888 and the chapel built in 1896. The house accommodates about two hundred and twenty. The Rev. Augustine Brady is the resident chaplain.

The Alexian Brothers' Hospital, Elizabeth, N. J.

THE Alexian Brothers' Hospital, a branch of the hospital conducted by the same brotherhood in Chicago, Ill., was founded in 1892 by the Rt. Rev. Bishop Wigger. The Alexian brotherhood dates back to the fourteenth century, and its vocation is the management of hospitals, insane asylums, and cemeteries, and, in some parts of Europe, the burial of the dead. They have four hospitals in the United States, of which the one in Elizabeth is the latest foundation. The brothers nurse only male patients, but connected with the hospital is a dispensary for the poor of both sexes. During the year 1903, 675 patients were treated in the hospital and 2,400 found relief in the dispensary. The general of the order and the mother house is in Aix-la-Chapelle, Germany. The province of the Immaculate Conception in the United States is under Brother Bernard Kleppl, Provincial. The rector of the hospital in Elizabeth is Brother Cajetan Theisen. The total number of male patients treated since the opening of the hospital is 5,015, and of outdoor patients 235,000. The hospital is mainly supported by charity. There are at present fifteen brothers in the Elizabeth hospital.

St. Francis's Sanitarium, Denville, Morris County, N. J.

(Kneipp Water Cure.)

This institution is situated in northern New Jersey, about seven hundred feet above sea level, in a mountainous region of superb and unrivalled scenery. It was opened in 1895 by the Sisters of the Sorrowful Mother, whose life is devoted to nursing and caring for the sick.

The sanitarium property comprises an area of about two hundred acres. From a sanitary standpoint its location is very favorable, abounding in pure air, pure water, and a sandy soil which insures perfect drainage. The main building is surrounded by

ST. FRANCIS'S SANITARIUM, DENVILLE, MORRIS COUNTY, N. J.

fruit and flower gardens, and the entire view of the extensive landscape is both gorgeous and pleasing. The ample grounds, comprising over two hundred acres, with their picturesque plateaus and wooded hills and varied attractions, and traversed by elegant drives and footpaths, afford the guests many and pleasant excursions. These natural attractions are amplified by various other means of entertainment, such as table tennis, billiards, pool, roque, bowling, etc., as well as rowing on the Rockaway River, a beautiful little stream which flows through the grounds. Numerous

lakes in the neighborhood, one of which is on the sanitarium property, lend additional attraction to the scenery.

The institution is conducted solely on the Kneipp system, and inasmuch as it is not a hospital, only light cases are accepted, such as anæmia, neurasthenia, scrofula, chronic stomach troubles of a functional nature, convalescents, and especially those in need of rest and recuperation. The sanitarium offers no panaceas or secret methods of treatment, but aims to be a school where is taught a rational hygiene and method of living by practical demonstrations; with these are combined suitable water applications, by means of which the body is freed of morbid material. In this way health-seekers learn the essential principles to obtain a sound condition of mind and body.

The domestic arrangements are in charge of the Sisters of the Sorrowful Mother, an institution which was founded in Italy. The Rev. Joseph Joch is the director and manager, and the resident physician Dr. M. Schmitz, assisted by Dr. Joseph F. Sommerhoff and Dr. F. W. Flagge.

The Sisters of Charity, Gray Nuns, Morristown, N. J.

Mary Margaret Dufrost de Lajemmerais, the widow of M. Francis-Magdalen d'Youville, was inspired by her director, the saintly Sulpician, M. de Lescoat, to consecrate her life to the service of the poor. Her early life and education had been watched over by her stepfather, M. T. Sullivan, or, in its Gallicised form, Silvain. In 1694 three devout laymen of Montreal had founded the General Hospital for the service of poor and infirm men, and placed it in charge of a brotherhood of Hospitallers. But the community did not prosper. This was the institution the good priest had in view and over which he hoped one day to place Mme. d'Youville. On the Feast of All Saints, 1738, as Mme. d'Youville with her little band was on her way to the parish church, they were greeted by an angry mob, who jeered at them in abusive language and even pelted them with stones. Worse still, the grossest calumnies were invented and circulated against them—their traducers going so far as to accuse them of selling liquor to the Indians and even of using it themselves. These calumnies, strange to say, were the origin of their name, "Les Sœurs Grises," "the Gray Sisters." The word *gris* has two meanings—*gray* and *tipsy*—and in the latter unfavorable sense it was applied to the good nuns. Many trials accentuated the first days of the founda-

tion, but many triumphs came to console the foundress and her first companions. February 2d, 1745, Mme. d'Youville and her five companions signed the act of renouncement by virtue of which they renounced the world, consecrated their life, time, and toil to the care of the poor, transferred to them all their earthly possessions, and bound themselves to live in ties of charity and obedience under a common rule. December 23d, 1771, Mme. d'Youville, surrounded by her sisters, peacefully yielded her soul to God and entered upon her eternal reward. The process of her canonization has already been begun, and Mother d'Youville has been declared Venerable.

In 1823 a special ward in the General Hospital was opened for the reception of Irish orphan children. This was the beginning of St. Patrick's Orphan Asylum, Montreal. June 17th, 1847, a report reached the Gray Nunnery that hundreds of Irish immigrants were dying unaided and unattended on the shores of Point St. Charles, at the outskirts of the city of Montreal. The superior at that time, the venerable Sister Elizabeth Forbes, in religion Sister McMullen, of Glengarry, accompanied by Sister Sainte-Croix, visited the locality and was horrified at the conditions she found there. She asked and obtained permission for her sisters to minister to the wants of the lonely and pest-stricken exiles. It was the hour of recreation when the two sisters returned to the community. The old and young sisters were gathered in the community-room, the conversation was animated, and from time to time peals of laughter broke out from one or another group. Taking her seat in the circle, Sister McMullen said, after a short pause: "Sisters, I have seen a sight to-day that I shall never forget. I went to Point St. Charles and found hundreds of sick and dying huddled together. The stench emanating from them is unendurable. The atmosphere is impregnated with it and the air is filled with the groans of the sufferers. Death is there in its most appalling form. Those who thus cry out in their agony are strangers, but their hands are lifted up in pity and despair. Sisters, the plague is contagious." Here the venerable superior burst into tears, and with a voice broken by sobs continued: "In sending you there I am signing your death-warrant, but you are free to accept or refuse." For a moment there was a breathless stillness. Then all arose and stood before their superior, and one and the same word fell from their lips: "I am ready." Eight of the volunteers were chosen. On arriving at Point St. Charles, three large sheds, from one hundred and fifty to two hun-

dred feet long and forty or fifty feet wide, met their view. What a sight greeted their eyes! "I nearly fainted," said one of the sisters, relating her emotions on that eventful day, "when I approached the entrance of this sepulchre. The stench stifled me. I saw a number of beings with distorted features and discolored bodies heaped together on the ground, looking like so many corpses. I knew not what to do. I could not walk without stepping on one or another of the helpless creatures in my way. I was brought to my senses by the frantic efforts of a poor man trying to extricate himself from the burden of bodies which held him down, his face the picture of horror and despair. Picking my steps with care, after a while I got near the poor fellow, who, overcome by the efforts he had made, fell back—dear God, what a sight!—on two discolored corpses in an advanced stage of decomposition. We set to work quickly. Clearing a small space, we first carried out the dead, and then, after strewing the floor with straw, we made the living as comfortable as possible; but they, too, soon had to be carried out." Many sisters laid down their lives and received their crown as martyrs of charity. The traveller, as he enters Montreal, sees an immense boulder, which recalls this touching episode and bears the following inscription:

> TO PRESERVE FROM DESECRATION THE REMAINS OF 6,000 IMMIGRANTS WHO DIED OF SHIP FEVER, A.D. 1847-48, THIS STONE IS ERECTED BY THE WORKMEN OF MESSRS. PETO, BRASSEY AND BETES, EMPLOYED IN THE CONSTRUCTION OF THE VICTORIA BRIDGE, A.D. 1859.

When the Hospital of All Souls was opened in Morristown, September 5th, 1892, it was placed in charge of the good daughters of Mother d'Youville, who still perpetuate the traditions of the community, and cherish, as did their mother, the sick and the poor, the needy and the afflicted. The first superior was Sister Shannessy, who died at the hospital March 11th, 1898.

St. James's Hospital.

St. James's Hospital owes its origin to the generosity of Mr. Nicholas Moore, a former resident of the fifth ward of Newark. Mr. Moore left about $25,000 for the purpose of starting a

hospital and asylum for the residents of that section of Newark east of the Pennsylvania Railroad.

The first trustees of the hospital were the Rev. J. M. Gervais and Gen. Theodore Runyon, who were executors of the will and trustees of the estate for hospital and asylum. In the course of time General Runyon resigned as trustee, and, on the death of the Rev. J. M. Gervais, Rev. P. Cody, the present pastor of St. James's Church, and Mr. Thomas O'Connor were appointed trustees under the will.

Massive foundations of the building had been laid for some years, and when the time came for incorporating the hospital the trustees requested the Rt. Rev. Bishop Wigger, Messrs. Owen M'Cabe, Patrick Brady, Capt. William P. Daly, and Mr. Edward Maher to join them as incorporators and members of the board of trustees. Incorporation papers were filed in 1894.

Through the untiring efforts and persevering zeal of the Rev. Father Cody the hospital building was finished. It is 200 feet long on Jefferson Street and 75 feet on Elm Street, of brown stone, four stories high, with a large basement under the entire building.

From subscriptions raised at various times Father Cody obtained money enough to get the building ready for use. His next step was to get sisters to carry on the work. He applied at the Sisters of St. Francis's mother house in Syracuse, July 26th, 1899, and obtained the promise of sisters to come in the fall; and on the feast of St. Francis, October 4th, 1899, the sisters took charge.

The hospital is for all classes and nationalities, without religious distinction. It contains all the modern equipments and it is constructed on the latest scientific plans and of the best material. It will accommodate one hundred patients, and was formally opened for the reception of patients on May 24th, 1900.

A training-school for nurses was established in connection with the hospital, May 1st, 1901, and has advanced rapidly.

Sisters of St. Joseph of Peace.

The novitiate for the United States is at St. Joseph's Home, 81 York Street, Jersey City, N. J., Sister M. Ambrose, superior. The sisters conduct establishments in the dioceses of Newark and Nesqually, United States, and New Westminster, B. C., Canada.

This congregation was founded for the training of girls for domestic service and all branches pertaining to housekeeping.

The first sisters came to this country from England in 1884. In 1885 the home for working-girls was established at 78 Grand Street, Jersey City, N. J. The same year the work for nursing the sick in their own homes was commenced and has been done with great success. In May, 1887, the convalescent and summer home for working-girls was opened at Englewood, N. J., where overworked girls can spend a few weeks in a quiet and peaceful retreat. In August, 1890, a Home for the Blind was opened in Jersey City. In the same year the sisters were placed in charge of St. Joseph's Hospital at Fairhaven. In 1894 a school for the thorough education of blind children was opened by the sisters, aided by a competent teacher from the Blind Institute. In 1896 the sisters opened the Hospital of Mater Misericordiæ in the city of Rossland, B. C., for the benefit of poor working-men in the mining district of Kooting County. In 1899 they opened a boarding and day school at Nelson, B. C. In 1901 they opened the Sacred Heart Hospital at Greenwood, B. C.

Sisters in the United States, 45; in Canada, B. C., 10; novices, 4; postulants, 6; houses, 5; pupils, 85; orphans, 218; aged, 24.

Number of sisters in the Diocese of Newark, 36 professed, 7 novices, and 5 postulants.

Sisters of St. Joseph, and their Establishments in the Diocese of Newark.

When, in 1617, under the influence of Monsignor de Marquemont, Archbishop of Lyons, the gentle St. Francis de Sales reluctantly consented so to change the first plan of the Order of the Visitation as to enforce cloister on his religious, previously devoted to extern labors among the poor and sick, the needy and the ignorant, the void thus created became speedily felt, and prelates zealous for the glory of God and the advancement of religion were impelled to found or urge the foundation of religious congregations that would labor in the fields thus left vacant.

Among those beneficent creations, one of the first was that of the Sisters of St. Joseph, founded in Le Puy in Velay, in 1650, by the Rev. John P. Médaille, a noted missionary of the Society of Jesus, and Monsignor Henry de Maupas, Bishop of Le Puy, who, as a member of the illustrious family de Gordi, had the happiness of claiming St. Vincent de Paul as his friend and confessor.

The "little Institute of St. Joseph" spread rapidly, and at the disastrous epoch of the French Revolution its houses were many

and its members numerous. To them, as to other religious, the Revolution brought sequestration and destruction of convents and property, imprisonment, and in many cases death to the religious.

Under the patronage of Cardinal Fesch, a few of the scattered religious reopened a convent in Lyons in 1811, the superior appointed by his Eminence being Mother St. John Fontbonne, who had been rescued from the guillotine only by the death of Robespierre. From this convent of Lyons colonies of religious began again to go forth and spread the good odor of Christ not only throughout France, but even into foreign countries. In 1836, at the request of Rt. Rev. Bishop Rosati, of St. Louis, Mo., six sisters came from Lyons and established at Carondelet, a suburb of St. Louis, Mo., the first house of the Sisters of St. Joseph in America.

In 1847 three sisters came from St. Louis to Philadelphia, at the request of the saintly Bishop Kendrick, to take charge of St. John's Male Orphan Asylum. The community took deep root in the soil of Philadelphia, and in 1858 the Venerable Bishop Neumann decided to establish a mother house at Chestnut Hill, a suburb of Philadelphia, which was called Mount St. Joseph. On this mother house now depend about forty-five convents, containing more than six hundred religious.

The community of the Sisters of St. Joseph was introduced into the Diocese of Newark in 1872 by Rev. Thomas Killeen, then pastor of St. John's Church, who engaged them to take charge of his parish school. Mother Mary Ignatius Ryan, a saintly religious and woman of fine culture and wide experience, was the first superior; the colony numbered four religious. The academy, a pay school, numbered at first about forty pupils. In the parochial school there were about one hundred and fifty. The boys were under charge of a lay teacher.

Some years ago the pay school was discontinued and the sisters took charge of both boys and girls, devoting all their energy to the parish school, which at present numbers more than two hundred children, under four teachers.

The second establishment in the diocese was at Our Lady of the Valley, Orange Valley, under the pastorate of Rev. William Callen, now deceased. In September, 1881, three religious, under Mother Mary Raphael Mullen, took charge of his school, although for several months they resided at St. John's, Newark, whence they went daily to Orange. However, in January, 1882, their new convent being finished, they became resident at the valley. The

school now numbers nearly five hundred boys and girls, under twelve teachers, of whom Mother M. Fabiana Farry is the superior.

When from St. John's Rev. Father Killeen was transferred to St. Mary's Star of the Sea, Bayonne, he asked for the Sisters of St. Joseph to take charge of the school, and Mother M. Angela Crowley and three teachers were sent to Bayonne, August 26th, 1879. The pupils at first numbered about four hundred; by the close of the year two additional teachers were needed. The school now contains about fourteen hundred pupils, who are taught by nineteen teachers, under the supervision of Mother Mary James Rodgers.

St. Virgilius's Church, Morris Plains, N. J.

In 1882 Bishop Wigger detached Morris Plains and Whippany from St. Mary's, Morristown, and erected these congregations into a separate parish and placed over them as pastor the Rev. James J. Brennan.

On July 13th the Rev. D. McCartie, the Bishop's secretary, wrote to Father Flynn:

> The absence of several rectors and assistants, who have obtained permission to travel for the restoration of health, has caused a deficiency of priests in some parishes of the diocese. In order to supply the wants of the churches deprived of this ministration, the bishop finds it necessary to distribute more equally the reverend assistants who are at present available.
>
> For this reason he is constrained to remove Father Whelan from Morristown and transfer him to a parish where his services are more urgently required. As the duty of attending Morris Plains would be too onerous a task for you unaided, his lordship has considered it advisable to annex that mission to the parish of Whippany, the revenues of which will be thus rendered more easily adequate to the support of a priest.
>
> You are requested to furnish Father Brennan with all requisite information regarding the condition and management of the mission, and to effect such arrangements as may enable him to assume full charge of it within one week from the present date.

Father Brennan entered with zeal upon his new duties. The fine weather tempted him to gather his little flock under the shelter of a tent, and thus the Catholics of Morris Plains worshipped their God as did the Israelites of old. On October 11th, 1882, Bishop Wigger wrote to Father Flynn:

I hereby formally delegate you, and ask you to be kind enough to lay the corner-stone of the new church to be built in Morris Plains.

When the erection of the church was first contemplated, Father Flynn desired and intended to place it under the patronage of St. Virgil, Archbishop of Saltzburg, one of the most illustrious of God's servants, and likewise eminent for his learning, apostolic zeal, and ceaseless energy in preaching the faith and exterminating heresy. Feargal, or the modernized O'Farrell, was born in the south of Ireland of a princely family. He profited so well by the teaching in the schools for which Ireland was noted that, on his arrival in France, about the year 743, he was most graciously received by Pepin, son of the great Charlemagne, and recommended by him to Otilo, Duke of Bavaria. It is interesting to know that this Irish monk was among the first, if not the very first, to teach the existence of antipodes and the sphericity of the earth. The fact is easily demonstrated and comprehended in our day, but in the time of St. Virgil it was a bold doctrine to broach, and required unusual strength of character to stand by convictions so counter to all preconceived notions and to the erroneous views on cosmogony in full vigor at that period. He built a magnificent basilica in honor of his predecessor St. Rupert, in which he enshrined the relics of the saint and which he made his cathedral church. He was canonized in the Lateran Basilica, July, 1233, by Pope Gregory IX. In life and after his soul was freed from its prison of clay God set the seal of His approval on the virtues of our saint by the many miraculous cures effected. St. Mary's, Morristown, prides itself on the possession of a portion of his precious relics.

ST. VIRGILIUS'S CHURCH, MORRIS PLAINS, N. J.

Father Brennan entered warmly into the views of his predecessor and decided to place the little church under the protection of this great confessor. For the first time in America did St. Virgil receive this honor. New interest was awakened in the history of his life and labors, and the descendants of his fellow-countrymen were quick to give him the love and reverence to which the servants of God are entitled, and which redound entirely to His greater honor and glory.

Soon after his appointment the Rev. Joseph M. Flynn sought to collect the few scattered Catholics north of Morristown. He wished also to afford the opportunity of hearing Mass to those employed in the State Hospital for the Insane at Morris Plains. Consequently, after due announcement, the Holy Sacrifice was offered on Christmas Day, 1881, in the parlor of Mr. Andrew Murphy, at Wilsonville, near the asylum, three miles from Morristown and one from Morris Plains.

For over six months he continued the service, made collections, and obtained subscriptions to the amount of $444.68, which he used to purchase an acre of ground, at a cost of $500, on Hanover Avenue.

On June 14th, 1882, the Rev. James Joseph Brennan, recently of St. John's Church, Paterson, was appointed pastor of Whippany and Northfield. On July 20th Morris Plains was substituted for Northfield, and on the 23d of the month, at 10:30 A.M., he celebrated Holy Mass at Wilsonville as successor to Father Flynn, the collection being $1.53.

In order to accommodate some who desired a more convenient location he borrowed from the Morristown Catholics a large tent, which he pitched near the new church lot. In that frail and temporary shelter, which might be likened to the stable of Bethlehem, he offered the Holy Sacrifice for the first time on the 6th of August.

At first in this humble sanctuary there were no pews, but a few boards and chairs; no floor but the bare ground, no carpet but the stubble of new-mown wheat; the altar was a pine table with the bare requisites for the Holy Sacrifice and a few fresh flowers. The people went to confession in public view back of the altar-table, behind a few hemlock boards.

On the approach of cold weather, September 24th, the hall of the public school was procured and used until near the close of the year.

Meanwhile, on September 28th, Rt. Rev. W. M. Wigger

granted permission to erect a church at Morris Plains at a probable cost of $1,200. He afterward allowed a debt of $1,500 to be incurred.

On October 15th the corner-stone of an edifice, 30 by 45 feet, was laid in the presence of several hundred persons by Rev. Joseph M. Flynn, who also delivered an appropriate sermon on the glory and perpetuity of the Catholic Church.

Before the building was half completed the Holy Sacrifice was offered up in it, at 10:30 A.M., on Christmas, 1882, exactly one year from the celebration of the first Mass at Wilsonville.

It was nearly another year before it was completed and dedicated to the service of God by Bishop Wigger, December 16th, 1883. It took a few more years to provide the necessary and suitable means for the proper celebration of the various offices of religion.

On December 13th, 1886, through the liberality of Mr. Cornelius Conklin and wife, a large and more eligible site was purchased for $1,500, with the expectation of some day having the church, the school, and the rectory in close proximity. In August, 1888, the church was moved to the new property, which comprises more than two acres at the junction of Mountain Way and Hanover and Speedwell avenues, in the very heart of Morris Plains. At the same time the church was enlarged and a belfry and a gallery were built. Then the grounds were graded, laid out, planted with trees, and enclosed.

On the evening of December 20th, 1889, a new bell, weighing nine hundred and eighty-one pounds, was blessed by Bishop Wigger, assisted by Very Rev. Joseph M. Flynn, Rev. Maurice P. O'Connor, Rev. Joseph H. Hill, Rev. Joseph C. Dunn, and the Rev. Rector. The bell, called for the Apostle of Ireland, bears the following inscription:

"ST. PATRICK,
GIFT OF MR. AND MRS. C. S. CONKLIN
TO THE CHURCH OF ST. VIRGILIUS,
MORRIS PLAINS, N. J.
W. M. WIGGER, BISHOP.
JAMES JOSEPH BRENNAN, PASTOR.
1889."

After the blessing an appropriate sermon on the history of bells was delivered by Dean Flynn, who also concluded the services by giving the Benediction of the Most Blessed Sacrament.

The value of its property, exclusive of debts, is over $20,000, and the number of souls about two hundred. When Father Brennan was transferred to the pastorate of the Sacred Heart Church, Newark, he was succeeded by the Rev. Andrew M. Egan. Father Egan, in the ten years of his stay in Morris Plains, accomplished a great deal. He built the rectory and the hall, beautified the church, and endeared himself not only to his flock but to all classes in the community His successor in 1902 was the present rector, the Rev. James T. Brown Father Brown was born in Trenton, N. J., January 19th, 1866, and was educated at St. Charles's, Maryland, and for theology in St. Mary's, Baltimore, and Seton Hall. He was ordained in the cathedral, Newark, June 11th, 1892. He has ministered as assistant in St. John's and St. Joseph's, Paterson, St. Joseph's, St. Paul's, and St Lucy's, Jersey City. The State hospital and the county almshouse are attended by Father Brown without compensation.

APPENDIX

THE baptismal records of the Rev. Ferdinand Farmer, found in St. Joseph's Church, Philadelphia, were accurately written and were preserved intact until more than twenty years ago, when the first volume, containing the entries from 1732 to 1758, was lost. The portions which relate to New Jersey are here reproduced, and their scrutiny will reveal the immense labor of Father Schneider, the true "venator animarum," and at the same time will indicate the families who first settled in our State and planted the seeds of Catholicity. A lamentable conclusion will be drawn from the fact that of the numbers who settled in the northern part of the State there is as little trace as of the lost tribes.

FATHER SCHNEIDER'S AND FATHER FARMER'S BAPTISMS.

AT MATHEW GEIGER'S.

1759, March 15, Halder, Anna Maria, b. Dec. 20, 1758, of Martin and Margaret Halder; Philip Jacoby, Susanne Geiger, sps.
" June 27, Fleur, Martin, b. Dec., 1758, of Dominic and Marion Fleur; Martin Halder, Regina Mayer, sps.
" June 27, Eyenson, Sarah, b. April 7, 1759, John and Elizabeth Eyenson; Christ. Thurnbach, Susan Cath. Geiger, sps.
" Aug. 22, Geiger, Elizabeth, b. July 10, 1759, Adam and Agnes Geiger; Christ. Thurnbach, Susan C. Geiger, sps.
" Oct. 3, Benner, Susanna, b. Sept. 16, 1759, Christian and Magdalene Benner; Peter Halder, Mary Cath. Griesmeyer.
" Oct. 8, Rudolph, John, b. Oct. 4, 1759, John and Margaret (P.) Rudolph.
" Oct. 8, Hussey, John, b. , William and Eleanor Hussey; Brian O'Hara, Mary Cath. Griesmeyer, sps.
1760, Jan. 1, Bub, Susanne, b. Dec. 10, 1759, Melchior and Barbara Bub; Christian Thurnbach, Susan Cath. Geiger, sps.
" Jan. 2, Kelty, John, b. Dec. 17, 1759, Bartholomew and Katherine Kelty; John McGill, Susan Cath. Geiger, sps.
" Jan. 2, Galvin, Catherine, b. Nov. 9, 1759, Jeremiah and Mary Galvin; Patrick Ed. Coleman, Anna Delaney, sps.
" March 12, Clerck, Thomas, b. Sept. 14, 1759, John and Elizabeth Clerck; James McGill and Hannah MacAntlen, sps.
" June 11, Stumpf, Christopher, b. Dec. 16, 1759, Christopher and —— (P.) Stumpf; Adam and Agnes Geiger, sps.
" Oct. 1, Feighen, Daniel, b. April 23, 1760, Patrick and Margaret Feighen; Adam and Agnes Geiger, sps.
1761, March 11, Miller, Simon, b. Jan. 20, 1761, Matthias and Anna Mary Miller; Agnes Griesmeyer, sp., Peter Santile, witness.
" March 11, Martin, Elizabeth, Feb. 8, 1761, John Martin and Margaret Helder; Adam Geiger and Katherine Jacoby, sps.
" May 14, Kelty, William, March 1, 1761, Bartholomew and Catharine Kelty; James and Joanna Magill, sps.
" May 14, Wentzel, John Adam, March 1, 1761, John William and Anna Mary (P.) Wentzel; John Adam Geiger, Anna Abel Glasshouse.

1761, June 17, Kelty, Owen, Oct. 9, 1760, Owen and Hannah Kelty; John and Margery Magill.
" June 18, Geiger, Agnes, June 11, 1761, John Adam and Agnes Geiger; Lawrence Caspar and Agnes Griesmeyer, sps.
" Aug. 12, Magill, John, b. Aug. 31, 1761, Michael and Mary Magill; John Magill and Mary Roberts.
" Aug. 12, Benner, Margaret, b. July 12, 1761, Christian and Magdalene Benner; James Philip Wenzel, Margaret Halder, sps.
" Aug. 12, Thurnbach, Henry, b. July 9, 1761, Christian and Susan Cath. Thurnbach; Henry Geiger and Agnes Griesmeyer.
" Aug. 27, ——, Elizabeth, a slave, 1759, ——, slave of Peter Hegner; Anna Elizabeth, ——.
" Sept. 10, Guet, Simon Joseph, b. Sept. 8, 1761, Simon Joseph and Magdalen Geurt; Peter Gigitey, Mary Melanson.
" Oct. 9, Halder, Francis, b. Aug. 6, 1761, Francis and Margaret Halder; George and Christina Viet, sps.
" Oct. 9, Walsh, Catherine, b. Oct. 2, 1761, James and Rosa Walsh; John Murphy, Katherine Dicken.
" Oct. 14, Coleman, Edward, b. Nov. 8, 1760, Edward and Ann Coleman; Peter Magill and Mary Kelly, sps.
1762, June 24, Stumpf, John, b. Dec. 3, 1761, Christopher and Margaret Stumpf; John and Regina Mayer, sps.
" June 24, Huber, Francis, b. April 19, 1762, Michael and Hannah Huber; Francis Franks, Margaret Halder, sps.
" June 24, Butin, Susan Cath., b. Dec. 17, 1761, Paul and Ursula Butin; Peter Dietriy and Christina Geiger, sps.
" Aug. 24, Warren, Mary, b. July 20, 1762, Peter and Mary Warren; Dennis and Mary O'Harra, sps.
" Aug. 24, Ruh (l ?), Lawrence, b. Aug. 8, 1762, Melchior and Barbara Bub (Ruh); Lawrence Caspar, Mary Cath. Griesmeyer.
" Nov. 10, Kelty, Michael, b. Oct. 6, 1762, Bart. and Katherine Kelty; Louis Murphy and Mary Tynan, sps.
" Nov. 23, Miller and Eyenson.

At Adam Geiger's.

1763, Jan. 5, Bell, William, young man, William and Mary (P.) Bell; William and Eleanor Hussy, sps.
" Feb. 20, Geiger, Lawrence, Feb. 10, 1763, Adam and Agnes Geiger; Lawrence Caspar, Susanna Cath. Thurnbach, sps.
" III.. 22, Schock, Margaret, Jan. 4, 1763, William (P.) Catherine Shock; Margaret Halder, Andrew Roth (P.), witness.
" May 18, Benner, Anna Mary, March 18, 1763, Christian and Magdalen Benner; Mathew and Anna Mary Miller, sps.
" Dec. 6, Thurnbach, Adam, Mary Cath. (twins), b. Nov. 25, 1763, Christian and Susanna Thurnbach; Adam and Marg't Geiger for Adam, Philip Wentzel and Cath. Griesmeyer.
" Dec. 8, Reardon, John, b. Feb. 28, 1761, Daniel and Cordelia Reardon; Peter Magill and Magdalen Dietry, sps.
" Dec. 8, Reardon, Catherine, July 2, 1763, Daniel and Cordelia Reardon; Peter Dietry, Susanna Butin, sps.
1764, June 6, Butin, Paul, Dec. 26, 1763, Paul and Ursula Butin; Peter Alvin Butin, Magdalen Dietry, sps.
" June 6, Stumpf, Regina, Dec. 3, 1763, Christopher and Marg't May Stumpf; Peter Halter and Regina Mayers, sps.
" Aug. 8, Connor, Elizabeth, Aug. 27, 1760, John and Eleanor Connor; Patrick and Margery Magill, sps.
" Aug. 9, Kelty, James, Aug. 6, 1764, Bart. and Cath. Kelty; Patrick and Margery Magill, sps.
1765, May 8, McGill, Patrick, Feb. 9, 1765, James and Joanna McGill; Stephen Magill and Katherine Kelty, sps.
" May 8, Kolb, Simon, Feb. 19, 1765, Andrew (P.), Catherine Kolb; Adam and Margaret Geiger.
" May 8, Bub, Peter, April 18, 1765, Melchior and Barbara Bub; Peter Halder, Christina Geiger.
" July 26, Eyenson, Louisa, May 1, 1764, John and Elizabeth Eyenson; Thomas and Esther Eyenson, sps.
" Sept. 11, Benner, Agnes, May 20, 1765, Christian and Magdalen Benner; Agnes Roth, Adam Geiger.

1765, Nov. 27, Magill, James, Jan. 21, 1765, John and Catharine Magill; James Magill, sp., witness, Joanna, his wife.
" Nov. 27, Roth, Catharine, Sept. 15, 1765, Andrew (P.), Agnes Roth; Peter Halder, Cath. Griesmeyer, sps.
" Nov. 27, Thurnbach, Mary Anna, Oct. 10, Christian and Susanna Cath. Thurnbach; Simon Geiger and Regina Meyer.
1766, May 14, Gleman, Mary Catherine, April 19, 1766, John Dewald, Mary Eva (P.) Gleman; William and Mary Cath. Schock.
" June 29, Kelty, Mary, June 19, 1766, Bart. and Cath. Kelty; Stephen McGill, Joanna Johns.
" June 29, Miller, Mathew, b. May 21, 1766, Mathew and Anna Mary Miller; Christian and Magdalen Benner.
" June 29, Bucher, Henry, June 8, 1766, John and Catherine Bucher; Henry and Barbara Geiger, sps.
" Aug. 3, Foulon (Fuoler) Margaret, b. Aug. 3, Michael and Mary Foulon; Richard Allen, Rachel White, Fr. Harding.
" July 27, Geiger, Anna Mary, July 8, 1766, Henry and Barbara Geiger; Adam and Margaret Geiger.
" July 27, Huber, Peter and Catherine (twins), July 25, 1766, Michael and Hannah Huber; Peter Halder, Cath. Griesmeyer, Lawrence Caspar, Cath. Schock.
" Dec. 11, Lorentz, Mary Cath., Aug. 23, 1766, Caspar and Marg't Lorentz; Simon Geiger, Cath. Halder.
" Dec. 11, Ruhl (Bub), Michael, Oct. 25, 1766, Melchior and Barbara Ruhl; Michael Huber, Marg't Lorentz.
" Dec. 11, Magill, Margaret, Nov. 3, 1766, James and Joanna Magill; Stephen Magill, Christian Malleben.
1767, March 29, Benner, Simon, Feb. 18, 1767, Christian and Magdalen Benner; Simon and Christina Geiger.
" March 30, Magiil, Stephen, Feb. 15, 1767, Peter and Barbara Magill; Stephen Magill, Marg't Delaney.
" April 28, Jacobi, Christian, March 25, 1767, Philip and Margaret Jacobi; Christian and Susanna Catherine Thurnbach.
" July 19, McHughin (McEwen), Adam and Martha McHughin; John and Eleanor O'Connor, sps.
" Aug. 20, Glangley, Elizabeth, Dec. 25, 1764, William and Elizabeth Glangley; John McHughin and Margery Magill.
" Aug. 20, Glangley, Catherine, July 23, 1762, William and Elizabeth Glangley; Owen Kelty, Regina Mayer, sps.
" Aug. 20, Neal, William, Feb. 18, 1767, Cornelius and Elizabeth Neal; Hugh Magines, Margery Magill.
" Aug. 20, McHughin, Barnabas, Oct. 17, 1765, John and Martha McHughin, John Osmund, Margery Magill.
" Nov. 29, Kolb, Catherine Margaret, Nov. 1, 1767, Andrew and Catherine (P.) Kolb; Adam and Marg't Geiger.
" Nov. 29, Eyenson, Simon Peter, Oct. 18, 1767, John and Elizabeth Eyenson; Pat'k Magill, Esther Eyenson.
1768, March 11, Hussy, Margaret, March 4, William and Eleanor Hussy; Patrick Flanagan, Elizabeth Carroll.
" March 20, Thurnbach, Margaret, Dec. 16, 1767, Christian and Susanna Cath. Thurnbach; Adam and Marg't Geiger.
" June 19, McHughin, Ann, Jan. 10, 1768, John and Martha McHughin; Arthur McHollin, Mary Roberts.
" June 19, Geiger, Catherine Margaret, April 6, 1768, Henry and Barbara Geiger; Adam and Margaret Geiger.
" June 19, Caspar, Christina, June 15, 1768, Laurence and Marg't Caspar; Michael and Hannah Huber, sps.
" Sept. 29, Göck, Adam, Aug. 26, 1768, Laurence and Christina Göck; Adam and Marg't Geiger.
" Sept. 29, Magill, Margery, Sept. 5, 1768, James and Joanna Magill; John Liston and Cath. Kelty.
" Nov. 16, Magill, Bridget, Oct. 15, 1769, John and Catharine Magill; Patrick McLoughlin, Joanna Magill.
1770, Nov. 1, Göck, Mathew, Sept. 27, 1770, Lawrence and Christine Göck; Matthew and Anna Mary Miller, sps.
" Nov. 1, Miller, Lawrence, Oct. 21, 1770, Matthew and Ann Miller; Lawrence and Christina Göck, sps.

At Gloucester.

1778, Sept. 9, Kessler, Helen, Aug. 11, 1777, Andrew and Catharine Kessler; George Sigfrid, Katherine Kessler, Jr.
1779, May 27, Vogel, James, Nov. 30, 1772, Adam (P.), Margaret Vogel; Anthony Graff, Mary Waas.
" May 27, Vogel, Adam, July 7. 1776, Adam (P.), Margaret Vogel; Anthony Graff, Mary Waas.
1781, April 3, Huin, Margaret, July 1, 1779, William and Margaret Huin, baptized privately.
" April 3, Huin, Thomas, Nov. 6, 1780, William and Margaret Huin, baptized privately.

At Pilesgrove, Salem Co.

1770, May 24, McHughin, Mary, April 9, 1770, John and Martha McHughin; James Bennett, Margaret Delaney.
" May 24, Caspar, Adam, February 8, 1770, Lawrence and Margaret Caspar; Adam and Margaret Geiger, sps.
" May 24, Thurnbach, Simon, May 6, 1770, Christian Susanna Cath. Thurnbach; Simon and Mary Geiger.
1771, March 17, Huber, Michael, Dec. 1, 1770, Michael and Hannah Huber; Joseph and Regina Mayer.
" March 18, Halder, David, Feb'y 3, 1771, Peter and Dorothy (P.) Halder; Henry Geiger, sp.
1772, April 23, Magill, John, April 2, 1772, Peter and Barbara Magill; Patrick Barrett and Mary Geiger, sps.
" April 23, Geiger, Barbara, Nov. 26, 1771, Henry and Barbara Geiger; Adam and Margaret Geiger, sps.
" June 21, Magill, Peter, Feb. 18, 1772, John and Catherine Magill; Edward Coleman and Barbara Magill.
" June 21, Becker, Michael, May 24, 1772, John and Barbara Becker; Michael and Hannah Huber.
" June 21, Morris, Joanna and Jane, adults —— Morris and —— Beush; Adam and Margaret Geiger.
" Aug. 16, McHughin, Sarah, April 1, 1772, John and Martha McHughin, Eleanor ——.
" Aug. 16, Thurnbach, John, August 4, 1772, Christian and Susanna Cath. Thurnbach; Henry and Barbara Geiger.
1773, March 28, Huber, William, Dec. 16, 1772, Michael and Hannah Huber; Lawrence and Margaret Caspar.
" March 28, Mayer, Regina, January ——, Joseph and Jane Mayer; Henry Geiger, Mary Ann Halder.
" Sept. 19, Davis, Rebecca, March 15, 1773, ——and Hannah Davis; Owen Kelty, Christina Göck.
" Nov. 30, Caspar, Henry, October 27, 1773, Lawrence and Margaret Caspar; Henry and Barbara Geiger.
" Nov. 30, Geiger, Henry, October 14, 1773, Henry and Barbara Geiger; Simon Geiger, Susanna Thurnbach.
1774, May 25, Magill, John, February 10, 1774, John and Catharine Magill; Christian and Susan Catharine Thurnbach.
" July 31, Magill, Ann, May 29, 1774, Peter and Barbara Magill; Simon Geiger, Susan Cath. Thurnbach.
" July 31, Magill, James, April 1, 1774, Stephen and Elizabeth (P.) Magill; Peter and Barbara Magill.

At Cohansey Bridge, Cumberland Co.

1771, Nov. 18, Caspar, Lawrence, Nov. 3, 1771, Lawrence and Margaret Caspar, Henry Schreiner, sps.
1772, Dec. 3, Miller, Ann Margaret, Nov. 8, 1772, Matthew, Ann Margaret Miller; Lawrence and Margaret Caspar.
" Dec. 3, Göck, Mary, Nov. 17, 1772, Lawrence and Christina Göck; David Göck and Mary Geiger.

1773, Aug. 10, Coleman, Daniel, April 10, 1773, Edward and Catherine Coleman; John and Eleanor Connor.
1778, Nov. 23, Geiger, Matthew, Sept. 27, Simon and Ann Mary Geiger; Matthew and Ann Mary Miller.
1779, Aug. 22, Glöck, Lawrence, August 11, Lawrence and Christina Caspar; Lawrence and Margaret Caspar.
" Oct. 17, Göck, David, March 14, David and Margaret (P.) Göck; Lawrence and Christina Göck.

At Pilesgrove (*Continued*).

1776, March 31, Geiger, Matthias, Dec. 3, 1775, Henry and Barbara Geiger; Simon and Mary Geiger.
" Nov. 24, Göck, John, Aug. 29, 1776, Matthias and Charlotte Göck; Simon and Mary Geiger.
" Nov. 24, Magill, Stephen, 7 mos. old, John and Catharine Magill; Henry Geiger, Susanna Thurnbach.
1777, April 9, Göck, Henry, Nov., 1776, Lawrence and Christina Göck; Henry Geiger, Hannah Huber.
" April 9, Miller, Susanna, Dec. 25, 1776, Mathias and Ann Mary Miller; Simon Geiger, Susanna Benner.
" April 10, McMullen, James, Sept. 7, 1776, Cornelius and Rebecca (P.) McMullen; baptized privately.
1778, Nov. 23, McHughin, Mary, Feb. 28, 1776, John and Martha McHughin; Edward Coleman, Catherine Bucher.
1780, Aug. 22, Geiger, Simon, Aug. 15, Henry and Barbara Geiger; Simon Geiger, sp.

At Salem Co. (*Continued*).

1780, Oct. 17, Donnum, Ann, February 12, Joseph (P.) and Ann Donnum; sponsor, mother by mistake.
1781, April 3, Geiger, Ann Mary, March 13, Simon and Mary Geiger; sponsor, mother for Hannah Huber.
" June 17, Miller, James, May 6, Matthias and Ann Mary Miller; Lawrence and Christina Göck.
" June 19, Coleman, Hannah, January 20, Edward and Catharine Coleman; Henry Thurnbach, Catharine Bucher.
" June 19, Norret, Margaret, Oct. 31, 1780, James (P.) Eleanor Norret; John McHugh, Eleanor Connor.
" June 19, Magill, James, May 9, Patrick and Elizabeth; Simon Geiger, Susanna Bender.

At Woodstorm.

1781, Aug. 18, Mackay, Mary, May 7, William and Elizabeth (Darney) (P.); John and Anna Bucher.

At Springfield, N. J. (?) (Conjecture).

Humer, John, b. Nov. 6, 1770, Samuel and Margaret Humer, baptized Sept. 3, 1774, Edward Hughes, sp.
Humer, Alice, Dec. 16, 1771, same parents; same sponsor.
1774, Sept. 3, Humer, John, b. Nov. 6, 1770, same parents; same sponsor, Edward Hughes. Were baptized by Fr. Schneider.

At Millstown (Milstone?).

1774, May 29, O'Devlin, Samuel, Aug. 8, 1772, Roger and Susanna O'Devlin; John and Sarah McCana.

At Hunterdon Co.

1774, Oct. 6, Flanegan, John, August 30, 1774, Patrick and Mary Flanegan; Roger and Catherine Flahaven.
1775, June 1, Skelly, Robert, May 9, 1775, Robert and Ann Skelly; Thomas Griffin and Margaret Callan.
" Oct. 12, Horn, George Henry, July 1, 1775, John George (P.) and Margaret Horn; George Henry and Catharine Call.
" Nov. 2, Flanagan, Bridget, Oct. 16, 1775, Patrick and Mary Flanagan; Brian and Mary O'Hara.
1778, Oct. 6, Alice, slave of William Schäfer.

At Morris Co.

1774, Oct. 13, Wingart, John, August 15, 1774, Joseph and Ann Elizabeth Wingart; James and Ann Catharine Demuth.
1775, May 20, Weber, Francis, April 8, 1775, James and Ann Catharine Weber; Francis Anthony and Ann Catharine Zech.
" May 21, Brown, Philip, Feb. 17, 1775, James and Grace Brown; William Halfpenny, Mary Pickett.
" May 21, Sig, Frederic, April 4, 1775, John George (P.) and Gertrude Sig; Peter Grips, Frederic Böhnn.
" May 21, Wider, James, February ——, Joseph and Margaret Wider; James and Ann Cath. Damuth.
" May 21, Darmoty, Edward, Feb. 11, Edward and Esther Darmoty; Peter Joseph Grips, Hannah Dirk.
" May 21, Keiner, Peter, Feb. 2, 1774, —— and Christiania (P.) Keiner; Peter Joseph Grips, Ann Elizabeth Olls.

At Sussex Co.

1775, May 17, Larry, John, Oct. 7, 1774, Michael and Martha (P.); Patrick Campbell, sp.

At Warren Co.—(Change Water).

1776, Oct. 17, Call, John William, July 7, 1776, John Nicholas and Ann Margaret Call; Conrad Philips for William Schäffer.
1781, May 17, Sary, William, Oct. 6, 1780, Lawrence and Mary (Robin) Sary; Nicholas and Ann Eva Jungfleisch.
" May 20, Robin, Margaret, Feb. 5, —— and Mary Robin; Joseph and Margaret Wider.
" May 29, Willson, Hannah, April 28, Henry (P.) Margaret Willson; Henry Mifler, Elizabeth Schäffer.

At Pompton.

1781, May 24, Aussom, John Stephen, Dec. 25, 1765, John and Elizabeth Aussom; Joseph Wingart, sp.
" May 24, Aussom, Eva Clarissa, March 31, 1767, John and Elizabeth Aussom; Joseph Wingart, sp.

1781. May 24, Aussom, Joseph, February 28, 1773, John and Elizabeth Aussom; Joseph Wingart, sp.
" May 24, Osterhout, Catharine, March 12, 1774, —— and Elizabeth Osterhout; Joseph Wingart, sp.
" May 24, Osterhout, Elizabeth, adult, Elizabeth Aussom.
" May 24, Peter, a negro boy, about seven years old, Joseph Wingart.
" Oct. 11, Haycock, Amos, April 26, 1774, Daniel and Catharine Haycock; Herbert Marian.
" Oct. 11, Haycock, Abigail, April, 1779, Daniel and Catharine Haycock; John Aussom, Ann Elizabeth Wingart.
" Oct. 11, Haycock, Elizabeth, February, 1781, Daniel and Catharine Haycock; Elizabeth Aussom.

At Burlington Co. (*Continued*).

1776, June 18, Egan, John, Aug. 19, 1775, William and Eleanor Egan; Patrick Kearns and Margaret Scott.
1779, June 22, Klemmer, John, Dec. 23, 1776, John and Ann Mary Klemmer; Joseph Haag, sp.
" June 23, Scott, Mary, May 29, John and Margaret Scott; Patrick Kearns, Catharine Hogan.
" June 24, Hoy, George, July 26, 1776, John and Catharine Hoy; John Scott, Catharine Hogan.
1781, Nov. 21, Sculley, Samuel, Feb'y 22, John and Elizabeth Sculley; John and Margaret Scott.

At Cumberland County.

1779, June 6, Vosser, Valentine, January 21, Valentine (P.) Susanna (Bener) Vosser; Christian and Susanna Thurnbach.
" June 6, Thurnbach, Matthias, Nov. 27, 1778, Christian and Susanna Thurnbach; Matthew Göck, Eva Lehman.
" June 6, Miller, Joseph, March 6, Matthew and Ann Mary Miller; Matthew and Charlotte Göck.
" June 6, Caspar, Mary Ann, January 28, Lawrence and Margaret Caspar; Matthias and Ann Mary Miller.
" June 6, Göck, Matthias, January 28, Matthias and Charlotte Göck; Matthew and Ann Mary Miller.

At Greenwich.

1781, Sept. 25, Wider, Ann Eva, Aug. 24, Joseph and Margaret Wider; Nicholas and Ann Eva Jungfleisch.

At Bascon Ridge, Somerset Co.

1766, April 24, Hoffman, George Louis, April 6, 1766, Paul and Anna Magdalen (P.) Hoffman; Gertrude Abten sp., John Peter Heilsamen, Elizabeth Schmid, witnesses.
1767, June 24, Schreiner, Mary Christina, —— Henry and Anna Sarah Schreiner; Mary Barbara Wolf, James Zein and Christina Fister, witnesses.

At Burlington Co.

1771, Nov. 12, Muny, Mary (Meredith), April 8, 1768, John and Margaret Muny; Nicholas and Ann Wochman, sps.
" Nov. 12, Muny, John, Oct. 31, 1769, John and Margaret Muny; Nicholas and Ann Wochman, sps.
1773, Aug. 26, Hoy, John, January, 1763, John and Catherine Hoy; Patrick and Rosa Kearns, sub. condit.
" Aug. 26, Hoy, Margaret, May, 1767, John and Catherine Hoy; Patrick and Rosa Kearns, sub. condit.
" Aug. 26, Hoy, John, Aug. 17, 1770, John and Catherine Hoy; Patrick and Rosa Kearns, sub. condit.
" Aug. 26, Ryan, Mary, June 8, 1765, James and Sarah Ryan; John and Catherine Hoy, sub. condit.
" Aug. 26, Egan, William, May 29, 1773, William and Eleanor Egan; John Davelin, Anna Kearns.
" Aug. 26. Bradshaw, Elizabeth, Oct. 1755, John and Hannah Bradshaw, sub. condit.; John and Catherine Hoyle.
1774, June 15, Hoy, Asa Joseph, March 25, 1774, John and Catharine Hoy; William and Eleanor Egan.

At Salem.

1766, Aug. 31, Navel, John, 1755, John and Ann Navel; Solomon Welsh and Mary Lewis, sps.
1778, Sept. 7, Schütz, Magdalene, Feb. 28, 1776, Jodocus and Sarah Schütz; Magdalene Schütz, Salem Co.
" Sept. 7, Schütz, Joseph, June 23, 1777, Joseph and Louisa Schütz; Magdalene Schütz, Salem Co.
" Sept. 8, Geiger, John, Feb. 8, 1778, Henry and Barbara Geiger; John and Catharine Bucher.
1779, June 7, McHughin, John, May 6, John and Martha McHughin; Miles Dougherty, Eleanor (Narret) McCarthy.
" June 7, Magill, Thomas, Oct. 21, 1778, Patrick and Elizabeth Magill; John and Martha McHughin.
" June 7, Narret, John, b. Dec. 23, 1778, James (P.) and Eleanor Narret; Philip McHugh, Hannah Hart.
1780, Aug. 21, Bucher, Joseph, —— John and Ann Catharine Bucher; the priest and Mary Harlan.
" Aug. 22, Coleman, Anna, Nov. 30, 1777, Edward and Ann Coleman; Henry Thurnbach, Hannah Huber, Jr.
" Aug. 22, O'Brian, Daniel, Aug. 24, 1777, Jeremiah and Mary O'Brian; Maner Dougherty, Susanna Thurnbach.

At Gothland.

1767, June 20, Pfaltzer, John, Dec. 13, 1767, Eugene, Mary Margaret Pfaltzer; John Coboll, Gothland.
" June 20, Schmid, Anna Sophia, Jan. 6, 1767, Adulph (P.) Elizabeth Marg't Schmid; John Coboll and his wife for Sophia Schneider.
" June 20, Coboll, John, May 13, 1765, John and Catharine Coboll; John Burn, Magdalen Butz.

At Charlottenberg.

1768, Oct. 27, Stalter, Mary Elizabeth, Feb. 23, 1768, Nicholas and Elizabeth Stalter; John Mayer, sp. Cer. supp.
" Oct. 23, Darmoty, Mary, July 21, 1765, Edward and Esther Darmoty; Alexander McConaghy, Mary Eliz. Halter.

1768, Oct. 23, Darmoty, Barnabas, May 10, 1767, Edward and Esther Darmoty; Patrick Burke, Mary Catherine Kramer.
" Oct. 23, Dernuth, Mathew, Sept. 29, 1768, James and Ann Cath. Dernuth; Matthew Kramer, Juliana Miriam.
" Oct. 23, Scholtzer, Elizabeth, Jan. 19, 1768, Martin and Susanna Scholtzer; baptized conditionally. Had been baptized by Nicholas Stalter, an intelligent man, his wife being witness.
1769, April 15, Bachman, Mary Barbara, April 6, 1769, Martin and Anna Barbara Bachman; Nicholas Jungfleisch, Barbara Hei—(?).
" April 15, Schott, John Peter, Dec. 6, 1768, Philip and Mary Catherine Schott; Peter Walker, Ann Eva Jungfleisch.
1770, April 29, Brown, John, Nov. —, 1765, John and Mary Brown; William Fitzgerald and Catharine Fowler, sps.
" April 29, Rice, John, Nov. 30, 1769, James and Esther Rice; Thomas Price, Elizabeth Campbell, sps.
" April 29, Sutton, Mary Margaret, Dec. 26, 1769, William and Ann Sutton; Henry Glas, Margaret Engelhardt.
" Nov. 21, Schot, Mary Magdalene, Sept. 30, 1770, Philip and Mary Cath. Schot; Martin Bachman, Magdalene Welker.
" Nov. 21, Cobole, Ann Barbara, Sept. 5, 1770, Daniel and Mary Ann Cobole; Bartholomew Cobole, Catherine Welker.
" Nov. 22, Kean, Ann Eva, June —, William and Eleanor Kean; James Brown, Eva Jungfleisch.
" Nov. 25, Butz, Anthony James, Nov. 20, 1770, Christian and Catherine (P.) Butz; Anthony Schumers, Barbara Bachman.
1771, April 20, Brown, Margaret, March 27, 1771, James and Grace Brown; James Brown and Grace McDead.
" April 21, Harris, Elizabeth, March 31, 1767, Samuel Harris and —— Josie; Philip McDead, Grace Brown.
" April 21, Harris, Samuel, May 9, 1769, Samuel Harris and —— Josie; Philip McDead, Grace Brown.
" April 21, Barr, Mary Ann, Dec. 23, 1770, George and Catherine Barr; Hugh Dougherty, Margaret Engelhardt.
" Oct. 24, Davis, Margaret, Jan. 3, 1771, Walter and Catherine (P.) Davis; Daniel and Mary Ann Cobole.
" Oct. 26, Halter, Joseph, June 18, 1771, Nicholas and Elizabeth Halter; Joseph Wingart, Ann Cath. Demuth, Cer. supp.
" Oct. 26, Demuth, Ann Elizabeth, July 5, 1771, James and Ann Catherine Demuth; Ernnest Glä, Ann Elizabeth Marian, Cer. supp.
" Oct. 26, Reider, Ann Elizabeth, May 18, 1771, Francis Joseph and Ann Mary Reider; Joseph Wingart, Ann Elizabeth Marian.
" Oct. 26, Scholtzer, ——, Oct. 22, 1771, Martin and Elizabeth Scholtzer; Nicholas and Elizabeth Halter, sps.
1772, May 28, Bachman, Francis Anthony, April 30, 1772, Martin and Ann Barbara Bachman; Francis Anthony and Ann Cath. Zech.
" May 28, Burns, Martha, Nov. 8, 1771, Laghlin and Mary Burns; James Marniny and Eleanor Callaghan, sps.
" Nov. 20, Schott, Anthony, Aug. 30, 1772, Philip and Catherine Schott; Anthony Schumers, Catherine Demuth.
1773, May 23, Flemming, Edward, Jan. 17, 1773, Michael and Abigail Fleming; Francis Dealy, Margaret Engelhard.
" May 23, Williams, Robert, April 13, 1771, George and Margaret Williams; Patrick Grin, Ann Manan.
" May 23, Wingart, Ann Catherine, April 21, 1773, John and Ann Elizabeth Wingart; Hubert Marian, Catherine Demuth.
" May 23, Fichter, Ann Margaret, April 21, 1773, Philip and Mary Eva Fichter; Anthony Schumers, Mary Engelhard.
" Oct. 21, Stalter, Martin, May 24, 1773, Nicholas and Elizabeth Stalter; Martin Bachman, sp. Cer. Supp.
1774, May 1, Kean, Hugh, Dec. 24, 1774, William and Eleanor Kean; Hugh and Mary Quig.
" May 1, Zech, Ann Barbara, March 21, 1774, Francis and Ann Catharine Zech; John Mayer, B. Walker.
" May 4, Waldman, Mary, Aug. 7, 1773, Joseph and Margaret Waldman; Anthony Schumers, Frederick Bohn and wife.
" May 4, O'Neal, Ann, March 20, 1774, Henry and Mary O'Neill; Thomas Welsh, Grace Brown.

1774, May 4, Horn, Ann Margaret, April 4, 1773, John George (P.) Ann Margaret Horn; Thomas Griffin, Margaret Lallin.
1775, April 2, Hanley, William, Dec. 16, 1774, Thomas and Rachel Hanley, Philip and Grail McDead.
" May 23, Price, Ann, March 13, 1775, Thomas and Magdalene Price; Sarah Christy, sp., Adam Mailgan, witness.
" May 24, Par, William, March 19, 1775, Sophronia and Catharine Par; Anna Mary Merzbach, sp., Edward Magill, witness.
" May 25, Schot, Ann Catharine, Dec. 1, 1774, Philip and Mary Catherine Schot; Daniel Cobole, Mary Ann Tuinx.
" May 25, Merchler, Mary Margaret, Feb. 12, 1775, John and Mary Ann Merchler; Dominic Andler, Mary Catherine Schott.
" Oct. 18, Stecker, Mary Catharine, August 16, 1775, Joseph and Ann (P.) Stecker; William Graty, Mary Mentzenbach.
" Oct. 18, Bachman, Helen, Sept. 11, 1775, Martin and Ann Barbara Bachman; Nicholas Mentzenbach, Joseph and Helen Wingart.
" Oct. 18, Cobole, Mary Ann, Sept. 11, 1775, Daniel and Mary Ann Cobole; Peter Wilker, Elizabeth Welsh.
" Oct. 18, Robertson, Ann ——, Dominic and Mary Catharine Robertson, cer. suppl.
1776, April 28, Kelly, William, June 13, 1770, Luke and Margaret Kelly; James Maruny, Joanna McDonald.
" Oct. 22, Stuart, Sarah Brewer, wife of John Stuart; Catharine Robertson.
" Oct. 22, Stuart, John, Sept. 9, 1776, John and Sarah Stuart; Joseph Wingart, Ann Mentzenbach.
" Oct. 23, Wingart, Julianna, July 19, 1776, Joseph and Elizabeth Wingart; Daniel Cobole, Ann Mary Rieder, cer. suppl.
" Oct. 23, Marian, Joseph, Oct. 22, 1776, Hubert and Ann Mary Marian; Joseph Wingart, Catharine Schott.
" Oct. 24, Schop, David, June 27, 1776, Philip and Mary Eva Schop; David Fichter, Mary Lobisa Schop.
1777, May 7, Gordon, Joseph, Dec. 20, 1776, Hugh and Margaret Gordon; Joseph Stecher, sp.
" May 8, Stecher, Lawrence Martin, Jan. 16, 1777, Joseph and Ann Stecher; Martin Bachman, sp.
" May 8, Bachman, Ferdinand, May 2, 1777, Martin and Ann Barbara Bachman; John Cobole, Ann Eva Jungfleisch.
" May 8, Zech, Mary Ann, Nov. 27, 1776, Francis Anthony and Ann Catharine Zech; Joseph Wingart, Mary Ann Cobole
1778, Sept. 29, Schop, Ann Mary, March 27, Philip and Mary Eva Schop; Jacob Fichter, Ann Mary Mentzebach.
" Sept. 30, Marian, Henry, July 18, Hubert and Mary Marian: Martin Bachman, Barbara Welker.
" Sept. 30, Cobole, Catharine, Sept. 29, 1777, Daniel and Mary Ann Cobole; Francis Zech, Catharine Coblin, cer. suppl.
" Sept. 30, Seeholtzer, Mary Barbara, July 28, Martin and Elizabeth Seeholtzer; Daniel Cobole, Barbara Welker, cer. suppl.
1780, June 4, Schop, Henry, May 12, Philip and Mary Eva Schop; David and Joanna Fichter.
" June 4, Hason, Rosanna, May 24, 1778, Felix and Margaret Hason; the child's mother for Mary Mentzebach.
" June 6, Hason, William, April 27, Felix and Margaret Hason; John Burns.
1781, May 24, Marian, Ann Mary, April 8, Hubert and Mary Marian; John Aussom, Helen Mentzebach.

At Long Pond, Greenwood Lake.

1772, Nov. 18, Dentz, Joseph, Sept. —, 1764, Charles and Mary Dentz; Joseph and Margaret Wider.
" Nov. 18, Dentz, Ann Catherine, Sept., 1770, Charles and Mary Dentz; John and Catharine Cobole.
" Nov. 18, Dentz, Dominic, Oct. 26, 1772, Charles and Mary Dentz; Dominic Andler and Catherine Zech.
" Nov. 18, Weber, John Bart., Oct. 8, 1772, James and Ann Catherine Weber; Daniel Cobole, Elizabeth Welsh.

1773, Nov. 18, Navil, Elizabeth, 14 years old, John and Ann Navil, Richard Murphy and Margaret Wider.
" Nov. 19, Sheridan, William, March 14, 1767, William and Bridget Sheridan; Edward Cahill, Anna Jung.
" Oct. 23, McDonald, James, June 23, 1773, John and Ann McDonald; James and Ann Catherine Weber.
1774, Oct. 16, Haycock, Daniel, Aug., 1763, Thomas and Sarah Haycock; Patrick McLoughlin, sp.
" Oct. 16, Shaw, Catharine, Aug. 13, 1774, Moses (P.) and Bridget Shaw; John and Elizabeth Rüger.
" Oct. 16, Vanderoof, David, June 19, 1774, Henry and Margaret Vanderoof; David and Mary Eva Fichter.
" Oct. 16, Scarboro, John, Sept. 23, 1774, William and Catharine Scarboro; John and Catharine Cobole.
" Oct. 16, May, Margaret, Aug. 30, 1774, James and Magdalene May; Anthony May, Margaret Waiblin.
" Oct. 16, Green, Susanna, March 25, 1770, Peter and Susanna Green; William Fitzgerald.
" Oct. 16, Green, Peter, July 25, 1772, Peter and Susanna Green; Bridget Shaw, sp., Moses Shaw, witness.
" Oct. 16, Marrele, Peter, Sept. 28, 1761, Peter and Tabè Marrele; Charles Dentz, Mary Ann Dentz, witness.
" Oct. 16, Marrele, John, July 30, Peter and Tabè Marrele; John Rüger, Sarah Haycock.
" Oct. 16, Marrele, Charlotte, Jan. 26, 1773, Peter and Tabè Marrele; Michael Favene, Susanna Green.
" Oct. 17, Fichter, Mary Elizabeth, May 28, 1774, Philip and Mary Eva Fichter; John Cobole, Elizabeth Stalter.
1775, May 26, Dentz, Mary Ann (Kelly), wife of Charles Dentz; Mary Ann Cobole.
" May 26, Dentz, John, April —, Charles Dentz and Mary Ann Kelly; John and Catharine Cobole.
" May 27, Thomas, David, Dec. 23, 1774, David (P.) and Frances Thomas; Margaret Long, sp., David Fichtler, witness.
" May 27, Stalter, John Bart., April 8, 1775, Nicholas and Elizabeth Stalter; Bartholomew and Mary Eva Cobole.
" May 28, Cahel, Patrick, January 1, 1775, Thomas and Eleanor Cahel; William Harrison (for Patrick Howland), Bridget Bridy.
" May 28, Hanlon, Elizabeth, April 14, 1775, James and Rachel Hanlon; Sarah Hedgecock.
" May 28, Ellsworth, Mary Ann, October 19, 1774, William and Bridget Ellsworth; Arthur Murphy, Sarah Kelly.
" May 28, Fitzgerald, William, Oct. 9, 1774, William Fitzgerald and Margaret Driscoll; John Cobole, sp., Joanna Swiney, wit.
" May 28, Marrele, David, May 8, 1775, Peter and Tabese Marrele; David Fichter, Mary Eva Fichter, Jr.
" May 28, Call, John Nicholas, Dec. 27, 1774, John Nicholas and Ann Mary Call; Eugene Pfaltzer and Margaret Pfaltzer.
" May 28, Green, Margaret, March 5, 1775, Peter and Susanna Green; Bridget Shaw.
" Oct. 12, Cobole, Ann Catherine, July 5, 1775, Bartholomew, Mary Cobole; John Kauffman, James Walker, Catharine Cobole.
" Oct. 15, Swiney, John, Oct. 4, 1775, John and Joanna Swiney; John Glub and Margaret Burns.
" Oct. 15, Audie, Mary, May 20, 1775, John and Josephine Audie; William Fitzgerald, Mary Dentz.
" Oct. 15, McCormick, George, Dec. 22, 1770, Edward and Charity McCormick; James Fichter, Mary Burke.
" Oct. 15, McCormick, Michael, Sept. 21, 1773, Edward and Charity McCormick; David and Eva Fichter.
" Oct. 15, McCormick, Deborah, June 19, 1775, Edward and Charity McCormick; John and Ann Larkin.
1776, May 1, Larkin, Eva, March 20, 1776, John and Ann Larkin; Eva Fichter.
" May 1, Cobole, David, April 27, 1776, John and Catharine Cobole; David Fichter, Ann Mary Callan.
" May 1, Rüger, Ann Eva, April 12, 1776, John and Elizabeth Rüger; Nicholas and Ann Eva Jungfleisch.
" May 2, Burns, Ann Catharine, April 20, 1776, Laghlin and Margaret Burns; Bartholomew and Ann Catharine Cobole.

1776, Oct. 26, Lawless, Margaret, Oct. 17, 1775, Martin and Mary Lawless; John and Elizabeth Rüger.
" Oct. 26, May, Magdalene, June 13, 1776, Anthony and Margaret May; Nicholas Call, Magdalene May.
" Oct. 26, Haycock, Mary, Sept. 2, 1771, Thomas (P.) and Sarah Haycock; David Fichter, Mary Dentz.
" Oct. 27, Monk, William, Sept. 16, 1776, John and Margaret Monk; James Fichter (for Wm. Harrison), Eva Fichter.
" Oct. 27, Boone, David, May 25, 1776, John and Ann Boone; David and Joanna Fichter.
" Oct. 27, Cole, Margaret, March 28, 1776, Henry and Elizabeth Cole; William Lary, Mary Clarke (privately).
" Oct. 27, Riddle, Mary Ann, May 14, 1776, Thomas and Fanny Riddle; John and Mary Ann Cobole.
" Oct. 27, Lafarty, Mary, March 10, 1776, John and Margaret Lafarty; James Dougherty, Margaret Burns.
" Oct. 27, Gray, Andrew, May 23, 1776, John and Ann Gray; Daniel McShafery, Mary Burke, witness.
1777, May 4, Stalter, Nicholas, March 7, 1777, Nicholas and Elizabeth Stalter; Nicholas and Ann Jungfleisch.
" May 4, Cahill, Sarah, January 28, 1777, Thomas and Eleanor Cahill; David and Joanna Fichter.
1778, Oct. 2, Schley, James, June 28, Conrad and Ann Schley; James Fichter, sp., Catharine Ward, witness.
" Oct. 3, Burns, Eleanor, Aug. 29, Laglin and Margaret Burns; (I think) John Cobole and wife.
" Oct. 3, Robertson, Mary, Aug. 1, 1777, Dominic and Mary Catharine Robertson; James Dougherty, Ann Mary Mentzebach.
" Oct. 4, Cobole, Henry, January 19, Bartholomew and Mary Ann Cobole; John Cobole, Catharine Cobole (for Mary A. Cobole, Sr.).
" Oct. 4, Corbitt, William, July 3, 1773, John and Mary Ann Corbitt; William Fitzgerald, sp.
" Oct. 4, Fitzgerald, Bridget, Nov. 1, 1777, William and Margaret Fitzgerald; James Ward, Leah Mace.
" Oct. 4, Sanderson, James, July 15, Thomas and Margaret Sanderson; John McLaughlin, Eleanor Cahill.
" Oct. 4, Marsolé, John Francis, January 8, Peter and Dorcas Marsolé; John and Joanna Swiney.
" Oct. 4, Dentz, Sarah, September 24, Charles and Mary Ann Dentz; Charles, Susanna Waibl.
" Oct. 4, McCormick, Catharine, May 26, 1777, Edward and Charity McCormick; Catharine Cobole.
" Oct. 4, May, John, June 20, James and Magdalene May; John Cobole, Julianna May.
" Oct. 4, Brady, Mary, Dec. 24, 1777, Adam and Eva Brady; Thomas and Eleanor Cahill.
" Oct. 4, Lafarty, Sarah, March 21, John and Margaret Lafarty; William Fitzgerald, Joanna Swiney.
" Oct. 4, Call, John Henry, April 21, Henry and Catharine Call; Henry Reitenauer, Catharine Waibl.
" Oct. 4, Dentz, Mary Ann, May 17, 1777, Charles and Mary Ann Dentz; Catharine Cobole, cert. suppl.
" Oct. 4, Cobole, Charles, April 30, John and Catharine Cobole; Charles and Susanna Waibl.
1779, April 25, Robertson, John, March 28, Dominic and Catherine Robertson; John and Catharine Cobole.
" April 25, Thensen, Henry, Dec. 14, 1778, —— and Mary (P.) Thensen; Anthony and Margaret May.
" April 25, May, Conrad, March 23, Anthony and Margaret May; Conrad Waibl, Julianna May.
" April 25, Riddler, Margaret, Dec. 2, 1778, Thomas and Frances Riddler; James Dougherty, Margaret Burns.
1780, June 10, Cahill, Catherine, Oct. 1, 1779, Thomas and Eleanor Cahill; Dominic and Catharine Robertson.
" June 10, Swiney, Mary, Oct. 19, 1779, John and Joanna Swiney; John and Mary Ward.
" June 10, Macan, Mary, May 27, 1779, William and Barbara Macan; Henry Call, Ann Mary Mentzebach.
" June 10, Marrelé, James, May 16, Peter and Dorcas Merrelé; James and Magdalene May.

1781, May 20, O'Neill, Ann, Aug. 13, 1780, Peter and Sarah (Kelly) O'Neill; John and Joanna Swiney.
" May 20, Riddle, Catharine, April 3, Thomas and Frances (P.) Riddle; Henry and Mary Burns.
" May 20, Burns, Hannah, January 15, Laghlin and Margaret Burns; Thomas and Eleanor Cahill.
" May 20, Fitzgerald, William, March 22, William and Margaret Fitzgerald; William Macan, Mary Catharine Call.
" May —, Thomer, Christopher, Dec. 14, 1775, Christopher and Elizabeth (P.) Thomer; Dominic Robertson.
" Oct. 1, Robertson, Catharine, June 8, Dominic and Mary Catharine Robertson; William and Catharine Mullen.

At Ringwood (Passaic Co.).

1765, April 26, *Durst-Reider*, Anna Mary, Oct. 29, 1764, Francis Joseph and Anna Mary Durst-Reider; John Mayer and Mary Julian Abtin.
" April 22, *Wean*, Elizabeth, Feb. 21, 1765, Isaac and Rosina Wein; Hugh and Cecilia McNagh, while travelling in New Jersey.
" April 23, Kean, Jubal, Jan. 9, 1763, John and Mary Kean; Sponsor Philip McDead, *ibid.*
" April 28, Sullivan, Daniel, May 5, 1762, Dennis and Katherine Sullivan; John Brown and Kath. Fichterin, sps. Ringwood.
" April 28, Sullivan, George, Dec. 23, 1763, Dennis and Katherine Sullivan; George Sly and Mary Brown, sps. Ringwood.
" May 1, McAllister, Daniel, Sept. 6, 1762, John and Mary McAlister; Isaac and Rosina Wean, while returning.
" May 1, McAllister, Ann, July 5, ——, John and Mary McAlister; Isaac and Rosina Wean, while returning.
" Nov. 9, Crämer, Anna Maria Julia, Aug. 10, 1765, Matthias and Mary Cath. Crämer; John Mayer, Mary Jul. Abtin.
" Nov. 10, Sullivan, Mary Juliana, b. Aug. 13, 1765, Dennis and Cath. Sullivan; Redmond Welsh, Mary Julian Abtin.
" Nov. 12, Hogan, Mary, Feb'y 26, 1764, John and Rosina Hogan; John Wider, Mary Juliana Abtin.
" Nov. 14, Feniger, Mary Gertrude, Aug. 23, John and Elizabeth Feniger; Gertrude Abtin.
1766, March 19, Weider, Anna Mary, b. March 17, 1766, Joseph and Marg't Weider; John Nicholas Jungfleisch, Anna May Reider.
" March 19, Weibl, Conrad, b. March 14, 1766, Charles and Susanna Weibl; Conrad Welsh, Katherine Demuth.
" April 19, Mentzenbach, John Anthony, April 5, 1766, Nicholas and Helen Mentzenbach; Anthony Schumers, Clara Legohn.
" April 20, Potter, Susanna, b. Jan. 17, 1762, Joseph and Margaret Potter; Michael Forrester, Katherine Sullivan.
" April 20, Fechter, John, Nov. 18, 1762, Philip and Mary Eva Fechter; John Mayer, Jr., Mary Cath. Crämer.
" April 21, Call, Mary Elizabeth, Oct. 20, 1764, John Nicholas, Anna Marg't Call; James Demuth, Mary Elizabeth Hoffman, sps.
" April 22, Farrell, Mary, Dec. 1, 1764, Richard and Charlotte Farrell; James Curran and Cath. Sullivan, sps.
" April 22, Borm, John Peter, July 29, 1764, John and Mary Ann Borm; John Peter Heilsamer, Elizabeth Schmidt.
" Nov. 2, Kelly, John, Feb. 8, 1759, Luke and Margaret Kelly; Martin Lawless, Eleanor Houlihan.
" Nov. 2, Kelly, Luke, Dec. 27, 1760, Luke and Margaret Kelly; Martin Lawless, Eleanor Houlihan.
" Nov. 2, Kelly, Frances, Feb. 12, 1763, Luke and Margaret Kelly; Martin Lawless, Eleanor Houlihan.
" Nov. 2, Kelly, Mary, Dec. 4, 1765, Luke and Margaret Kelly; Martin Lawless, Eleanor Houlihan.
" Nov. 2, Strach, John Anthony, May 21, 1766, John Wm. and Ann Elizabeth Strach; John Mayer, Mary Eva Fichter.
" Nov. 3, Deal, Elizabeth, , John and Mary Deal; Laghlin Burns, Marg't McCullom.

1766, Nov. 4, Etinger, Charles Frederic, Oct. 19 ——, and Mary Etinger; Charles and Catherine Schmid.
" Nov. 11, Burk, John, Nov. 5, 1766, Adam and Mary Burk, conditionally.
" Nov. 15, ——, Sebastian, Nov. 13, 1766, ——; Sebastian and Elizabeth Seibert, sps.
1767, June 18, Welch, John James, Nov. 18, 1766, Conrad and Elizabeth Cath. Welch; James Walter, Susanne Weibl.
" June 18, Butz, John George, April 3, 1767, John William and Mary Magdalen Butz; John Els, Ann Elizabeth Walker.
" June 18, Fichter, John, Feb'y 10, 1767, Philip and Eva Fichter; John Mayer, Jr., Susanna Weible.
" June 19, Reider, Joseph, Dec. 25, 1766, Francis Joseph and Anna Maria Reider; Joseph Wingart, Anna Mary Borm.
" June 19, Hoffman, Mary Eva, Jan. 5, 1767, Lambert and Elizabeth Hoffman; John Mayer, Sr., Mary Eva Fichter.
" June 19, Crämer, Anna Mary, April 9, 1767, Mathew and Mary Cath. Crämer; Joseph Wingart, Ann M. Reider.
" June 21, Schneider, Ann Margaret, June 3, 1767, Henry (P.), Mary Sophia Schneider; Nicholas Mentzenbach and Wilhelmina Butz.
" June 21, Miller, Robert, March, 1763, David and Mary Miller; Wendelin Kramer, Elizabeth Weible.
" June 21, Miller, James, Nov. 24, 1765, David and Mary Miller; James Dunn, Mary Lehre.
" June 21, Bachman, Henry, Feb. 24, 1767, Martin and Anna Barbara Bachman; John Mayer for Henry Strable, Mary Ann Welker.
" Nov. 15, Sig, Mary Magdalene, Feb. 19, 1767, John George (P.), Mary Magdalene; had been baptized by Lutheran minister, ceremonies supplied.
" Nov. 16, Perkins, Benjamin, Sept. 22, 1766, Benjamin and Mary Perkins; Joseph and Margaret Patterson.
" Nov. 16, Patterson, John, Aug. 20, 1767, Joseph and Margaret Patterson; William Fitzgerald, Elizabeth Freeman.
" Nov. 16, Burns, Mary Margaret, July 4, 1767, Laghlin and Margaret Burns; Henry Phillips, Margaret Schwefel.
" Nov. 16, Glä, Anna Catherine, June 28, 1767, Charles and Ann Eva Glä; John Reider, Anna Catherine Demuth.
1768, April 14, Bordt, John, Feb. 27, 1767, Francis and Catharine Bordt; John Ells, Ann Elizabeth Welker.
" April 16, Mentzenbach, Charles Michael, Feb. 28, 1768; Nicholas and Helen Mentzenbach; John Mayer.
" April 17, Sullivan, Catherine, April 17, 1767, Dennis and Catherine Sullivan; Joseph Wingart, Anna Margaret Reider.
" Oct. 25, Cobole, John James, Oct. 9, 1768, John and Catherine Cobole; John Mayer, Mary Marg't Schwable.
" Oct. 25, Pfältzer, Anthony Louis, Oct. 9, 1768, Eugene and Susanna Pfältzer; Anthony May, Anna Cath. Eliz. Call, Louis Texheimer, witness.
" Oct. 25, Wohlleben, Mary Sophia, Oct. 20, 1768, John and Catherine Wohlleben; John James and Mary Susanna Walter, sps., Mary Sophia Schneider, witness.
" Oct. 26, Harrisson, John Anthony, Oct. 15, 1758, Samuel (P.), Mary Harrisson; John and Hannah Ettinger.
" Oct. 26, Lawless, John, May 29, 1768, Martin and Mary Lawless; Catherine Eliz. Call, sp., Mich. Schneider, wit.
1769, April 16, Strack, Henry Philip, Dec. 29, 1768, William and Ann Elizabeth Strack; Philip and Ann Eliz. Fichter.
" April 16, Ettinger, Ann Elizabeth, March 27, 1769, John (P.), Hannah Ettinger; John and Elizabeth Ditz.
1770, May ., Aussom, Henry, Dec. 26, 1769, John and Ann Elizabeth Aussom; William Butz, Catherine Walke.
" Nov. 18, Webber, John, Oct. 28, 1770, James and Ann Cath. Webber; John and Ann Catherine Cobole, sp.
" Nov. 18, Wider, John, August —, Joseph and Margaret Wider; John Cobole, Eva Fichter.

1770, Nov. 18, Murphy, Martin, Nov. 15, 1770, Richard and Mary Murphy; Mary Susanna Walter, sp., John Folk, witness.
" Nov. 18, Butz, John Joseph, May 6, 1770, William and Mary Magdalen Butz; John Mayer, Ann. Cath. Cobole.
" Nov. 18, Wohlleber, Susanna Margaret, Oct. 17, 1770, James and Catherine Wohlleber; Joseph Stecher, Susanna Pfältzer, Nicholas Call, witness.
" Nov. 19, Call, Mary Eva, Aug. 3, 1770, John Nicholas and Ann Marg't Call; Philip and Eva Fichter, sps.
" Nov. 19, Conrad, Henry Frederick, Nov. 3, 1770, Nicholas (P.) and Mary Conrad; ceremonies supplied.
1771, April 23, Fichter, John Nicholas, April 14, 1771, Philip and Mary Eva Fichter; Nicholas Call, Margaret Wider.
" Oct. 20, Welsh, Mary Magdalene, Sept. 4, 1771, Conrad and Elizabeth Welsh; Thomas Kaufman, Magdalene Butz.
1772, May 31, Cobole, Ann Elizabeth, April 14, 1772, John and Catherine Cobole; Daniel Cobole, Ann Catherine Welker.
" May 31, Butz, John Henry, March 25, 1772, William and Mary Magdalene Butz; John Henry Ells, Elizabeth Welsch.
" May 31, Butler, Hannah, adult, ; Judy Power, sponsor.
" May 31, Karker, Peter, June 15, 1770, Anthony and Mary Karker; James and Elizabeth Walls.
" May 31, Maginnis, John Nicholas, March 15, 1772, Edward and Mary Maginnis; Nicholas and Ann Margaret Call.
" May 31, Jamison, Henry, March 4, 1772, John and Mary Jamison; Daniel Cobole (bapt. privat.).
" Nov. 15, Wider, John David, July 26, 1772, Joseph and Margaret Wider; David Fechter, Mary Ann Walter.
" Nov. 16, Murphy, Mary, Sept. 3, 1772, Richard and Mary Murphy; Thomas Fowler, Mary Susanna Walter.
1773, May 14, Zig, Miriam Catherine, Jan. 31, 1773, John George (P.) and Gertrude Zig; ceremonies supplied.
" May 15, Cobole, Ann Eva, March 31, 1773, David and Mary Cobole; Nicholas and Ann Eva Jungfleisch.
" May 15, Reider, Daniel, May 12, 1773, Francis Joseph and Ann Mary Reider; Daniel Cobole and Mary Walker.
" May 16, Brown, John, Feb. 3, 1773, James Brown and Catharine; Edward McCoughlin, Catherine Mentzebrach.
" May 19, Cahill, Mary Ann, April 17, 1773, Thomas and Eleanor Cahill; Bartholomew Cobole, Mary Ann Walter.
" May 20, Walter, Francis, ——, John and Rebecca Walter; Francis Kirk, Susanna Doyle.
" May 20, Wex, James, 18 years old, ——; James Walter, Margaret Wieder.
" Oct. 24, Simons, James Francis Patrick, Oct. 10, 1773, James and Mary Simons; Francis and Hannah Doyle.
" Oct. 24, Monck, John, Sept. 3, 1773, John and Margaret Monck; John Rüger and Bridget Shaw.
" Oct. 24, Walker, William, April 20, 1773, Samuel and Mary Walker; Elizabeth Walle, sp., William Ledgert, witness.
" Oct. 24, May, Elizabeth, Dec. 12, 1770, sub. cond. James May and Christina Keiner; Anthony May, sp.
1774, April 24, Brown, James, Dec. 25, 1773, James and Catharine Brown; William Grady, Catherine Mentzebach.
" April 24, Fischer, John, Nov. 11, 1773, John and Margaret Fischer; Joseph Wingart, sp., John Taylor, witness.
" April 24, Bachman, Ann Catharine, Nov. 14, 1773, Martin and Ann Barbara Bachman; Daniel Cobole, cer. supp.
" April 27, Lafferty, Margaret, May 10, 1771, John Lafferty, Margaret Bennett; Michael Lamy, Eleanor Cahill.
" April 27, Lafferty, Ann Catherine, March 18, 1766, John Lafferty, Margaret Bennet; John and Catharine Cobole.
" April 27, Lafferty, Daniel, July, 1773, John Lafferty, Margaret Bennett; Dominic Andler, Anna Young.
" April 27, Lawless, Samuel Martin, May 13, 1773, Martin Lawless and Mary Allen; Arthur Murphy, Bridget Shaw.
" April 27, Ridal, William, Dec. 20, 1773, Thomas and Hannah; William Lefevre, Sarah Morris.
" April 27, Fitzgerald, Ann Catharine, Aug. 9, 1772, William Fitzgerald, Margaret Griskell; John Swiney, Catharine Cobole.

1774, April 27, Haycock, Sarah, adult, wife of Thomas Haycock.
" April 27, Haycock, James, Aug. 10, 1773, Thomas and Sarah Haycock; Edward Welsh, Bridget Shaw.
" April 27, Ryan, William, Feb. 4, 1773, Timothy and Rebecca Ryan; John Simpson, sp.
" April 28, Macon, William, Dec. 1, 1773, William Macon, Barbara Carmen, William Smith, Bridget Shaw.
" April 28, Gray, Elizabeth, Jan. 8, 1774, John and Ann Gray; Edward Murphy, Elizabeth Murphy, sp.
" April 28, Burns, Daniel, Feb. 20, 1774, Laghlin and Margaret Burns; Daniel McShafrey, Elizabeth Murphy, wit.
" April 28, Ruger, Mary, March 18, 1774, John and Elizabeth Ruger; Bartholomew and Mary Ann Cobole.
" April 28, Audie, Joseph, March 19, 1766, John Audie and Mary Josephine Bawn; William Fitzgerald, Sarah Haycock.
" April 28, Audie, Peter, Feb. 19, 1768, John Audie and Mary Josephine Bawn; William Fitzgerald, Sarah Haycock.
" April 28, Audie, Charles, Oct. 22, 1770, John Audie and Mary Josephine Bawn; William Fitzgerald, Sarah Haycock.
" April 29, Macra, William, March 4, 1773, Patrick and Lydia Macra; Joseph Wider, sp., cer. supp.
" April 29, Cobole, Catharine, April 28, 1774, John and Catharine Cobole; Catharine Schoten, John Kauffman.
1775, Oct. 17, McKinzy, Charles, August 17, 1775, Charles and Christina McKinzy; Neal Dougherty, Mrs. Mary Marg't Pfaltzer.
1776, Oct. 16, Ells, Catharine, Sept. 27, 1776, John and Ann Elizabeth Ells; Catharine Callan; Peter Strobel, Catharine Butz, witnesses.
1777, May 5, Call, Ann Catherine, cer. suppl., Nicholas, Jr., Ann Mary Call; Ann Catharine Waibl.
" May 5, Card, John, May 20, 1775, Peter and Sarah (P.) Card; Anthony and Margaret May.
" May 5, Card, Stephen January, ——, Peter and Sarah Card; Henry Call, Mary Catharine Rüger.
" May 5, Strickland, Ann, March 11, 1777, William and Amy (P.) Strickland; Anthony and Margaret May.
" May 5, May, Charles, January 29, 1777, James and Magdalene May; Charles Waibl and Ann Mary Cobole.
1780, June 9, Call, John William, July 16, 1779, Nicholas and Ann Mary Call; John Henry and Catherine Call.
" June 9, May, Mary Catherine, Oct. 24, 1779, James and Magdalene May; Conrad Waibl, Catharine May, cer. suppl.
1781, May 22, Call, Mary Elizabeth, July 30, Henry and Mary Catharine Call; Eugene (of William Pfältzer, Ann Mary Call.)
" May 22, Poiress, Ann Mary, October 5, ——, Margaret Poiress; Nicholas Call, Ann Mary Reitenauer.
" Oct. 2, Strickland, William, May 4, William and Amata Strickland; William and Catharine Mullen.
" Oct. 10, May, William, September 26, James and Magdalen May; William and Catherine Mullen.

At Mount Hope.

1774, Oct. 23, Power, John, Aug. 28, 1773, Thomas and Susanna Power; Peter Boyle, Sarah Christy.
" Oct. 23, Olls, John James, Aug. 10, 1773, John and Ann Elizabeth Olls; John James Walker, Elizabeth Welsh.
" Oct. 24, Kirk, Peter, June 4, 1774, John Kirk, Joanna Alleton; Peter Joseph and Ann Catharine Grips.
" Oct. 24, Kirk, Joanna Alleton, wife of John Kirk; Ann Catharine Zech, sp.
1775, May 31, Connolly, Margaret, May 26, 1775, James and Margaret Connolly; Francis Dealy, sp., Margaret Brown, witness.
1776, April 26, Kean, Henry, Dec. 17, 1775, William and Eleanor Kean; Joseph, Ann Elizabeth Wingart.
" May 5, Dealy, Mary, Aug. 9, 1772, James and Esther Dealy; Thomas and Magdalene Price.

1776, May 5, Schäffer, John William, Aug. 9, 1775, George and Jeanette Schäffer; Richard and Mary Murphy.
" May 5, Reuschmid, Ann Margaret, April 9, 1776, Bernard and Mary Dorothy Reuschmid; Francis Zech, Margaret Engelhardt.
" May 5, Whetcock, Charles, Feb'y 18, 1776, Richard and Mary (Brown) Whetcock; Caspar Engelhard, Grace Brown.
" May 5, Welsh, Mary, Dec. 21, 1775, Thomas and Catharine Welsh; Hugh Quigg, Ann Catharine Demuth.
" May 5, Holtzhäser, Caspar, April 2, 1776, Sebastian and Joanna Holtzhäser; Caspar and Margaret Engelhard.
" Oct. 20, Wattcock (as above [?]), Mary, Sept. 12, 1768, Richard and Mary Wattcock; John Burke, Margaret Kelly.
" Oct. 20, Dealy, Esther, August 18, 1776, James and Esther Dealy; Edward Darmoty, Catharine Welsh.
" Oct. 20, Wattcock, Richard, September 20, 1773, Richard and Mary Wattcock; John and Margaret Viché.
" Oct. 20, Krämer, James, January 18, 1776, William and Patience Krämer; James and Grace Brown.
" Oct. 20, Welsh, Mary, April 2, 1776, William and Elizabeth Welsh; Caspar and Marg't Engelhard.
" Oct. 20, Power, Lucy, June 28, 1776, Thomas and Susanna Power; Francis Dealy, Margaret Engelhard.
" Oct. 20, Hayman, Ann Mary Gertrude, July 7, 1776, John and Susanna Hayman; John Antler, Gertrude Sig.
Hayman, John George, July 8, 1776, ; George Sig, Ann Catharine Demuth.
" Oct. 20, Phillips, Robert, Aug. 19, 1776, John and Mary Philips; Caspar and Margaret Engelhard.
1778, Sept. 27, Sig, Helen, Nov. 4, 1777, John George and Gertrude Sig; Francis Zech, Magdalene Welker for Helen Menzebach.
" Sept. 27, Power, Ann Mary, June 24, Thomas and Susanna Power; Edward Darmoty, Mary Grinder.
" Sept. 27, Weber, Margaret, July 24, James and Ann Catharine Weber; Margaret Engelhard.
" Sept. 27, Fichter, Philip, Sept. 11, 1777, David and Joanna Fichter; Louis Herman (for Philip Schup), Catharine Zech.
" Sept. 27, Holzheber, Peter Joseph, May 2, Sebastian and Joanna Holzheber; Peter Joseph and Mary Grips.
" Oct. 6, Schaga, Ann Elizabeth, Sept. 2, John George and Jeanette (P.) Schaga; James Welker, Gertrude Sig.
1779, April 22, Sheal, Benjamin, Dec. 19, 1776, John and Ann Sheal; Francis and Catharine Zech.
" April 22, Sheal, Sarah, February 25, John and Ann Sheal; Caspar and Margaret Engelhardt.
" May 2, Wider, Ann Catharine, Oct. 18, 1778, Joseph and Margaret Wider; Francis and Catharine Zech.
" May 2, Zech, John James, January 13, Francis and Catherine Zech; James Welker, Eva Jungfleisch.
" May 2, Gripps, Elizabeth, January 17, Peter Joseph and Mary Gripps; John and Honora Turk.
1780, June 4, Holtzhäfer, Margaret, April 25, Sebastian and Joanna (P.) Holtzhäfer; Caspar and Margaret Engelhard.
1781, May 27, Fichter, James, Nov. 15, 1780, David and Joanna Fichter; James Fichter, Eva Brady.
" May 27, Gripps, Francis Anthony, Nov. 27, 1780, Peter Joseph and Mary Grips; Francis Anthony Zech, Margaret Engelhard.
" May 27, Sig, Christopher, Dec. 5, 1780, George (P.) Gertrude Sig; Francis A. Zech (for Christopher Thomer), Ann Cath. Zech.
" Sept. 28, Bachman, Joseph, June 14, Martin and Ann Barbara; the priest and Ann Mary Mentzebach.
" Oct. 14, Zech, John Bernard, Sept. 19, Francis Anthony, Ann Catherine Zech; John and Ann Mary Grinter.
" Oct. 14, Sheal, John, Aug. 20, John and Ann Sheal; Peter Joseph and Mary Gripps.

Names of the Secular Priests who have Labored in the Diocese of Newark, Some of Whom were not Incardinated from its Foundation to the Present.

(Tr.), *i.e.*, Belonging to the Trenton Diocese.

NAME.	EDUCATED.	ORDAINED.	REMARKS.
Most Rev. James Roosevelt Bayley	St. Sulpice, Paris	March 4, 1843 *	Died Archbishop of Baltimore in Bishop's house, Newark, N. J., Oct. 3, 1877
Very Rev. Patrick Moran, V. G.	Mt. St. Mary's	November, 1832 †	Died July 25, 1866
Rev. John Kelly	Mt. St. Mary's	September 14, 1833 †	Died April 28, 1866
Rev. John P. Mackin	St. Charles's Seminary, Philadelphia	December 24, 1843	Died Mar. 27, 1873
Rev. John Rogers (Tr.)	Montreal Seminary	September 17, 1834 †	Died July, 1887
Rev. Isaac P. Howell	St. Charles's, Philadelphia and Fordham	March 2, 1844 *	Died Aug. 31, 1866
Rt. Rev. Bernard J. McQuaid, D.D.	St. Joseph's Seminary, Fordham	January 16, 1848	Consecrated first Bishop of Rochester in St. Patrick's (old) Cathedral, New York, July 12, 1868
Rev. Thomas Quinn	St. Joseph's Seminary, Fordham	June 14, 1849	Died Feb. 5, 1873
Rev. Aloysius Venuta	Palermo		Died Jan. 27, 1876
Rev. John Hogan	Stonyhurst, England, and Canada		Died Oct. 25, 1867
Rev. Anthony Cauvin	Rome	October 12, 1834	Died Nice, France, May 26, 1902
Rev. John Callan	Maynooth	June 7, 1839	Died June 10, 1879
Rev. Louis Dominic Senez	St. Sulpice, Paris	December 19, 1840	Died Feb. 11, 1900
Rev. John George Gmeiner	St. Joseph's Seminary	March 13, 1852	Died July 1, 1872
Rev. James Coyle	St. Joseph's Seminary	May 25, 1850	Died May 19, 1868
Rev. Michael A. Madden			
Rev. John Scollard			

* By Bishop Hughes.

† By Bishop Dubois.

Name.	Educated.	Ordained.	Remarks.
Rev. Terence Kieran			Died in 1869
Rev. John McDermott			
Rev. Hugh Kenny			
Rev. James T. McDonough			
Rev. John N. Hanegan			
Rev. P. J. Hanegan			
Rev. John Ford			
Rev. Peter Hartlaub			
Rev. Benjamin F. Allaire	St. Sulpice, Paris	Oct. 30, 1853	
Rev. M. Maguire			
Rev. N. Balleis, O. S. B.		Nov. 27, 1821	
Rev. Charles Geyerstanger, O. S. B.		March 18, 1847	
Rev. Victor Beaudevin	Scholastic, S. J.	May 25, 1850	March 22, 1891
Rev. James Moran (Brooklyn)	St. Joseph's, Fordham	Feb. 26, 1854	
Rev. Joseph D. Bowles			
Rev. Rudolph Etthoffer			Died in Chicago Sept., 1855
Rev. Patrick Egan	St. Joseph's, Fordham	Jan. 29, 1853	
Rev. Cornelius Cannon	St. Joseph's, Fordham	Aug. 18, 1854	Died in Ireland
Rev. John Augustine Kelly, V. G. (Tr.)	St. Joseph's, Fordham	Aug. 17, 1854	Died Feb. 7, 1891
Rev. Martin Hasslinger			
Rev. Francis L. M. Jego			
Rev. Philip McMahon	Canada	Aug. 18, 1854	
Rev. Patrick McGovern	St. Joseph's, Fordham	Jan. 29, 1853	Died in New York March 20, 1902
Rev. Robert Hubbertsty			
Rev. James Callan			Died Aug. 24, 1864
Rev. James Murray		Dec., 1854	
Rev. Godfreid Preith	Brixen	1851	Died June 8, 1885
Rev. M. A. M. Wirzfield	St. Charles's, Philadelphia	March 24, 1859	
Rev. Edward McCosker	St. Mary's, Baltimore	June 18, 1859	

NAME.	EDUCATED.	ORDAINED.	REMARKS.
Rev. Thomas Killeen	Propaganda, Rome	December 6, 1860 *	
Rt. Rev. George Hobart Doane, P. A.	Paris and Rome	Sept. 13, 1857 *	
Rev. Daniel Fisher	St. Joseph's, Fordham		Died April 28, 1869
Rev. Joseph Biggio	Seminary, Buffalo	Bishop Timon	Died May 12, 1866
Rev. Patrick O'Brien	All Hallows, Dublin	1855	Died Aug. 25, 1859, Dublin
Rev. Patrick Martin			Died 1857, Ireland
Rev. Alfred Young, C. S. P.	St. Sulpice, Paris	Aug. 24, 1856 *	Died April 4, 1900
Rev. J. M. Gervais	Clermont, Paris	About 1853	Died July 24, 1872
Rev. James McKay	All Hallows, Dublin	Sept. 13, 1857	Died in Ireland
Rev. James Smith	All Hallows, Dublin	Sept. 13, 1857	Died Nov. 10, 1860
Rev. Koenig			
Very Rev. William McNulty, V. F.	Mount St. Mary's	Aug. 6, 1857	
Rev. Dominic Castet			
Rev. Cornelius J. O'Reilly	All Hallows, Ireland	May 22, 1857	Died Dec. 21, 1885
Rev. James Daly	St. Hyacinth, Canada		
Rev. Francis Anelli			
Rev. John B. Imasso	Sardinia		
Rev. Almire Fourmont			
Rev. Michael Angelo Raybaudi			
Rev. John J. Schandel	St. Vincent's, Pa	July 22, 1859 *	
Rev. James J. J. O'Donnell	Hyacinth, Canada		
Rt. Rev. Januarius de Concilio	Brignole-Sale, Genoa		Died March 21, 1898
Rev. Philip Koch			
Rev. Patrick Byrne	St. Mary's, Baltimore	October 4, 1860	
Rev. Edward M. Hickey	St. Mary's, Baltimore	October 4, 1860	
Rev. Prudentius Gehin			
Rev. Claude Rolland			
Very Rev. Anthony Smith, V. G. (Tr.)	Redemptorist		Died Aug. 11, 1888
Rev. James Carney	St. Mary's, Baltimore		Sept. 29, 1863

* By Bishop Bayley.

NAME.	EDUCATED.	ORDAINED.	REMARKS.
Rev. Leo Godfrey Thebaud	Brignole-Sale	June 13, 1867	Died May 10, 1893
Rt. Rev. Winand M. Wigger, D.D.	Brignole-Sale	June 10, 1865	Third Bishop of Newark, died Jan. 5, 1901
Rev. Joachim Haymann	Redemptorist		
Rev. Patrick Corrigan	All Hallows and St. Mary's, Md.	June 28, 1860	Died Jan. 9, 1894
Rev. Francis Lasco			
Rev. Patrick Hennessy	American College, Rome	May 30, 1863	Died Feb. 27, 1896
Very Rev. Martin Gessner, V.F.M.R.	Munich, Bavaria	July 26, 1863	
Rev. Henry Brann, D.D. (N. Y.)	American College, Rome	1862	
Rev. Peter P. Niederhauser	Redemptorist		Died Aug. 16, 1873
Rev. John Daly	All Hallows	July 2, 1863	Died in the West
Rev. Patrick Cody	American College, Rome, and Seton Hall	Dec. 19, 1863	
Rev. Lawrence Hoey	Ireland		Died in Illinois, Feb. 21, 1898
Rev. James F. Dalton	Seton Hall	June 24, 1863	Died Aug. 2, 1876
Rev. Michael E. Kane (Tr.)	Seton Hall	June 24, 1865	Died April 3, 1891
Rev. John J. Connolly	Seton Hall	June 24, 1865	Died 1870
Rev. Charles A. Reilly	Seton Hall	March 6, 1867	Died Oct. 15, 1879
Rev. James D'Arcy	All Hallows and Seton Hall	Dec. 19, 1863	Died March 23, 1869
Very Rev. Patrick J. Garvey, D.D.	Propaganda, Rome		
Rev. Eugene O'Keefe	Montreal	Sept. 16, 1857	Died Sept., 1880. Ex Dio. Phil.
Rev. Patrick Leonard	St. Mary's, Baltimore	June 30, 1864	Died Nov. 26, 1892
Most Rev. Michael A. Corrigan, D.D.	American College, Rome	Sept 19, 1863	Third Archbishop of New York. Died May 5, 1902
Rev. Hugh Murphy	All Hallows	March 5, 1865	
Rev. Titus Joslin	St. Joseph's Seminary	March 13, 1852	Died Oct. 15, 1882, in New York
Rev. William Storr	Würtemberg	1852	
Rev. Gregory Misdziol	St. Vincent's, Pa., Seton Hall	June 24, 1865	Died Feb. 22, 1868
Rev. Pierce McCarthy	Seton Hall	Oct. 20, 1867	Died Sept. 3, 1885

NAME.	EDUCATED.	ORDAINED.	REMARKS.
Rev. Dominic Kraus	Redemptorist	Oct. 28, 1855	Died Nov. 16, 1885
Rev. Sebastian Smith, D.D	Seton Hall and Genoa	June 6. 1868	Died March 2, 1895
Rev. John J. Conway	Seton Hall	Oct. 20, 1867	Died 1870
Rev. Michael John Kirwin	Maynooth and Seton Hall	May 26, 1866	Died May 11, 1894
Rev. Joseph Thurnes (Tr.)	Innsbruck	July 16, 1854	Died Trenton, June 7, 1902
Rev. John Francis Salaun	Seminary of Nantes	1842	Died France Oct. 19, 1895*
Rev. Louis A. Schneider	Scholastic, S. J.		Died Aug. 15, 1884
Rev. ---- Bellinger	Scholastic, S. J.		
Rt. Rev. Thomas R. Moran (Tr.), V.G.	Benedictine		Died March 30, 1900
Rev. —— Martin			
Rev. William J. Wiseman	Louvain		Died Oct. 14, 1897
Rev. James P. Smith	All Hallows and Seton Hall	Feb. 20, 1869	Died Dec. 13, 1887
Rev. James H. Corrigan	American College and Seton Hall	Oct. 20, 1867	Died Nov. 27, 1891
Rev. Hubert de Burgh			Died England
Rev. John P. Morris	American College, Rome	June 15, 1867	
Most Rev. Robert Seton, D.D	Accademia Ecclesiastica, Rome	Apr. 15, 1865	Created Titular Archbishop of Heliopolis in 1903
Rev. Bernard A. Quinn			
Rev. J. J. O'Donnell	St. Hyacinth, Canada	1855	
Rev. Louis Gambosville	Seminary, Orleans	June 7, 1857	Died Dec. 29, 1891
Rev. Alphonsus N. Steets	Seton Hall	June 3, 1871	Died March 18, 1879
Very Rev. William P. Salt, V.G.	Seton Hall	June 3, 1871	Died Oct. 7, 1891
Rev. Patrick F. Connolly (Tr.)	Seton Hall	June 3, 1871	
Rev. Peter Dernis (Tr.)	Seton Hall	June 3, 1871	
Rev. Michael J. Connolly	Seton Hall	June 3, 1871	Died Jan. 20, 1878
Rev. Patrick F. Downes	Seton Hall	June 3, 1871	Died
Rev. Jos. J. Zimmer (Tr.)	Seton Hall	May 18, 1872	

* Bishop Bayley.

NAME.	EDUCATED.	ORDAINED.	REMARKS.
Rev. Joseph Rolando	Brignole-Sale	June 10, 1865	
Rev. Major Charles Duggan	Alleghany, N. Y.	1866	Died March 25, 1887, in St. Louis, Mo.
Rev. James Owens	All Hallows		Died New York
Rev. Peter Fitzsimmons (Tr.)			Aug. 31, 1895
Rev. Morris Kaeder	Benedictine		
Rev. Frederick Kivilitz, V.F.	Louvain, Belgium	May 25, 1869	
Rev. Peter L. Connolly (Tr.)	Alleghany		Died Sept. 29, 1901
Rev. Anthony Heckinger			Died Rochester
Rev. Angelus Kempen	Carmelite		
Rev. Bernard O'Reilley			
Rev. Callistus Blanc			
Rev. J. M. J. Graham			
Rev. Secundinus Pattie (Tr.)			
Rev. Henry Fedlings			
Rev. Francis O'Neill	Montreal	Oct. 30, 1865	
Rev. John Anthony Vassallo	Brignole-Sale	June 15, 1867	
Rev. Patrick F. Cantwell	Alleghany	1869	Died Sept. 16, 1874
Rev. Nicholas Hens (Green Bay)	American College, Louvain	May 22, 1869	
Rev. Albert von Schilgen	Munster, Paderborn, Louvain	March 20, 1858	Died June 2, 1901
Very Rev. Patrick E. Smythe, M.R	Maynooth, Ireland	March 17, 1864	
Rev. Hugh P. Fleming, M.R	St. Mary's, Baltimore	June 29, 1871	
Rev. Peter S. Dagnault	Three Rivers, Canada	Dec. 15, 1860*	
Rev. Joseph F. Mendl	Brixin	July 25, 1865	
Rev. James J. McGahan	All Hallows, Ireland	March, 1865	Died Jan. 7, 1874
Rev. Gustav A. Spirings (Tr.)	Capuchin		Died in Europe
Rev. Patrick A. Tracey (Tr.)			
Rev. Thaddeus Hogan (Tr.)	All Hallows, Ireland	June 29, 1865	
Rev. Egbert Kars (Tr.)	Louvain		Died May 3, 1886
Rev. Henry Martens (Tr.)	Oblate, M. I.		Died June 21, 1889

*Bishop Bayley.

NAME.	EDUCATED.	ORDAINED.	REMARKS.
Rev. William H. Orem	St. Hyacinth's		Died in St. Michael's Hospital, Newark
Rev. James Sheeran	Redemptorist	1857	Died April 3, 1881
Rev. Theophilus Degen (Tr.)	Brussels, Belgium	June 6, 1857	Died Oct. 31, 1900
Rev. Nicholas Molloy	Lisbon, Portugal		Died June 26, 1880
Rev. James McKernan (Tr.)	Oblate, M. I.	May 22, 1869	
Rev. Martin v. d. Bogaard (Tr.)	English Seminary, Bruges, Belgium	Dec. 23, 1871	
Rev. Stephen Bettoni, D.D. (Tr.)	Roman Seminary		Died
Rev. Adolf Bergmann	Munster	1873	
Rev. Samuel J. Walsh			Died Feb. 25, 1885
Rev. Joseph Nardiello	Tricanio and Polenza.	Sept. 19, 1869	
Rev, James Egidius Marshall	Dominican		
Rev. Anthony Cassese (Tr.)	Naples, Italy		Died Oct. 21, 1886
Rev. Joseph Borghese			Died in Palermo
Rev. Peter Vivet (Tr.)			
Rev. Stanislaus Danielou (Tr.)		Oct. 18, 1855	Died April 2, 1897
Rev. John M. Giraud (S.J.)	Lyons, France, and All Hallows, Ireland	Jan. 6, 1863	
Rev. Anthony Theo. Schuttlehöfer (Philadelphia.)	Louvain		
Most Rev. Sebastian G. Messmer, D.D., Archbishop of Milwaukee	Louvain	June 11, 1870	
	Innsbruck	July 23, 1871	Bishop of Green Bay, Mar. 17, 1892; Archbishop of Milwaukee, 1903
Rev. John J. O'Connor (Tr.)	Seton Hall	June 7, 1873	Died Nov. 7, 1894
Rev. Thomas J. Toomey	Seton Hall	June 7, 1873	Died Feb. 15, 1894
Rev. Hugh J. McManus	Seton Hall	June 7, 1873	Died June 25, 1880
Rev. James Hanley	All Hallows		Died Dec. 22d, 1889
Rev. James A. Walsh (Tr.)	O. M. Cap.		
Rev. Walter M. Fleming	Seton Hall	April 26, 1874	Died Jan. 15, 1892
Rev. William M. R. Callan	Seton Hall	April 26, 1874	Died Feb. 25, 1897
Rev. Michael A. McManus	Seton Hall	April 26, 1874	

NAME.	EDUCATED.	ORDAINED.	REMARKS.
Rev. John Jos. Schandel	American College, Rome	May 30, 1874	Died April 21, 1895
Rev. Daniel Felix McCarthy	Seton Hall	May 30, 1874	
Very Rev. Joseph M. Flynn, M.R.	Seton Hall	May 30, 1874	
Rev. James J. Curran	Seton Hall	May 30, 1874	Died May 21, 1890
Rt. Rev. John A. O'Grady, M.R. (Tr.)	Seton Hall	May 30, 1874	
Rev. Gerard Funcke	American College, Munster	May 30, 1874	
Rev. Charles Vogle	St. Poeltens, Austria	July 25, 1858	Died March 30, 1888
Rev. George W. Corrigan, M.R.	Seton Hall, St. Sulpice, Paris	Aug. 15, 1874	
Rev. Michael J. Holland	Seton Hall, American College, Rome	May 22, 1875	Died Aug. 31, 1896
Rev. William H. Dornin	Seton Hall	May 22, 1875	Died July 4, 1899
Rev. Bernard H. TerWoert, M.R.	Seton Hall	May 22, 1875	
Rev. Michael J. Brennan (Tr.)	Seton Hall, Rome	May 22, 1875	
Very Rev. Jeremiah Moynihan	New Orleans, La.	Nov. 24, 1846	
Rev. Dennis J. McCartie, M.R.	Maynooth, Ireland		
Rev. Joseph Esser	Cologne, Germany	Dec. 19, 1874	Died
Rev. Patrick McGahan	American College, Louvain	Dec. 19, 1874	Died July 22, 1894
Rev. Augustine Eberhard	Redemptorist		
Rt. Rev. John A. Sheppard, V.G.	Seton Hall	June 10, 1876	
Rev. John F. Brady, M.R. (Tr.)	Seton Hall	June 10, 1876	
Rev. Robert Emmett Burke (Tr.)	Seton Hall	June 10, 1876	
Rev. Anthony Ceci	Roman Seminary, Seton Hall	June 10, 1876	Died March 4, 1894
Rev. Isaac P. Wheelan	Seton Hall	June 10, 1876	
Rev. Arthur J. Henry	Seton Hall	June 10, 1876	Died Sept. 5, 1880
Rev. James J. Brennan	Seton Hall	June 10, 1876	Died March 30, 1897
Very Rev. Bernard J. Mulligan, M.R. (Tr.)	Seton Hall	June 10, 1876	
Rev. Alphonse M. Schaeken	American College, Louvain	June 10, 1876	
Very Rev. Joseph Rüesing	Munster	May 26, 1877	West Pt. (Om.), Neb.
Rt. Rev. James A. McFaul, D.D., 2d Bishop of Trenton	Seton Hall	May 26, 1877	Consecrated Oct. 18, 1894
Rev. Maurice P. O'Connor	Seton Hall	May 26, 1877	
Rev. Michael L. Glennon (Tr.)	Seton Hall	May 26, 1877	Died Oct. 15, 1900
Rev. W. J. Wiseman, S.T.L.	Louvain		Died 1897

NAME.	EDUCATED.	ORDAINED.	REMARKS.
Rev. Joseph Paganini			
Rev. James P. Poels, M.R.	Louvain	May 26, 1877	
Rt. Rev. John Joseph O'Connor, D.D., 4th Bishop of Newark	American College, Rome; American College, Louvain	Dec. 22, 1877	Consecrated July 25, 1901
Rev. John P. Callaghan	American College, Louvain	Dec. 22, 1877	
Rev. John F. Dowd	Seton Hall	March 16, 1878	Died Nov. 28, 1892
Rev. Augustine M. Brady	Paulists' Seminary	May 25, 1872	
Rev. Patrick F. Connolly	Seton Hall	June 15, 1878	Died July 29, 1892
Rev. Michael F. Downes	Seton Hall	June 15, 1878	Died March 24, 1898
Rev. Francis O'Reilly			Diocese of St. Joseph, Mo.
Rev. Gerard Huygens	American College, Louvain	June 15, 1878	Died Jan. 4, 1892
Rev. Thomas Quinn	Seton Hall	June 15, 1878	
Rev. Charles P. Gillen	Seton Hall	June 15, 1878	
Rev. J. D. Murphy	Seton Hall	June 15, 1878	Died July 24, 1893
Rev. Patrick McG. Corr	Seton Hall	June 15, 1878	
Rev. Michael J. White	Maynooth, Ireland	June 14, 1878	Died April 15, 1900
Rev. John Baxter	Troy and Mount St. Mary's	Dec., 1874	Two Rivers (G. B.) Wis.
Rev. Joseph Geissler (Green Bay)	Louvain, American College	June 7, 1879	Died April 5, 1881
Rev. William Ig. Dwyer	Paulists' Seminary	March 26, 1869	Died Aug. 2, 1898
Rev. Joseph H. Hill	Seton Hall	June 7, 1879	
Rev. Lawrence C. M. Carroll	Seton Hall	June 7, 1879	Died June 6, 1895
Rev. John J. Murphy	Seton Hall	June 7, 1879	Died Oct. 19, 1895
Rev. Peter J. O'Donnell	Seton Hall and Brignole-Sale	June 7, 1879	
Rev. Andrew M. Egan	Seton Hall	May 22, 1880	Died July 6, 1900
Rev. John F. Duffy	Seton Hall	May 22, 1880	Died
Rev. Michael J. Tallon	Seton Hall	May 22, 1880	
Rev. William F. Wahl	Seton Hall	May 22, 1880	
Rev. Charles J. Giese (Tr.)		1877	
Rev. Augustine J. O'Reilly, D.D.	Propaganda and Roman College		Died 1881 (?)
Rev. Ronald B. MacDonald	Quebec Seminary	Sept. 14, 1866	In P. E. I. (Ch.)

NAME.	EDUCATED.	ORDAINED.	REMARKS.
Very Rev. John H. Fox (Tr.), V.G.	Seton Hall	June 7, 1881	
Rev. Thomas E. Butler	Seton Hall	June 7, 1881	
Rev. William F. Marshall	Seton Hall	Feb. 3, 1881, Cathedral, N. Y.	
Rev. Charles J. Kelly, LL.D.	Seton Hall	June 7, 1881	
Rev. James J. McKeever	Seton Hall	June 7, 1881	
Rev. Jeremiah Sullivan	American College, Rome	June 11, 1881	Died May 15, 1883
Rev. Joseph N. Grieff	Verona, Italy	June 15, 1878	
Rev. J. J. Cunneely			
Rev. Daniel J. O'Toole, D.D.	American College, Rome	1882	Died Jan. 3, 1885
Rev. James J. Hall	Seton Hall	June 3, 1882	
Rev. Eugene A. Farrell	Seton Hall	June 3, 1882	Died Sept. 14, 1898
Rev. James H. Brady	Seton Hall	June 3, 1882	In dioc. Gr. Bay
Rev. Camillus Mondorf	Germany and Belgium	Jan. 1, 1877	
Rev. James J. Sheehan	Seton Hall	May 19, 1883	
Rev. Jerome J. Smith	Seton Hall	May 19, 1883	
Rev. John A. Sullivan	Seton Hall	May 19, 1883	
Rev. Thomas Kernan	Villanova and Seton Hall	May 19, 1883	
Rev. John J. J. Boylan	Seton Hall	June 7, 1884	
Rev. Matthew S. Callan	Seton Hall	June 7, 1884	
Rev. John J. Tighe	Seton Hall	June 7, 1884	Died Aug. 9, 1897
Rev. Thomas A. Wallace	Seton Hall	June 7, 1884	
Rev. Walter A. Purcell	Seton Hall	June 7, 1884	
Rev. John F. Boylan	Seton Hall	June 7, 1884	
Rev. Joseph W. McDowell, J.U.D.	Seton Hall	Oct. 12, 1884	
Rev. Eugene P. Carroll	Seton Hall	March 8, 1885	
Rev. Joseph H. Meehan	Seton Hall	March 8, 1885	
Rev. Alois Stecher	St. Francis's, Milwaukee	Dec. 22, 1872	
Rev. Eugene Dikovich	Saparia, Hungary	Feb. 2, 1864	
Rev. Edward A. Kelly	Seton Hall	May 30, 1885	
Rev. Bernard M. Bogan	Seton Hall	May 30, 1885	
Rev. Joseph F. Dolan	Seton Hall	May 30, 1885	

NAME.	EDUCATED.	ORDAINED.	REMARKS.
Rev. William J. Murphy	Montreal and Seton Hall	May 30, 1885	Died Sept. 14, 1886
Rev. John J. Shannessy	Brignole-Sale	Jan. 31, 1886	Died July 2, 1894
Rev. Joseph J. Hasel	St. Vincent's and Seton Hall	April 11, 1886	
Rev. Joseph C. Dunn	Seton Hall	June 12, 1886	
Rev. John McHale	Seton Hall	June 12, 1886	Died Dec. 12, 1898
Rev. L. Hofschneider	American College, Louvain	May 26, 1866	
Rev. Rupert Müller	Friburg	Aug. 6, 1867	
Rev. D. O'Sullivan			Died in Tampa of yellow fever
Rev. James E. McEvoy	Seton Hall	June 19, 1886	Died Aug. 25, 1892
Rev. Joseph J. Synnott, D.D.	Innsbruck	July 26, 1886	Died March 16, 1899
Rev. Henry C. Phelan, D.D.	Brignole-Sale	Sept. 18, 1886	
Rev. Conrad M. Schotthoefer, D.D.	Brignole-Sale	Sept. 18, 1886	
Rev. Adam Seeber	Mannheim	Aug. 4, 1861	
Rev. John Weyland	Luxemburg	Aug. 24, 1876	
Rev. Ignatius Barzoz			
Rev. Peter Julien	Albi and Naples	April 4, 1885	
Rev. Charles Müll			Died Aug. 3, 1896
Rev. —— Hackett			
Rev. F. McGuire			
Rev. John F. Ryan	Seton Hall	June 4, 1887	
Rev. Paul T. Carew	Seton Hall	June 4, 1887	
Rt. Rev. John A. Stafford	American College, Rome	April 8, 1888	
Rev. Charles H. Mackel, S.T.L.	American College, Rome	May 26, 1888	
Rev. Patrick W. Smith	Seton Hall	May 26, 1888	
Rev. James P. Corrigan	Seton Hall	May 26, 1888	
Rev. J. J. Quinn	Seton Hall	May 26, 1888	Died
Rev. J. F. Keenahan	Seton Hall and Brignole-Sale	May 26, 1888	
Rev. John James Huygens	American College, Louvain	June 29, 1888	
Rev. P. A. Wenzel	Provincia Phenana	1868	
Rev. Nicholas E. Sotis	Passionists' Nov	Feb. 28, 1862	
Rev. M. Nevin	Carmelite		

NAME.	EDUCATED.	ORDAINED.	REMARKS.
Rev. P. Dillon, D.D.			
Rev. Daniel E. Clancy	Seton Hall	June 15, 1889	Died March 19, 1899
Rev. George Henry Müller	Seton Hall	June 15, 1889	
Rev. L. Maziotta			
Rev. P. McDonald, D.D.			
Rev. James F. Mooney	Brignole-Sale	Sept. 21, 1889	
Rev. George Neidermeyer	Ratisbon	July 6, 1862	Died Oct. 28, 1895
Rev. J. F. Nolan	Seton Hall	Nov. 24, 1889	Died Dec. 28, 1891
Rev. Samuel E. Bolla	Kozuyo	Feb. 26, 1868	
Rev. Thomas A. Conroy	Seton Hall	May 31, 1890	
Rev. Matthias J. McDonald	Brignole-Sale	May 31, 1890	
Rev. J. E. Lambert	Brignole-Sale and Innsbruck	June 27, 1890	
Rev. J. A. Ali	Brignole-Sale	August 31, 1890	Died Jan. 9, 1894
Rev. M. Russell			
Rev. James McManus	Seton Hall	March 1, 1891	
Rev. John Henry Hennis	Marienfield, Texas	March 3, 1888	
Rev. William J. O'Gorman	Seton Hall	May 23, 1891	Died Sept. 24, 1896
Rev. William T. McLouhlin	Seton Hall	May 23, 1891	
Rev. George F. X. Brown	Seton Hall	May 23, 1891	
Rev. William J. Conley	Seton Hall and Allegany	May 23, 1891	Died
Rev. Anthon M. Stein	Seton Hall	Nov. 8, 1891	
Rev. J. A. Fanning, D.D.			
Rev. Walter T. Tallon	Seton Hall	March 6, 1892	
Rev. James T. Brown	Seton Hall and St. Mary's, Baltimore	June 11, 1892	
Rev. F. Morris			
Rev. George Ignatius Fitzpatrick	American College, Rome	June 11, 1892	Died Feb. 20, 1894
Rev. F. Stanton			
Rev. N. J. Kelly			
Rev. James J. Flanagan	Seton Hall	Jan. 29, 1893	
Rev. George D. O'Neill	Seton Hall	Jan. 29, 1893	Died Nov. 4, 1902
Rev. J F. McCarthy	Seton Hall	Jan. 29, 1893	Died April 4, 1902
Rev. William A. Brothers	Seton Hall	Jan. 29, 1893	

NAME.	EDUCATED.	ORDAINED.	REMARKS.
Rev. George L. Fitzpatrick	Seton Hall	Jan. 29, 1893	
Rev. Francis J. Murphy	Seton Hall	Jan 29, 1893	
Rev. Joseph P. A. McCormick, Ph.D.	Seton Hall	Jan. 29, 1893	
Rev. L. Kukowski			
Rev. B. Kwiatkowski			
Rev. B. Shulick			
Rev. J. B. Keyser	Versailles, France	Dec. 23, 1868.	Died Sept. 11, 1903
Rev. H. Kruse			
Rev. P. Schoenan			
Rev. Francis Dom. Fabris, D.D.	Sacred Heart, Angel City, Dalmatia	Dec. 19, 1880	
Rev. Ernest d'Aquila	Boiano and Termoli	Dec. 19, 1891	
Rev. J. C. McErlain	Coutances, France	Nov. 8 1874	
Rev. R. J. Huelsebusch	Innsbruck, Tyrol	July 26, 1893	
Rev. John A. Dooley	Seton Hall	Dec. 23, 1893	Died Aug. 29 1899
Rev. J. J. Gately	Seton Hall	Dec. 23, 1893	
Rev. James J. Mulhall	Seton Hall	Dec. 23, 1893	
Rev. Patrick Kirwan	Seton Hall	Dec. 23, 1893.	Died Dec. 27, 1894
Rev. Valentine Chlebowski	Seton Hall	Dec. 23, 1893	
Rev. Timothy M. Donovan, S.T.L.	Montreal and Cath. Univ., Washington	Dec. 23, 1893	
Rev. M. H. Malloy			
Rev. William J. Richmond	Brignole-Sale	At Seton Hall April 1, 1894	
Rev. John J. Maher	Seton Hall	May 20, 1894	
Rev. James A. Keough	Seton Hall	May 20, 1894	
Rev. James M. McCormick	Seton Hall	Sept. 10, 1882	Died May 27, 1902
Rev. Peter E. Reilly	Innsbruck	July 26, 1894	
Rev. George Meyer	American College, Münster, Westphalia	May 14, 1870	
Rev. Daniel J. Brady	Seton Hall	June 8, 1895	
Rev. Roger A. McGinley	Seton Hall	June 8, 1895	
Rev. James A Kelly	Seton Hall	June 8, 1895	
Rev. Thomas J Moran	Seton Hall	June 8, 1895	
Rev. F. Miselli			
Rev. J. P. Hangley	Innsbruck		

NAME.	EDUCATED.	ORDAINED.	REMARKS.
Rev. Bartholomew Zindzius			
Rev. Vitus J. Masnicki	Seton Hall	Feb. 29, 1896	
Rev. Joseph Gruber	Vienna, Austria	July 13, 1884	
Rev. Frederic C. O'Neill	Seton Hall	May 30, 1896	
Rev. Robert J. Byer	Seton Hall	May 30, 1896	
Rev. Anthony J. Ferretti	Seton Hall	May 30, 1896	
Rev. John A. O'Brien	Seton Hall	May 30, 1896	
Rev. Charles A. Smith	American College, Rome	May 30, 1896	
Rev. Louis A. Gabriels	Brignole-Sale		
Rev. Peter D. Lill	American College, Louvain	June 29, 1896	
Rev. G. Issa	Brignole-Sale		
Rev. Patrick F. Pindar	Seton Hall	June 12, 1897	
Rev. John A. Westman	Seton Hall	June 12, 1897	
Rev. Edward J. Ellard	Seton Hall	June 12, 1897	
Rev. William A. Keyes	Seton Hall	June 12, 1897	
Rev. Thomas F. Monaghan	American College, Rome	June 12, 1897	
Rev. Owen Ward Clark	St. Mary's, Baltimore, and Seton Hall	June 12, 1897	
Rev. Louis Jos. Bohl	Seton Hall	June 4, 1898	
Rev. Michael F. McGuiness	Seton Hall	June 4, 1898	
Rev. Michael Jos. Donnelly	Seton Hall	June 4, 1898	
Rev. Joseph Ascheri	Albenza, Brignole-Sale	June 11, 1870	
Rev. Francis A. Foy	St. Mary's, Baltimore	Dec. 17, 1898	
Rev. James T. Delehanty	Montreal	Dec. 17, 1898	
Rev. J. P. Ferguson			
Rev. Robert E. Freeman	Montreal and Quebec	Dec. 18, 1897	
Rev. Henry G. Coyne	Montreal and Quebec	Dec. 18, 1897	
Rev. Edward M. O'Malley	Montreal and Quebec	Dec. 17, 1898	
Rev. William F. Grady	Brighton Seminary, Mass.	Dec. 16, 1898	
Rev. Peter Kurtz	American College, Louvain	June 29, 1898	
Rev. Thomas Jas. McEnery	Seton Hall	May 27, 1899	
Rev. John Joseph Preston	Seton Hall	May 27, 1899	
Rev. James Fr. Reid	Seton Hall	May 27, 1899	Died Jan. 2, 1901

NAME.	EDUCATED.	ORDAINED.	REMARKS.
Rev. Thomas A. Walsh	Seton Hall	May 27, 1899	
Rev. Charles Jos. Doyle	Seton Hall	May 27, 1899	
Rev. Matthew J. Farley	Seton Hall	May 27, 1899	
Rev. William P. Smith	Seton Hall	May 27, 1899	
Rev. William L. Cunningham	Montreal and Brighton	Dec. 22, 1899	
Rev. Thomas J. McDermott	St. Mary's, Baltimore	Dec. 22, 1899	
Rev. J. M. Perotti	Consolata, Turin, Italy	April 2, 1892	
Rev. Felix Sandri			
Rev. W. S. Condon			
Rev. John A. McGeary	Seton Hall	June 9, 1900	
Rev. Edward F. Schulte	Seton Hall	June 9, 1900	
Rev. James A Lundy	Seton Hall	June 9, 1900	
Rev. James A. Mackinson	Seton Hall	June 9, 1900	
Rev. Richard J. Mahoney	Seton Hall	June 9, 1900	
Rev. Michael Jos. Farrelly	All Hallows and Seton Hall	June 9, 1900	
Rev. John Henry Hagan	Seton Hall	June 9, 1900	
Rev. Felix M. O'Neill	American College, Rome	June 9, 1900	
Rev. M. A. Thimmes	Pont. Coll. Josephinum	July 1, 1900	
Rev. Thomas E. O'Shea	St. Mary's, Baltimore	Dec. 22, 1900	
Rev. Samuel B. Hedges	Paulists' Seminary	May 22, 1880	
Rev. Emery A. Haitinger	Kassa and Allegany	May 6, 1896	
Rev. Theo. Peters	Mount St. Mary's, Cincinnati	June 29, 1894	
Rev. J. F. Boyle			
Rev. Daniel J. O'Callaghan, D.D	American College, Rome	June 1, 1901	
Rev. Henry Jos. Watterson	Seton Hall	June 29, 1901	
Rev. Patrick Ambrose Maher	Seton Hall	June 29, 1901	
Rev. Michael J. Corcoran	Seton Hall	June 29, 1901	
Rev. Edmund J. Miskela	Seton Hall	June 29, 1901	
Rev. Michael J. McGuirk	Mount St. Mary's	June 29, 1901	
Rev. John Patrick Owens	Seton Hall	Sept. 21, 1901	
Rev. Adalbert Frey	Bâle, Switzerland	July 24, 1898	
Rev. Francis Patrick McHugh	Brignole-Sale	Dec. 21, 1901	

NAME.	EDUCATED.	ORDAINED.	REMARKS.
Rev. John Joseph Murphy	Seton Hall	May 24, 1902	
Rev. Victor Romanelli			
Rev. Emerich F. Richtartsik	Hungary	Nov. 25, 1877	
Rev. C. Radoski			
Rev. Sigismund Swider	Cracow, Galicia	July 11, 1886	
Rev. Andrew J. Schoenhart	St. Mary's, Cincinnati	Dec. 15, 1899	
Rev. Gedeone de Vincentiis	Boiano, and Naples	Oct. 25, 1891	
Rev. H. J. Duckgeischel	Milwaukee, Wis	May 29, 1881	
Rev. George F. Bennett	Seton Hall	May 24, 1902	
Rev. William Vincent Dunn	Seton Hall	May 24, 1902	
Rev. Mark Joseph Duffy	Seton Hall	May 24, 1902	
Rev. Michael Jos. Glennon	Seton Hall	May 24, 1902	
Rev. Michael Jos. Hampton	Seton Hall	May 24, 1902	
Rev. William J. Carlin	Brignole-Sale	July 13, 1902	
Rev. J. Zuccarelli	Jerusalem	Dec. 21, 1890	
Rev. V. Sansone	Tricarico		
Rev. P. Catalano	Caserta and Rome	May 23, 1891	
Rev. J. Szaboe			
Rev. W. V. Matulaitis			
Rev. Antonio de Falco			
Rev. J. F. Dolan, Jr.	Brignole-Sale	July 13, 1902	
Rev. Francis Jos. McElhone	Seton Hall	Dec. 20, 1902	
Rev. Felix de Persia	Tricarico, Italy	March 21, 1896	
Rev. John Aloysius Dillon	Seton Hall	Sept. 20, 1902	
Rev. Cornelius Joseph Kane	Seton Hall	June 6, 1903	
Rev. Stephen Andrew Claffy	Seton Hall	June 6, 1903	
Rev. Edward Francis Quirk	Seton Hall	June 6, 1903	
Rev. James Joseph Smith	Seton Hall	June 6, 1903	
Rev. Nicholas Aloysius Marnell	Seton Hall	June 6, 1903	
Rev. William Bernard A. Masterson	Seton Hall	June 6, 1903	
Rev. Edward Joseph McClarey,	Seton Hall	June 6, 1903	
Rev. John Charles Downes	Seton Hall	Oct. 28, 1903	

NAME.	EDUCATED.	ORDAINED.	REMARKS.
Rev. J. A. Corcoran	St. Bernard's, Rochester		
Rev. F. Mercolino	Perrone, Italy	May 27, 1893	
Rev. J. Rongetti	Boiano, Italy	Sept. 28, 1897	
Rev. —— Van Zele			

MEMORANDA OF ARCHBISHOP CORRIGAN.

RECEIVED TOO LATE TO CLASSIFY.

Pleasant Mills.

I VISITED the abandoned Church of Pleasant Mills, about seven miles from Egg Harbor, and not far from the coast, though a few miles inland. Long ago a ship with many Catholic passengers was wrecked on the neighboring coast, and the poor people settled at Balsto, in Burlington County, two or three miles distant, where some factories gave them temporary employment. An old book, still kept by Mrs. Alber, a German Catholic, reveals the fact that in 1834 the Rev. Mr. Loughran used to say Mass occasionally. In 1835 and 1836 the Rev. Edward McCarthy, S.J., used to say Mass in Pleasant Mills once a month. A stray leaf of the Baptismal Register noted his baptizing six infants in August, 1835, others in September, others in October. About one hundred names of men, chiefly Irish, who contributed to the "yearly stipend" of the priest, also appear. The little church will seat comfortably about one hundred. It is still (1879) well preserved, ceiling perfect, with a good frame. Adjoining is the cemetery, which has been made use of quite recently even for the few Catholics lost in this wilderness of sand. At present there are two practical Catholics in the place—Mrs. Alber and Miss Nineleck, the public-school teacher; a third, married to an Irish Presbyterian (Ford), is said to have fallen away. The last service was held in 1860, the mills having closed and the population dwindled away (Bishop Corrigan's Register of Diocese, 86).

Port Elizabeth.

THERE is another desolate altar in Port Elizabeth, six miles from Millville, once a resort of charcoal burners. The church was formerly some kind of an academy, as is evident from its construction and the tower. It seemed to have been originally divided into two stories, and the beams afterward removed when it became a church. There are two tiers of windows. No Mass has been said in it for many years. Father Gessner removed the altar stone and altar furniture and gave the key to "Black Mary," a good old colored soul—the last surviving Catholic, since deceased.

The whole appearance of the place is ruinous—windows smashed and destroyed, the roof partially fallen, the floors covered with débris of plaster. The altar, confessional, and pews are still good. Adjoining the church is the graveyard. I noticed a recent headstone with the date 1875. At the time of the foundation of the parish Millville did not exist. Many workmen gathered at the factories of the "Port." Now the factories are closed and grass is growing in the streets of the once-thriving village (p. 97, Reg. of Dioc.). The church was moved on a raft to Dennisville. In 1843 a German colony of Hungarians and Bohemians settled at Port Elizabeth, Cumberland County, working at a glass factory owned by a Catholic. From the name of the place and their nationality they dedicated the academy which they purchased for a church to St. Elizabeth of Hungary. Bishop Gartland, then a priest of the Diocese of Philadelphia, blessed the church. In the course of time the glass-works were suspended and the Catholics moved away. About 1859 Port Elizabeth Church was completely abandoned. On July 27th, 1879, Father Dwyer had it moved to Dennisville (Goshen), where it was revamped, rebuilt, and dedicated by Bishop Corrigan. The next morning Requiem Mass was said by the bishop for the founders of Catholicity in Goshen.

Morrisville.

Church, erected by Rev. M. J. Glennon, 25 by 46 feet. The altar a gift from Mrs. Patrick Farrelly in honor of her patroness. Then the only church of any kind in Morrisville, and the only one in New Jersey dedicated to St. Catherine of Genoa. Cost, $1,600. Dedicated by Bishop Corrigan, November 25th, 1879.

Bayonne.

Our Lady Star of the Sea. Corner-stone contains a fragment from the subterranean church of St. Clement, Rome, sent by Prior Mulooly, fragments from the altar of Fort St. Maro, Florida, 1645, and the cathedral of St. Augustine, 1795.

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